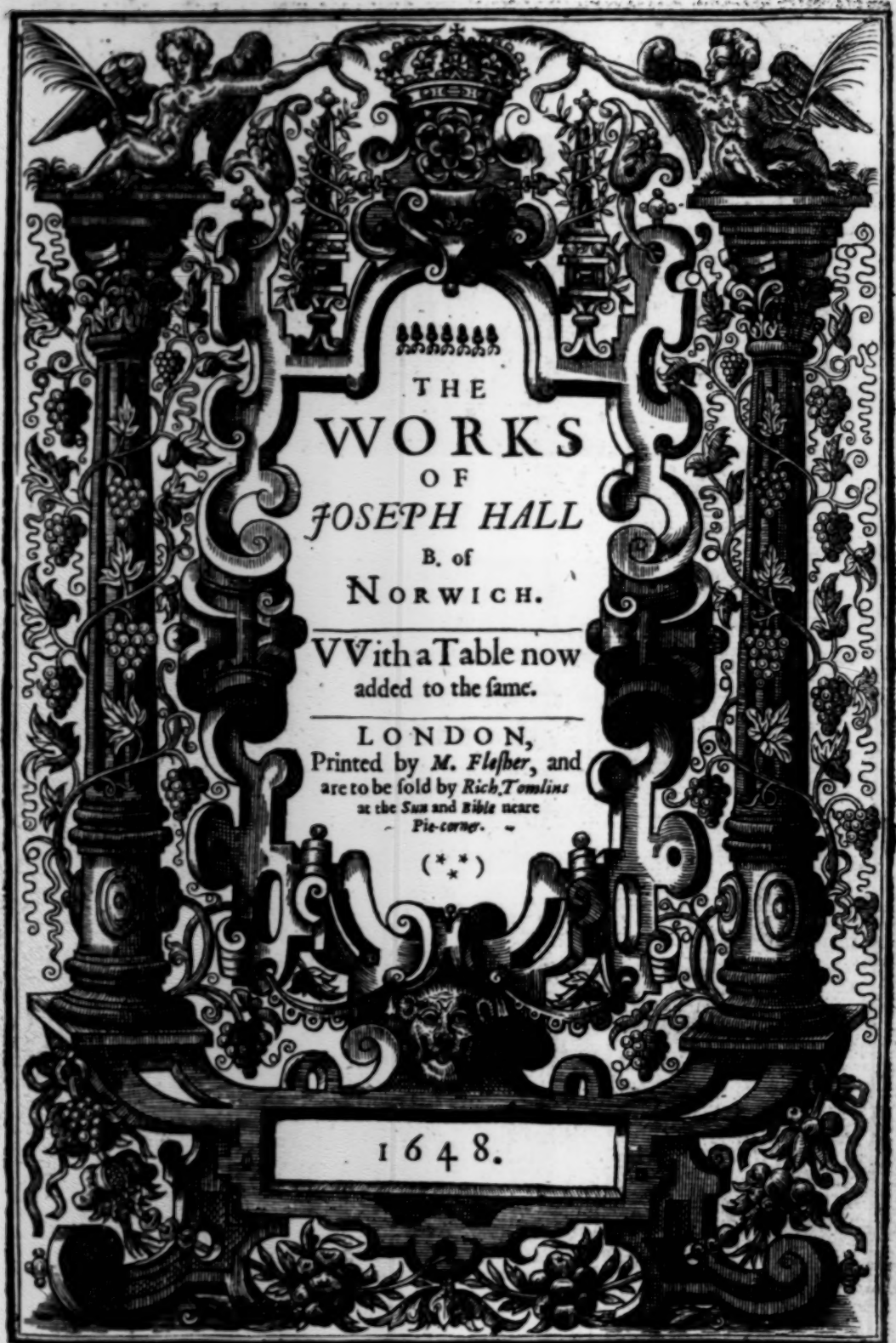


THE WORKS OF *JOSEPH HALL* B. of NORWICH.

With a Table now added to the same.

LONDON,
Printed by *M. Flesher*, and are to be sold by *Rich. Tomlins* at the *Sun* and *Bible* neare *Pie-corner*.

1648.

1826
1528
176.

How farre beyond a Picture is his worth
Whome Pen, nor Pencill truly can sett forth.
Behold his Reuerend FACE his better PART
Is left vngraud, this was beyond all Art.
His holy Thoughts in sacred MEDITATIONS
His rauisht SOVLE in heauenly CONTEMPLATIONS
Could not bee drawne. Heere onely are his Lookes
The Pictures of the rest are in his BOOKES.

Imprinted for Philemon Stephens & Christopher Meredith

TO THE HIGH AND MIGHTY MONARCH OVR DEARE AND DREAD SOVERAIGN LORD, IAMES, BY THE GOOD providence of God, King of Great BRITAINE, FRANCE, *and* IRELAND; *the moſt worthy and* moſt able Defender of the Faith, and moſt gracious Patron of the Church;

All Peace and Happineſſe.

Moſt gracious Soveraigne:

Cannot ſo over-love this iſſue of my own brain, as to hold it worthy of your Majeſties judicious eyes; much leſſe of the higheſt Patronage under Heaven: Yet now, my very duty hath bidden me look ſo high; and tels me it would be no leſſe then injurious, if I ſhould not lay down my work, where I owe my ſervice; and that I ſhould offend if I preſumed not; Beſides, whither ſhould the rivers run, but into the Sea? It is to your Majeſty (under the Higheſt) that we owe both theſe ſweet opportunities of good, and all the good fruits of theſe happy opportunities: If we ſhould not therefore freely offer to your Majeſty ſome præmetiall handfuls of that crop, whereof you may challenge the whole harveſt, how could we be but ſhameleſly unthankfull? I cannot praiſe my Preſent otherwiſe then by the truth of that heart frō which it proceedeth: Only this I may ſay; that ſeldome any man hath offered to your Royall hands a greater bundle of his own thoughts (ſome whereof, as it muſt needs fall out amongſt ſo many, have been confeſſed profitable)

1064941

nor perhaps more variety of diſcourſe: for here ſhall your Majeſty finde Morality, like a good handmaid, waiting on Divinity; and Divinity, like ſome great Lady, every day in ſeverall dreſſes; Speculation interchanged with experience; Poſitive Theology with Polemicall; Textuall with diſcurſory; Popular with Scholaſticall.

I cannot diſſemble my joy to have done this little good: And if it be the comfort, and honour of your unworthy ſervant, that the God of heaven hath vouchſafed to uſe his hand in the leaſt ſervice of his Church; How can it be but your Crown and rejoycing, that the ſame God hath ſet apart your Majeſty, as a glorious inſtrument of ſuch an univerſall good to the whole Chriſtian VVorld? It was a mad conceit of that old Hereſiarch, which might juſtly take his name from madneſſe; That an huge Giant bears up the earth with his ſhoulder; which he changes every thirteeth yeare, for eaſe; and with the removall cauſes an Earthquake. If by the device he had meant onely an Embleme of Kings (as our ancient Mythologiſts under their Saint *George*, and *Chriſtopher*, have deſcribed the Chriſtian Souldier, and good Paſtor) he had not done amiſſe; for ſurely, the burthen of the whole world lies on the ſhoulders of Soveraign Authority; and it is no marvell if the Earth quake in the change. As Kings are to the VVorld, ſo are good Kings to the Church: None can be ſo blinde, or envious, as not to grant, that the whole Church of God upon earth, reſts her ſelfe principally (next to her ſtay above) upon your Majeſties Royall ſupportation; You may truly ſay with *David*, *Ego ſuſtineo columnas ejus*. VVhat wonder is it then, if our tongues and pens bleſſe you; if we be ambitious of all occaſions, that may teſtifie our cheerfull gratulations of this happineſſe to your Highneſſe, and ours in you? VVhich, our humble prayers unto him by whom Kings raigne, ſhall labour to continue, till both the Earth and Heavens be truly changed.

The unworthieſt of your
Majeſties ſervants,

JOS. HALL.

THE SEVERALL TREATISES contained in this Book.

		Page
M	Editations and Vowes. 3. *Centuries.*	1
	Heaven upon Earth. *One Book.*	65
	Art of Divine Meditation. *One Book.*	95
	Holy Obſervations. *One Book.*	125
	Some few of *Davids* Pſalmes metaphrazed.	143
	Characters of Vertues and Vices. *Two Books.*	155
	Salomons divine Arts.	
	Ethicks. *In four Books.*	187
	Politicks. *One Book.*	207
	Oeconomicks. *One Book.*	219
	The Song of Songs paraphraſed.	227
	Epiſtles in ſix Decads. *Three Volumes.* 1.	257
	2.	269
	3.	287
	Sermons.	
	1. Phariſaiſme and Chriſtianity. *in Mat.* 5.20.	371
	2. The Paſſion Sermon. *in Iohn* 19.30	387
	3. 4. The Impreſe of God: *In two Sermons.* 1. 2. *in Zach.* 14. 20.	405, 413
	5. A Farewell Sermon to the Family of Prince *Henry. in Revel.* 21.3.	423
	6. An holy Panegyrick. *in* 1 *Sam.* 12.24,25.	435
	7. The deceit of Appearance. *in Iohn* 7.24.	451
	8. The great Impoſtor. *in Ier.* 17.9.	461
	9. The beſt Bargain. *in Proverb.* 23.23.	473
	10. A Sermon at S. *Iohns in Haggai* 2.9.	483
	11. The true Peace-Maker. *Iſai.* 32.17.	495
	12. *Noah's* Dove. *in* 1 *Cor.* 12.4.	509
	A common Apology againſt the Browniſts. *One Book.*	527
	A ſerious Diſſwaſive from Popery.	587
	No Peace with Rome. *One Book.*	605
	Quo vadis? Or, A cenſure of Travell.	639
	The Righteous Mammon. *in* 1 *Tim.* 6.17.	663
	The honour of the Married Clergy. *In three Books.* 1.	687
	2.	720
	3.	739
	A ſhort Catechiſme.	763

Contemplations

Contemplations, the first Volume. *In four Books.*
1. 771
2. 791
3. 805
4. 825

Contemplations, the second Volume. *In four Books.*
1. 849
2. 869
3. 887
4. 905

Contemplations, the third Volume. *In three Books.*
1. 935
2. 961
3. 985

Contemplations, the fourth Volume. *In foure Books.*
1. 1015
2. 1043
3. 1067
4. 1093

Contemplations, the fift Volume. *In two Books.*
1. 1123
2. 1145

Contemplations, the sixt Volume. *In two Books.*
1. 1171
2. 1209

Contemplations, the last Volume. *In two Books.*
1. 1261
2. 1317

MEDITATIONS
AND
VOWES,
DIVINE AND MORALL,
Serving for directions in Christian and Civill Practice.

III. Centuries.

By Jos. Hall.

Imprinted at London, 1647.

THE FIRST CENTVRIE OF MEDITATIONS AND VOVVES, Divine and Morall.

1

C IN Meditation, thoſe, which begin heavenly thoughts, and proſecute them not, are like thoſe which kindle a fire under green wood, and leave it, ſo ſoon as it but begins to flame; leeſing the hope of a good beginning, for want of ſeconding it with a ſutable proceeding: when I ſet my ſelf to meditate, I will not give over, till I come to an iſſue. It hath been ſaid by ſome, that the beginning is as much as the middeſt; yea, more then all: but I ſay, the ending is more then the beginning.

2

D There is nothing (but Man) that reſpecteth greatneſſe: Not God; not death; not judgement. Not God: he is no accepter of perſons. Not nature: we ſee the ſonnes of Princes born as naked as the pooreſt: and the poor child as fair, well-favoured, ſtrong, witty, as the heir of Nobles. Not diſeaſe, death, judgement: they ſicken alike, die alike, fare alike after death. There is nothing (beſides naturall men) of whom goodneſſe is not reſpected. I will honour greatneſſe in others: but for my ſelf, I will eſteem a dram of goodneſſe, worth a whole world of greatneſſe.

3

As there is a fooliſh wiſdome, ſo there is a wiſe ignorance; in not prying into Gods Arke; not enquiring into things not revealed. I would fain know all that I need, and all that I may: I leave Gods ſecrets to himſelf. It is happy for me, that God makes
E me of his Court, though not of his Councell.

4

As there is no vacuity in nature, no more is there ſpiritually. Every veſſell is full; if not of liquor, yet of aire: ſo is the heart of man; though (by nature) it is empty of grace, yet it is full of hypocriſie, and iniquity. Now, as it is filled with grace, ſo it is empty of his evill qualities; as in a veſſell, ſo much water as goes in, ſo much air goes out: but mans heart is a narrow-mouthed veſſell, and receives grace but by drops; and therefore takes a long time to empty and fill. Now, as there be differences in degrees, & one heart is neerer to fulneſſe then another: ſo the beſt veſſell is not quite full, while it is in the body; becauſe there are ſtill remainders of corruption. I will neither be content with that meaſure of grace I have, nor impatient of Gods delay, but every day I will endevour to have one drop added to the reſt: ſo my laſt day ſhall fill up my veſſell to the brim.

5

Satan would ſeem to be mannerly and reaſonable: making, as if he would be content with one halfe of the heart, whereas God challengeth all or none: as (indeed) he hath moſt reaſon to claim all, that made all. But this is nothing but a crafty fetch of Satan; for he knowes, that if he have any part, God will have none: ſo, the whole falleth to his ſhare alone. My heart (when it is both whole, and at the beſt) is but a ſtrait and unworthy lodging for God: if it were bigger and better, I would reſerve it all for him. Satan may look in at my doores by a tentation: but he ſhall not have ſo much as one chamber-room ſet apart for him to ſojourn in.

6

I ſee that in naturall motions, the neerer any thing comes to his end, the ſwifter it moveth. I have ſeen great rivers, which at their firſt riſing out of ſome hils ſide, might be covered with a buſhell; which, after many miles, fill a very broad channell; and drawing neer to the Sea, doe even make a little Sea in their own banks: So the wind at the firſt riſing, as a little vapour from the crannies of the earth, and paſſing forward about the earth, the further it goes more bluſtering and violent it waxeth. A Chriſtians motion (after he is regenerate) is made naturall to God-ward: & therfore the neerer he comes to heaven, the more zealous he is. A good man muſt not be like *Hezekias* Sun, that went backward; nor like *Ioſhuahs* Sun, that ſtood ſtill; but *Davids* Sun, that (like a Bridegroom) comes out of his chamber, and as a Champion rejoyceth to run his race: only herein is the difference, that when he comes to his high noon, he declineth not. How ever therefore the mind (in her naturall faculties) followes the temperature of the body, yet in theſe ſupernaturall things ſhe quite croſſes it. For with the coldeſt complexion of age, is joyned in thoſe that are truly religious, the ferventeſt zeale and affection to good things: which is therefore the more reverenced, and better acknowledged, becauſe it cannot be aſcribed to the hot ſpirits of youth. The Devill himſelf deviſed that old ſlander of early holineſſe; *A young Saint, an old Devill:* Sometimes young Devils have proved old Saints; never the contrary: but true Saints in youth, doe alwayes prove Angels in their age. I will ſtrive to be ever good; but if I ſhould not finde my ſelf beſt at laſt, I ſhould fear I was never good at all.

7

Conſent harteneth ſin; which a little diſlike would have daunted at firſt. As we ſay, There would be no theeves, if no receivers: ſo would there not be ſo many open mouths to detract and ſlander, if there were not ſo many open ears to entertain them. If I cannot ſtop another mans mouth from ſpeaking ill, I will either open my mouth to reprove it, or elſe I will ſtop mine eares from hearing it; and let him ſee in my face, that he hath no room in my heart.

8

I have oft wondered how fiſhes can retain their freſh taſte, & yet live in ſalt waters; ſince I ſee that every other thing participates of the nature of the place wherein it abides. So, the waters paſſing thorow the channels of their earth, vary the ſavour with the veines of ſoile, thorow which they ſlide. So, brute creatures, tranſported from one region to another, alter their former quality, and degenerate by little and little. The like danger I have ſeen in the manners of men, converſing with evill companions in corrupt places: For, beſides that, it blemiſheth our reputation, and makes us thought ill, though we be good; it breeds in us an inſenſible declination to ill; and works in us, if not an approbation, yet a leſſe diſlike of thoſe ſins, to which our eares and eyes are ſo continually inured. I may have a bad acquaintance: I will never have a wicked companion.

9

Expectation, in a weak minde, makes an evill greater; and a good, leſſe: but in a reſolved mind, it digeſts an evill, before it come: and makes a future good, long before preſent. I will expect the worſt, becauſe it may come: the beſt, becauſe I know it will come.

10

Some promiſe what they cannot doe, as Satan to Chriſt; ſome, what they could, but mean not to doe, as the ſons of *Iacob* to the *Sechemites*; ſome, what they meant for the time,

A time, and after, retrait, as *Laban* to *Jacob*; some, what they do also give, but unwillingly, as *Herod*; some, what they willingly give, and after repent them, as *Iosua* to the *Gibeonites:* So great distrust is there in man, whether from his impotence, or faithlesnes. As in other things, so in this, I see God is not like man: but in what ever he promises, he approves himself most faithfull, both in his ability and performances. I will therefore ever trust God on his bare word; even with hope, besides hope, above hope, against hope; and onwards I will rely on him for small matters of this life: for how shall I hope to trust him in impossibilities, if I may not in likelihoods? How shall I depend on him for raising my body from dust, and saving my soul; if I mistrust him for a crust of bread, towards my preservation?

11

B If the world would make me his Minion, he could give me but what he hath. And what hath he to give? but a smoke of honour, a shadow of riches, a sound of pleasures, a blast of fame; which when I have had in the best measure, I may be worse, I cannot be better: I can live no whit longer, no whit merrier, no whit happier. If he professe to hate me, what can he doe, but disgrace me in my name, impoverish me in my estate, afflict me in my body? in all which, it is easie, not to be ever the more miserable. I have been too long beguiled with the vain semblances of it: Now henceforth, accounting my self born to a better world, I will in an holy loftinesse bear my self as one too good to be enamoured of the best pleasures, to be danted with the greatest miseries of this life.

12

C I see there is no man so happy as to have all things; and no man so miserable, as not to have some. Why should I look for a better condition then all others? If I have somewhat, and that of the best things; I will in thankfulnesse enjoy them, and want the rest with contentment.

13

Constraint makes an easie thing toilsome; whereas again, love makes the greatest toile pleasant. How many miles doe we ride and run, to see one silly beast follow another, with pleasure! which if we were commanded to measure, upon the charge of a Superiour, we should complain of wearinesse. I see the folly of the most men, that make their lives miserable, & their actions tedious, for want of love to that they must do: I will first labour to settle in my heart a good affection to heavenly things: so Lord
D thy yoke shall be easie, and thy burthen light.

14

I am a stranger even at home: therefore if the dogs of the world bark at me, I neither care nor wonder.

15

It is the greatest madnesse in the world, to be an hypocrite in religious profession. Men hate thee, because thou art a Christian, so much in appearance. God hates thee double, because thou art but in appearance. So, while thou hast the hatred of both, thou hast no comfort of thy self. Yet if thou wilt not be good as thou seemest; I hold it better to seem ill as thou art. An open wicked man doth much hurt with notorious sins; but an hypocrite doth at last more shame goodnesse, by seeming good. I had
E rather be an open wicked man, then an hypocrite: but I had rather be no man, then either of them.

16

When I cast down mine eyes upon my wants, upon my sins, upon my miseries, me thinks no man should be worse, no man so ill as I; my means so many, so forcible, and almost violent; my progresse so small, and insensible; my corruptions so strong; my infirmities so frequent and remedilesse; my body so unanswerable to my minde. But when I look up to the blessings of that God hath enriched me withal, me thinks I should soon be induced to to think none more happy then my self: God is my friend, and my father: the world not my master, but my slave: I have friends not many, but so tried that I dare trust them: an estate not superfluous, not needy; yet nearer to defect, then abundance: A calling, if despised of men, yet honourable with God: a body not

ſo ſtrong, as to admit ſecurity, (but often checking me in occaſion of pleaſure) nor yet ſo weak, as to afflict me continually: A mind not ſo furniſhed with knowledge, that I may boaſt of it; nor yet ſo naked, that I ſhould deſpair of obtaining it: My miſeries afford me joy, mine enemies advantage; my account is caſt up for another world. And if thou think I have ſaid too much good of my ſelfe, either I am thus, or I would be. A

17

The worldlings life is (of all other) moſt diſcomfortable. For, that which is his God, doth not alwayes favour him: that which ſhould be, never.

18

There are three meſſengers of death; Caſualty, Sickneſſe, Age. The two firſt are doubtfull; ſince many have recovered them both: the laſt is certain. The two firſt are ſudden: the laſt leiſurely and deliberate. As for all men, upon ſo many ſummons, ſo eſpecially for an old man, it is a ſhame to be unprepared for death: for where others ſee they may die, he ſees he muſt die. I was long agone old enough to die: but if I live till age, I will think my ſelf too old to live longer. B

19

I will not care what I have; whether much, or little. If little, my account ſhall be leſſe; if more, I ſhall doe the more good, and receive the more glory.

20

I care not for any companion, but ſuch as may teach me ſomewhat; or learn ſomewhat of me. Both theſe ſhall much pleaſure me, (one as an Agent, the other as a Subject to work upon) neither know I, whether more. For though it be an excellent thing to learn; yet I learn, but to teach others. C

21

If earth (that is provided for mortality, and is poſſeſſed by the Makers enemies) have ſo much pleaſure in it, that Worldlings think it worth the account of their heaven: ſuch a Sunne to enlighten it, ſuch an heaven to wall it about, ſuch ſweet fruits and flowres to adorn it, ſuch variety of creatures, for the commodious uſe of it: What muſt heaven needs be, that is provided for God himſelf, and his friends? How can it be leſſe in worth, then God is above his creatures, and Gods friends better then his enemies? I will not only be content, but deſirous to be diſſolved.

22

It is commonly ſeen, that boldneſſe puts men forth before their time, before their ability. Wherein we have ſeen many, that (like Lapwings, and Partridges) have run away with ſome part of their ſhell on their heads: whence it follows, that as they began boldly, ſo they proceed unprofitably, and conclude not without ſhame. I would rather be haled by force of others to great duties, then ruſh upon them unbidden. It were better a man ſhould want work, then that great works ſhould want a man anſwerable to their weight. D

23

I will uſe my friend as *Moſes* did his rod: While it was a rod, he held it familiarly in his hand: when once a Serpent, he ran away from it.

24

I have ſeldome ſeen much oſtentation, and much learning met together. The Sun, riſing, and declining makes long ſhadowes; at mid-day when he is at higheſt, none at all. Beſides that, skill when it is too much ſhown, loſeth the grace: as freſh coloured wares, if they be often opened, loſe their brightneſſe, and are ſoiled with much handling. I had rather applaud my ſelf for having much, that I ſhew not; then that others ſhould applaud me for ſhewing more then I have. E

25

An ambitious man is the greateſt enemy to himſelf, of any in the world beſides: for he ſtill torments himſelfe with hopes, and deſires, and cares: which he might avoid, if he would remit of the height of his thoughts, and live quietly. My only ambition ſhall be, to reſt in Gods favour on earth, and to be a Saint in heaven.

26 There

26

A There was never good thing easily come by. The Heathen man could say, God sels knowledge for sweat; and so he doth honour for jeopardy. Never any man hath got either wealth or learning with ease. Therefore the greatest good must needs be most difficult. How shall I hope to get Christ, if I take no paines for him? And if in all other things the difficulty of obtaining, whets the mind so much the more to seek; why should it in this alone daunt me? I will not care what I doe, what I suffer, so I may win Christ. If men can endure such cutting, such launcing, and searching of their bodies, to protract a miserable life yet a while longer; what pain should I refuse for eternitie?

27

B If I die, the world shall misse me but a little; I shal misse it lesse. Not it me, because it hath such store of better men: Nor I it, because it hath so much ill, and I shall have so much happinesse.

28

Two things make a man set by; Dignity, and Desert. Amongst fools, the first without the second is sufficient: amongst wisemen, the second without the first. Let me deserve well, though I be not advanced. The conscience of my worth shall cheer me more in others contempt, then the approbation of others can comfort me, against the secret check of my own unworthiness.

29

C The best qualities doe so cleave to their subjects, that they cannot be communicated to others. For whereas patrimony & vulgar account of honour follow the bloud, in many generations; Vertue is not traduced by propagation, nor learning bequeathed by our Will to our heires; lest the givers should wax proud, and the receivers negligent. I will account nothing my own, but what I have gotten; nor that mine own, because it is more of gift then desert.

30

Then only is the Church most happy, when Truth and Peace kisse each other; and then miserable, when either of them balke the way, or when they meet and kisse not. For truth, without peace, is turbulent: and peace, without truth, is secure injustice. Though I love peace well, yet I love main truths better. And though I love all truths well, yet I had rather conceal a small truth, then disturbe a common peace.

D 31

An indiscreet good action, is little better then a discreet mischiefe. For in this the doer wrongs only the Patient: but in that other, the wrong is done to the good action: for both it makes a good thing odious (as many good tales are mar'd in telling) and besides it prejudices a future opportunity. I will rather let passe a good gale of wind, and stay on the shore; then lanch forth, when I know the wind will be the contrary.

32

The World teacheth me, that it is madnesse to leave behinde me those goods that I may carry with me: Christianity teacheth me, that what I charitably give alive, I carry with me dead: and experience teacheth me, that what I leave behind, I lose.
E I will carry that treasure with me by giving it, which the worldling loseth by keeping it: so, while his corps shall carry nothing but a winding cloth to his grave, I shall be richer under the earth, then I was above it.

33

Every worldling is an hypocrite: for while his face naturally looks upward to heaven, his heart grovels beneath on earth: yet if I would admit of any discord in the inward and outward parts; I would have an heart that should look up to heaven in an holy contemplation of the things above, & a countenance cast down to the earth, in humiliation. This only dissimilitude is pleasing to God.

34

The heart of man is a short word, a small substance; scarce enough to give a Kite one meal, yet great in capacity, yea, so infinite in desire, that the round Globe of the

world cannot fill the three corners of it. When it desires more, and cries, Give, give, I will set it over to that infinite good, where the more it hath, it may desire more, and see more to be desired: when it desires but what it needeth, my hands shall soon satisfie it. For, if either of them may contain it, when it is without the body; much more may both of them fill it, while it is within. A

35

With men it is a good rule; To try first, & then to to trust: with God it is contrary; I will first trust him (as most wise, omnipotent, mercifull) and try him afterwards. I know it is as impossible for him to deceive me, as not to be.

36

As Christ was both a Lambe, and a Lion; so is every Christian: A Lamb, for patience in suffering; and innocency of life: A Lion, for boldnesse in his innocency. I would so order my courage and mildnesse, that I may be neither Lion-like in my conversation, nor sheepish in the defence of a good cause. B

37

The godly sow in teares, & reap in joy. The seed-time is commonly wateriſh, and lowring. I will be content with a wet spring, so I may be sure of a cleer and joyfull Harvest.

38

Every man hath an Heaven and and an Hell. Earth is the wicked mans Heaven; his Hell is to come: on the contrary, the godly have their Hell upon earth; where they are vexed with tentations, and afflictions, by Satan and his complices: their Heaven is above in endlesse happinesse. If it be ill with me on earth, it is well my torment is so short, and so easie: I will not be so covetous to hope for two Heavens. C

39

Man, on his death-bed, hath a double prospect; which in his life-time the interposition of pleasure and miseries debarred from him. The good man looks upward, and sees heaven open, with *Steven*, and the glorious Angels ready to carry up his soule: The wicked man looks downward, and sees three terrible spectacles; *Death*, *judgment*, *Hell*, one beyond another, and all to be passed thorow by his soul. I marvell not that the godly have been so cheerfull in death, that those torments, whose very sight hath overcome the beholders, have seemed easie to them. I marvell not that a wicked man is so loth to hear of death; so deject, when he feeleth sickneſſe, and so desperate when he feeleth the pangs of death; nor that every *Balaam* would fain die the death of the righteous. Henceforth I will envy none, but a good man: I will pity nothing so much as the prosperity of the wicked. D

40

Not to be afflicted, is a signe of weakneſſe. For, therefore God imposeth no more on mee, because he sees I can bear no more. God will not make choyce of a weak Champion. When I am stronger, I will look for more: and when I sustain more, it shall more comfort me, that God findes me strong, then it shall grieve me to be pressed with an heavy affliction.

41

That the wicked have peace in themselves, is no wonder: they are as sure as Tentation can make them. No Prince makes warre with his own subjects. The godly are still enemies; therefore they must look to be assaulted both by stratagems & violence. Nothing shall more joy me, then my inward quietneſſe. A just warre is a thousand times more happy, then an ill conditioned peace. E

42

Goodneſſe is so powerfull, that it can make things simply evill (namely, our sins) good to us: not good in nature, but good in the event; good, when they are done, not good to be done. Sin is so powerfull, that it can turn the holiest ordinances of God into it self: but herein our sin goes beyond our goodneſſe; That sinne defiles a man or action otherwise good; but all the goodneſſe of the world cannot justifie one sin; as the holy flesh in the skirt, makes not the bread holy that toucheth it; but the unclean touching an holy thing, defileth it. I will loath every evill for it own sake; I will doe good, but not trust to it.

43 Fooles

43

Fools measure good actions by the event: but wee are done, wisemen before-hand, by judgment upon the rules of reason and faith. Let me doe well; let God take charge of the successe. If it be well ment, it is well: if not, my thank is with God.

44

He was never good man that amends not. For, if he were good, he must needs desire to be better. Grace is so sweet, that whosoever tastes of it, must needs long after more: and if he desire it, he will endevour it; and if he doe but endevour, God will crown it with successe. Gods family admitteth of no Dwarfs (which are unthriving, and stand at a stay) but men of measures. What ever become of my body, or my estate, I will ever labour to find somewhat added to the stature of my soule.

45

Pride is the most dangerous of all sins. For, both it is most insinuative (having crept into Heaven and Paradise) and most dangerous where it is. For, whereas all other Temptations are about evill, this alone is conversant only about good things; and one dram of it poisons many measures of grace. I will not be afraid more of doing good things amisse, then of being proud when I have well performed them.

46

Not only commission makes a sin. A man is guilty of all those sins he hateth not. If I cannot avoid all, yet I will hate all.

47

Prejudice is so great an enemy to truth, that it makes the mind uncapable of it. In matters of faith, I will first lay a sure ground, and then believe, though I cannot argue, holding the conclusion in spight of the premisses: but in the other lesse matters, I will not so forestall my mind with resolution, as that I will not be willing to be better informed. Neither will I say in my selfe, I will hold it, therefore it shall be truth: but this is truth, therefore I will hold it. I will not strive for victory, but for truth.

48

Drunkennesse and Covetousnesse doe much resemble one another. For the more a man drinks, the more he thirsteth and the more he hath, still the more he coveteth. And for their effects, besides other, both of them have the power of transforming a man into a beast; and of all other beasts, into a swine. The former is evident to sense: the other, though more obscure, is no more questionable. The covetous man in two things plainly resembleth a swine; That he ever roots in the earth, not so much as looking towards heaven: That he never doth good till his death. In desiring, my rule shall be necessity of nature, or estate. In having, I will account that my good, which doth me good.

49

I acknowledge no master of Requests in Heaven, but one; Christ my Mediator. I know I cannot be so happy as not to need him; nor so miserable, that he should contemn me. I will alwayes ask, and that of none but where I am sure to speed; but where there is so much store, that when I have had the most, I shall leave no lesse behinde. Though numberlesse drops be in the Sea, yet if one be taken out of it, it hath so much the lesse, though insensible: but God, because he is infinite, can admit of no diminution. Therefore are men niggardly, because the more they give, the lesse they have: but thou, Lord, maiest give what thou wilt, without abatement of thy store. Good praiers never came weeping home: I am sure I shall receive either what I ask, or what I should ask.

50

I see that a fit booty many times makes a theef: and many would be proud, if they had but the common causes of their neighbours. I account this none of the least favours of God, That the world goes no better forward with me. For, I fear, if my estate were better to the world, it might be worse to God. As it is an happy necessity that inforceth to good; so is that next happy that hinders from evill.

51

It is the baseſt love of all others, that is for a benefit; for herein we love not another so much as our selves. Though there were no Heaven, O Lord, I would love thee:

Now

Now there is one, I will eſteem it, I will deſire it; yet ſtill I will love thee for thy goodneſſe ſake. Thy ſelf is reward enough, though thou broughteſt no more. A

52

I ſee men point the field, and deſperately jeopard their lives (as prodigall of their bloud) in the revenge of a diſgracefull word againſt themſelves; while they can be content to hear God pulled out of Heaven with blaſphemy, and not feel ſo much as a riſing of their bloud. Which argues our cold love to God, & our over-fervent affection to our ſelves. In mine own wrongs, I will hold patience laudable, but in Gods injuries, impious.

53

It is an hard thing to ſpeak well; but it is harder to be well ſilent, ſo as it may be free from ſuſpition of affection, or ſullenneſſe, or ignorance: elſe loquacity, and not ſilence, would be a note of wiſdome. Herein I will not care how little, but how well. He ſaid well for this, Not that which is much, is well; but that which is well is much. B

54

There is nothing more odious then fruitleſſe old age. Now (for that no tree bears fruit in Autumne, unleſſe it bloſſome in the ſpring) to the end that my age may be profitable, and laden with ripe fruit; I will endevour that my youth may be ſtudious, and flowred with the bloſſoms of learning and obſervation.

55

Revenge commonly hurts both the offerer, and ſufferer: as we ſee in the fooliſh Bee (though in all other things commendable, yet herein the pattern of fond ſpightfulneſſe) which in her anger invenometh the fleſh, and loſeth her ſting, and ſo lives a Drone ever after. I account it the only valour, To remit a wrong, and will applaud it to my ſelf as right noble and Chriſtian, that I might hurt, and will not. C

56

He that lives well cannot chuſe but die well. For, if he die ſuddenly, yet he dies not unpreparedly: if by leiſure, the conſcience of his well-lead life makes his death more comfortable: But it is ſeldome ſeen, that he which liveth ill, dieth well. For the conſcience of his former evils, his preſent pain, and the expectation and fear of greater, ſo take up his his heart, that he cannot ſeek God. And now it is juſt with God, not to be ſought, or not to be found, becauſe he ſought to him in his life time, and was repulſed. Whereas therefore there are uſually two main cares of good men, to Live well, and Die well: I will have but this one, to live well. D

57

With God there is no free man, but his ſervant, though in the Gallies: no ſlave, but the ſinner, though in a Palace: none noble but the vertuous, if never ſo baſely deſcended: none rich, but he that poſſeſſeth God, even in rags: none wiſe, but he that is a fool to himſelf and the world: none happy, but he whom the world pities: Let me be free, noble, rich, wiſe, happy to God, I paſſe not what I am to the world.

58

When the mouth prayeth, man heareth; when the heart, God heareth. Every good prayer knocketh at heavē for a bleſſing: but an importunate prayer pierceth it (though as hard as braſſe) and makes a way for it ſelf into the ears of the Almighty. And as it aſcends lightly up, carried with the wings of faith; ſo it comes ever laden down again upon our heads. In my prayers my thoughts ſhall not be guided by my words, but my words ſhall follow my thoughts. E

59

If that ſervant were condemned of evill, that gave God no more then his own, which he had received; what ſhall become of them that rob God of his own? If God gain a little glory by me, I ſhall gain more by him. I will labour ſo to husband the ſtock that God hath left in my hands, that I may return my ſoul better then I received it; and that he may take it better then I return it.

60

Heaven is compared to an hill; and therefore is figured by *Olympus*, among the Heathen; by mount *Sion*, in Gods Book: Hell contrariwiſe, to a pit. The aſcent to the

A the one is hard therefore, and the descent to the other easie and headlong: and so as if we once beginne to fall, the recovery is most difficult: and not one (of many) staies till he comes to the bottome. I will be content to pant, and blow, and sweat in climbing up to heaven: as, contrarily, I will be wary of setting the first step downward towards the pit. For, as there is a *Iacobs* Ladder into heaven, so there are blinde stairs that goe winding down into death, whereof each makes way for other. From the object is raised an ill suggestion: suggestion drawes on delight, delight consent, consent endevour, endevour practice, practice custome, custome excuse, excuse defence, defence obstinacy, obstinacy boasting of sin, boasting, a reprobate sense. I will watch over my waies: and doe thou Lord watch over me, that I may avoid the first degrees of sin. And if those overtake my frailty, yet keep me that presumptuous sins prevail
B not over me. Beginnings, are with more ease and safety declined, when we are free; then proceedings, when we have begun.

61

It is fitter for youth to learn, then teach; and for age to teach, then learn: and yet fitter for an old man to learn then to be ignorant. I know I shall never know so much, that I cannot learn more; and I hope I shall never live so long, as till I be too old to learn.

62

I never loved those Salamanders, that are never well but when they are in the fire of contention. I will rather suffer a thousand wrongs, then offer one: I will suffer an hundred, rather then return one: I will suffer many ere I will complain of one, and endevour to right it by contending. I have ever found, that to strive with my superi-
C our, is furious; with my equall, doubtfull; with my inferiour, sordid and base; with any, full of unquietnesse.

63

The praise of a good speech standeth in words & matter: Matter, which is as a fair and well-featur'd body; Elegance of words, which is as a neat and wel-fashioned garment. Good matter, slubbered up in rude and careless words, is made lothsom to the hearer; as a good body mis-shapen with unhandsome clothes. Elegancy without soundnesse, is no better then a nice vanity. Although therefore the most hearers are like Bees, that goe all to the flowers, never regarding the good herbs (that are of as wholesome use, as the other of fair shew:) yet let my speech strive to be profitable; plausible, as it happens: better the coat be mis-shapen, then the body.

D 64

I see, that as black and white colours to the eyes, so is the vice and vertue of others to the judgment of men. Vice gathers the beams of the sight in one; that the eye may see it and be intent upon it: Vertue scatters them abroad; and therefore hardly admits of a perfect apprehension. Whence it comes to passe, that (as judgement is according to sense) we do so soon espy, and so earnestly censure a man for one vice; letting passe many laudable qualities undiscerned, or at least unacknowledged. Yea, whereas every man is once a foole, and doth that (perhaps) in one fit of his folly, which he shall at lei-
sure repent of (as *Noah*, in one houres drunkennesse, uncovered those secrets, which were hid six hundred yeers before) the world is hereupon ready to call in question all his former integrity, and to exclude him from the hope of any future amendment.
E Since God hath given me two eyes; the one shal be busied about the present fault that I see, with a detesting commiseration; the other about the commendable qualities of the offender; not without an unpartiall approbation of them. So shall I doe God no wrong, in robbing him of the glory of his gifts, mixed with infirmities: nor yet, in the mean time, encourage Vice; while I doe distinctly reserve it for a due proportion of hatred.

65

God is above man; the brute creatures under him; he set in the midst. Lest he should be proud that he hath infinite creatures under him, that One is infinite degrees above him. I doe therefore owe awe unto God; mercy to the inferiour creatures; knowing, that they are my fellowes, in respect of creation; whereas there is no proportion betwixt me and my Maker.

66 One

66

One ſaid, It is good to inure thy youth to ſpeak well, for good ſpeech is many times drawn into the affection: But, I would fear, that ſpeaking well without feeling, were the next way to procure an habituall hypocriſie. Let my good words follow good affections; not goe before them. I will therefore ſpeak as I think: but withall, I will labour to think well; and then I know, I cannot but ſpeak well.

67

When I conſider my ſoul, I could be proud, to think of how divine a nature & quality it is: but when I caſt down mine eyes to my body (as the Swan to her black legs) and ſee what loathſome matter iſſues from the mouth, noſtrils, eares, pores, and other paſſages, and how moſt carion-like of all other creatures it is after death; I am juſtly aſhamed to think, that ſo excellent a gueſt dwels but in a meer cleanly dunghill.

68

Every worldling is a mad man. For, beſides that he preferreth profit and pleaſure to Vertue, the World to God, Earth to Heaven, Time to Eternity; he pampers the body, and ſtarves the ſoule. He feeds on Fowl an hundred times, that it may feed him but once; and ſeeks all Lands and Seas for dainties, not caring whether any, or what repaſt he provideth for his ſoule. He cloaths the body with all rich ornaments, that it may be as fair without as it is filthy within; whileſt his ſoule goes bare and naked, having not a rag of knowledge to covet it. Yea, he cares not to deſtroy his ſoule, to pleaſe the body, when for the ſalvation of the ſoule, he will not ſo much as hold the body ſhort of the leaſt pleaſure. What is, if this be not, a reaſonable kind of madneſſe? Let me enjoy my ſoule no longer, then I preferre it to my body. Let me have a deformed, leane, crooked, unhealthfull, neglected body; ſo that I may finde my ſoule ſound, ſtrong, well furniſhed, well diſpoſed both for earth and heaven.

69

Aſa was ſick but of his feet, farre from the heart: yet becauſe he ſought to the Phyſitians, not to God, he eſcaped not. *Hezekiah* was ſick to die: yet becauſe he truſted to God, not to Phyſitians, he was reſtored. Meanes, without God, cannot help: God, without meanes, can, and often doth. I will uſe good meanes, not reſt in them.

70

A mans beſt monument is his vertuous actions. Fooliſh is the hope of immortality, and future praiſe, by the coſt of ſenſeleſſe ſtone; when the Paſſenger ſhall only ſay, Here lies a fair ſtone, and a filthy carkaſſe. That only can report thee rich: but for other praiſes, thy ſelf muſt build thy monument alive; and write thy own Epitaph in honeſt and honourable actions. Which are ſo much more noble then the other, as living men are better then dead ſtones: Nay, I know not if the other be not the way to work a perpetuall ſucceſſion of infamy, whiles the cenſorious Reader, upon occaſion thereof, ſhall comment upon thy bad life: whereas in this, every mans heart is a Tomb, and every mans tongue writeth an Epitaph upon the well-behaved. Either I will procure me ſuch a monument, to be remembred by; or elſe it is better to be inglorious, then infamous.

71

The baſeſt things are ever moſt plentifull. Hiſtory and experience tell us, that ſome kind of Mouſe breedeth 120. young ones in one neſt: whereas the Lion, or Elephant, beareth but one at once. I have ever found, The leaſt wit, yeeldeth the moſt words. It is both the ſureſt and wiſeſt way, to Speak little and Think more.

72

An evill man is clay to God, wax to the Devill. God may ſtamp him into powder, or temper him anew; but none of his meanes can melt him. Contrariwiſe, a good man is Gods wax, and Satans clay: he relents at every look of God, but is not ſtirred at any tentation. I had rather bow then break, to God: but, for Satan, or the world, I had rather be broken in peeces with their violence, then ſuffer my ſelf to be bowed unto their obedience.

73

It is an eaſie matter for a man to be careleſſe of himſelf; and yet much eaſier to be enamoured

A

73

It is an easie matter for a man to be careleſſe of himſelfe; and yet much easier to be enamoured of himself. For, if he be a Christian, whiles he contemneth the world perfectly, it is hard for him to reserve a competent measure of love to himself: if a worldling, it is not possible but he must over-love himself. I will strive for the mean of both; and so hate the world, that I may care for my self: and so care for my self, that I be not in love with the world.

74

I will hate popularity and ostentation (as ever dangerous; but most of all in Gods business) which who so affect, doe as ill spokesmen; who when they are sent to wooe for God, speak for themselves. I know how dangerous it is to have God my Rivall.

B

75

Earth affords no sound contentment. For, what is there under Heaven not troublesome, besides that which is called pleasure? and, that, in the end, I find most irksome of all other. My soule shall ever look upward for joy, and downward for penitence.

76

God is ever with me, ever before me. I know, he cannot but over-see me alwaies; though my eyes be held that I see him not: yea, he is still within me, though I feel him not: neither is there any moment, that I can live without God. Why do I not therfore, alwaies live with him? Why doe I not account all hours lost, wherin I enjoy him not?

77

There is no man so happy as the Christian. When he looks up unto Heaven, he
C thinks, That is my home: the God that made it, and owns it, is my father: the Angels, more glorious in nature then my self, are my attendants: mine enemies are my vassals. Yea, those things which are the terriblest of all to the wicked, are most pleasant to him. When he hears God thunder above his head, he thinks, This is the voice of my father. When he remembreth the Tribunall of the last judgement, he thinks, It is my Saviour that sits in it: when death, he esteems it but as the Angell set before Paradise; which with one blow admits him to eternal joy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the world worth envying, but a Christian.

78

As man is a little world: so every Christian is a little Church within himselfe. As
D the Church, therefore, is sometimes in the wane, through persecution, other times in her full glory & brightnesse: so let me expect my self somtimes drooping under Tentations, and sadly hanging down the head for the want of the feeling of Gods presence; at other times carried with the ful sail of a resolute assurance, to Heaven: knowing, that as it is a Church at the weakest stay, so shall I, in my greatest dejection, hold the Child of God.

79

Tentations on the right hand, are more perillous then those on the left; & destroy a thousand, to the others ten: as the Sun, more usually, causeth the traveller to cast off his cloak, then the wind. For those on the left hand miscarry men but two wayes: to distrust, and deniall of God; more rare sins: but the other to all the rest, wherewith
E mens lives are so commonly defiled. The spirit of Christians is like the English Jear; whereof we read, that it is fired with water, quenched with oyle. And these two, prosperity and adversity, are like heat & cold: the one gathers the powers of the soul together, and makes them abler to resist, by uniting them: the other diffuses them; and by such separation, makes them easier to conquer. I hold it therfore as Praise-worthy with God, for a man to contemne a proffered honour, or pleasure, for conscience sake: as, on the rack not to deny his profession. When these are offered, I will not nibble at the bait; that I be not taken with the hook.

80

God is Lord of my body also: and therefore challengeth as well reverent gesture, as inward devotion. I will, ever, in my prayers, either stand, as a servant, before my master; or kneel, as a subject to my Prince.

81 I have

81

I have not been in others breasts: but, for my own part, I never tasted of ought, that might deserve the name of pleasure. And, if I could, yet a thousand pleasures cannot countervaile one torment: because the one may be exquisite; the other, not without composition. And, if not one torment, much lesse a thousand. And if not for a moment, much lesse for eternity. And, if not the torment of a part, much lesse of the whole. For if the pain but of a tooth be so intolerable, what shall the racking of the whole body be? And if of the body; what shall that be, which is primarily of the soule? If there be pleasures that I heare not of, I will be wary of buying them so over-dear.

82

As Hypocrisie is a common counterfeit of all vertues: so there is no speciall vertue, which is not (to the the very life of it) seemingly resembled, by some speciall vice. So, devotion is counterfeited by superstition; good thrift, by niggardlinesse; charity, with vain-glorious pride. For, as charity is bounteous to the poor, so is vain glory to the wealthy: as charity sustains all, for truth; so pride, for a vain praise: both of them make a man courteous and affable. So the substance of every vertue is in the heart: which, since it hath not a window made into it, by the Creator of it, (but is reserved under lock and key for his own view) I will judge only by appearance. I had rather wrong my self, by credulity; then others, by unjust censures and suspitions.

83

Every man hath a kingdome within himself: Reason, as the Princesse, dwels in the highest and inwardest to me: the senses are the Guard and attendants on the Court; without whose aid, nothing is admitted into the Presence: The supreme faculties (as will, memory, &c.) are the Peeres: The outward parts, and inward affections, are the Commons: Violent Passions are as Rebels, to disturb the common peace. I would not be a Stoick, to have no passions: for that were to overthrow this inward government God hath erected in me; but a Christian, to order those I have. And for that I see, that as (in commotions) one mutinous person drawes on more; so in passions, that one makes way for the extremity of another, (as excesse of love causeth excesse of grief, upon the losse of what we loved:) I will doe as wise Princes use, to those they misdoubt for faction; so hold them down, and keep them bare, that their very impotency and remisnesse shall afford me security.

84

I look upon the things of this life, as an owner; as a stranger. As an owner, in their right; as a stranger in their use. I see, that owning is but a conceit, besides using: I can use (as I lawfully may) other mens commodities as my own; walk in their woods, look on their fair houses, with as much pleasure as my own; yet again, I will use my own, as if it were anothers; knowing that though I hold them by right, yet it is only by Tenure at will.

85

There is none like to *Luthers* three masters; Prayer, Tentation, Meditation. Tentation stirs up holy Meditation: Meditation prepares to prayer: and Prayer makes profit of Tentation; and fetcheth all divine knowledge from Heaven. Of others, I may learn the Theory of Divinity; of these only, the Practice. Other masters teach me by rote, to speak Parrot-like of heavenly things; these alone, with feeling and understanding.

86

Affectation is the greatest enemy both of doing well, and good acceptance of what is done. I hold it the part of a wise man, to endevour rather that fame may follow him, then goe before him.

87

I see a number, which, with *Shimei*, whiles they seek their servant, which is riches, lose their soules. No worldly thing shall draw me without the gates, within which God hath confined me.

88

It is an hard thing for a man to finde wearinesse in pleasure, while it lasteth; or contentment in pain, while he is under it. After both (indeed) it is easie: yet both of these must

A must be found in both; or elſe we ſhall be drunken with pleaſures, and overwhelmed with ſorrow. As thoſe, therefore, which ſhould eat ſome diſh over-deliciouſly ſweet doe allay it with tart ſawce, that they may not be cloyed: and thoſe that are to receive bitter pills (that they may not be annoyed with their unpleaſing taſte) rowl them in Sugar: So in all pleaſures it is beſt to labour, not how to make them moſt delightfull, but how to moderate them from exceſſe: and in all ſorrowes, ſo to ſettle our hearts in true grounds of comfort, that we may not care ſo much for being bemoaned of others, as how to be moſt contented in our ſelves.

89

In wayes, we ſee Travellers chuſe not the faireſt, and greeneſt; if it be either croſſe or contrary; but the neereſt, though miry and uneven: ſo, in opinions, let me follow not
B the plauſibleſt, but the trueſt, though more perplexed.

90

Chriſtian ſociety is like a bundle of ſticks laid together, whereof one kindles another. Solitary men have feweſt provocations to evill; but againe feweſt incitations to good. So much, as doing good, is better then not doing evill, will I account Chriſtian good fellowſhip better then an Eremitiſh and melancholike ſolitarineſſe.

91

I had rather confeſſe my ignorance, then falſly profeſſe knowledge. It is no ſhame, not to know all things, but it is a juſt ſhame to over-reach in any thing.

92

Sudden extremity is a notable triall of faith, or any other diſpoſition of the ſoule.
C For as in a ſudden feare, the bloud gathers to the heart, for guarding of that part which is principall: ſo the powers of the ſoul combine themſelves in an hard exigent, that they may be eaſily judged of. The faithfull (more ſuddenly then any caſualty) can lift up his heart to his ſtay in Heaven: Whereas the worldling ſtands amazed, and diſtraught with the evill; becauſe he hath no refuge to flie unto. For, not being acquainted with God in his peace, how ſhould he but have him to ſeek in his extremitie? When therefore ſome ſudden ſtitch girds me in the ſide, like to be the meſſenger of death; or when the ſword of my enemy, in an unexpected aſſault, threatens my body; I will ſeriouſly note how I am affected: ſo the ſuddeneſt evill, as it ſhall not come unlooked for, ſhall not goe away unthought of. If I finde my ſelfe couragious, and heavenly minded, I will rejoyce in the truth of Gods grace in me; knowing that one
D dram of tried faith is worth a whole pound of ſpeculative; and that, which once ſtood by me, will never fail me: If dejected and heartleſſe, herein I will acknowledge cauſe of humiliation; and, with all care and earneſtneſſe, ſeek to ſtore my ſelfe againſt the dangers following.

93

The Rules of civill policy may well be applied to the minde. As therefore for a Prince, that he may have good ſucceſſe againſt either Rebels, or forrain enemies, it is a ſure axiome, *Divide and Rule:* but when he is once ſeated in the Throne over loyall ſubjects, *Vnite and Rule:* ſo, in the regiment of the ſoule, there muſt be variance ſet in the judgement, and the conſcience and affections; that, that which is amiſſe may be ſubdued: but, when all parts are brought to order, it is the only courſe to maintaine
E their peace; that, all ſeeking to eſtabliſh and help each other, the whole may proſper. Alwayes to be at warre, is deſperate: alwayes at peace, ſecure, and over-Epicure-like. I doe account a ſecure peace, a juſt occaſion of this civill diſſention in my ſelfe; and a true Chriſtian peace, the end of all my ſecret warres: which when I have atchieved, I ſhall reigne with comfort; and never will be quiet till I have atchieved it.

94

I brought ſinne enough with me into the world to repent of all my life, though I ſhould never actually ſinne: and ſin enough actually every day, to ſorrow for, though I had brought none with me into the world: but laying both together, my time is rather too ſhort for my repentance. It were madneſſe in me to ſpend my whole life in jollity and pleaſure, whereof I have ſo ſmall occaſion: and neglect the opportunity of my ſo juſt ſorrow: eſpecially, ſince before I came into the World, I ſinned; after I am

gone out of the world, the contagion of my ſinne paſt, ſhall adde to the guilt of it: yet, in both theſe eſtates, I am uncapable of repentance. I will do that while I may, which, when I have neglected, is unrecoverable. A

95

Ambition is torment enough for an enemy. For, it affords as much diſcontentment in enjoying, as in want; making men like poyſoned Rats: which when they have taſted of their bane, cannot reſt, till they drink; and then can much leſſe reſt, till their death. It is better for me to live in the wiſe mens ſtocks, in a contented want; then in a fools Paradiſe, to vex my ſelf with wilfull unquietneſſe.

96

It is not poſſible but a conceited man muſt be a fool. For, that over-weening opinion he hath of himſelf, excludes all opportunity of purchaſing knowledge. Let a veſſel be once full of never ſo baſe liquor, it will not give room to the coſtlieſt; but ſpils beſide, whatſoever is infuſed. The proud man, though he be empty of good ſubſtance, yet is full of conceit. Many men had proved wiſe, if they had not ſo thought themſelves. I am empty enough to receive knowledge enough; Let me think my ſelfe but ſo bare as I am, and more I need not. O Lord, doe thou teach me how little, how nothing I have; and give me no more, then I know I want. B

97

Every man hath his turne of ſorrow: whereby (ſome more, ſome leſſe) all men are in their times miſerable. I never yet could meet with the man that complained not of ſomewhat. Before ſorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but halfe a farewell of it; as ſtill expecting his returne. C

98

There be three things that follow an injury ſo far as it concerneth our ſelves; (for, as the offence toucheth God, it is above our reach) Revenge, Cenſure, Satisfaction; which muſt be remitted of the mercifull man. Yet not all at all times: but revenge alwayes, leaving it to him that can, and will doe it: Cenſure oft-times; Satisfaction ſometimes. He that deceives me oft, though I muſt forgive him, yet charity bindes me not, not to cenſure him for untruſty; and he that hath endammaged me much, cannot plead breach of charity, in my ſeeking his reſtitution. I will ſo remit wrongs, as I may not encourage others to offer them; and ſo retain them, as I may not induce God to retaine mine to him.

99 D

Garments that have once one rent in them, are ſubject to be torn on every nail, and every bryar; and glaſſes, that are once crackt, are ſoon broken: ſuch is mans good name once tainted with juſt reproach. Next to the approbation of God, and the teſtimony of mine own conſcience, I will ſeek for a good reputation amongſt men: not by cloſe cariage concealing faults, that they may not be known to my ſhame: but avoiding all vices, that I may not deſerve it. The efficacy of the agent, is in the Patient well diſpoſed. It is hard for me ever to doe good, unleſſe I be reputed good.

100

Many vegetable, and many brute creatures exceed man in length of age. Which hath opened the mouths of Heathen Philoſophers to accuſe Nature, as a ſtep-mother to Man; who hath given him the leaſt time to live, that onely could make uſe of his time, in getting knowledge. But herein Religion doth moſt magnifie God, in his wiſedome and juſtice; teaching us, that other creatures live long, and periſh to nothing, only Man recompences the ſhortneſſe of his life, with eternity after it; that the ſooner he dies well, the ſooner he comes to perfection of knowledge, which he might in vain ſeek below: the ſooner he dies ill, the leſſe hurt he doth with his knowledge. There is great reaſon then, why man ſhould live long; greater, why he ſhould die early. I wil never blame God, for making mee too ſoone happy; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection. *Come Lord Ieſus, come quickly.* E

FINIS.

MEDITATIONS AND VOWES, DIVINE AND MORALL.

THE SECOND CENTURY.

By Jos. Hall.

Printed at London, 1643.

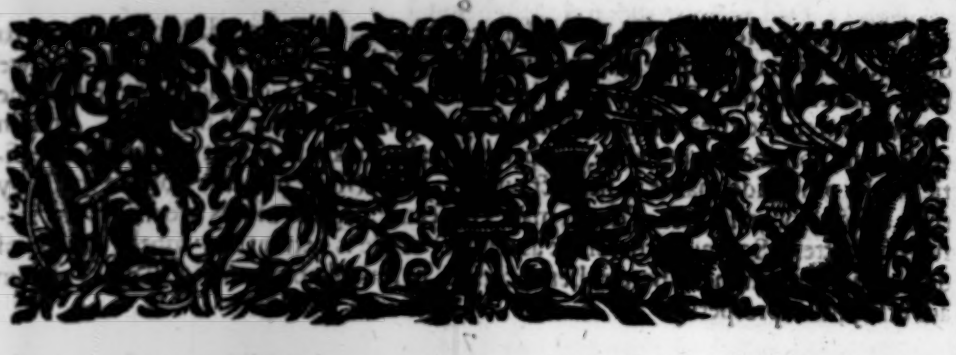
MEDITATIONS
AND
VOWES,
DIVINE
AND
MORALL.

TO THE RIGHT VERTVOVS AND VVORSHIPFULL LADIE, THE Ladie DRURY, all increaſe of Grace.

MADAME, I know your Chriſtian ingenuity ſuch, that you will not grudge others the communication of this your private right: which yet I durſt not have preſumed to adventure, if I feared that either the benefit of it would be leſſe, or the acceptation. Now it ſhall be no leſſe yours: onely it ſhall be more known to be yours. Vouchſafe therefore to take part with your worthy Husband, of theſe my ſimple Meditations. And if your long and gracious experience have written you a larger volume of wholeſome Lawes, and better informed you by precepts fetcht from your own feeling, then I can hope for, by my bare ſpeculation: yet where theſe my not unlikely rules ſhall accord with yours, let your redoubled aſſent allow them, and they confirm it. I made them not for the eye, but for the heart: neither doe I commend them to your reading, but your practice: wherein alſo it ſhall not be enough that you are a meer and ordinary agent, but that you be a pattern propounded unto others imitation. So ſhall your vertuous and holy progreſſe, beſides your own peace and happineſſe, be my Crown and rejoycing, in the day of our common appearance. *Halſted. Decemb.* 4.

Your L. humbly devoted,

JOS. HALL.



MEDITATIONS AND VOWES.

THE SECOND CENTVRIE.

1

A Man under Gods affliction, is like a bird in a net; the more he ſtriveth, the more he is intangled. Gods decree cannot be eluded with impatience. What I cannot avoid, I will learne to beare.

2

I finde, that all worldly things require a long time in getting, and afford a ſhort pleaſure in enjoying them. I will not care much, for what I have; nothing, for what I have not.

3

I ſee naturall bodies forſake their own place and condition, for the preſervation of the whole; but of all other creatures, Man, and of all other Men, Chriſtians have the leaſt intereſt in themſelves. I will live, as given to others, lent only to my ſelfe.

4

That which is ſaid of the Elephant, that being guiltie of his deformitie, he cannot abide to look on his owne face in the water (but ſeeks for troubled and muddy channels) we ſee well morallized, in men of evill conſcience, who know their ſoules are ſo filthy, that they dare not ſo much as view them; but ſhift of all checks of their former iniquity, with vaine excuſes of good-fellowſhip. Whence it is, that every ſmall reprehenſion ſo galls them; becauſe it calls the eye of the ſoule home to it ſelfe, and makes them ſee a glimpſe of what they would not. So have I ſeen a fooliſh and timorous Patient, which knowing his wound very deep, would not endure the Chirurgion to ſearch it: whereon what can enſue, but a feſtering of the part, & a danger of the whole body? So I have ſeen many prodigall waſters run ſo farre in books, that they cannot abide to heare of reckoning. It hath beene an old and true Proverbe, Oft and even reckonings make long friends: I will oft ſum my eſtate with God, that I may know what I have to expect, and anſwer for. Neither ſhall my ſcore run on ſo long with God, that I ſhall not know my debts, or feare an Audit, or deſpaire of pardon.

5

I account this body, nothing, but a cloſe priſon to my ſoule, and the earth a larger priſon to my body. I may not break priſon, till I be looſed by death: but I will leave it, not unwillingly, when I am looſed.

6 The

6

The common feares of the World are faultleſſe, and ill placed. No man feares to doe ill; every man to ſuffer ill: wherein, if we conſider it well, we ſhall finde that we feare our beſt friends. For my part, I have learned more of God and of my ſelf, in one weekes extremitie, then all my whole lifes proſperity had taught me afore. And, in reaſon and common experience, proſperity uſually makes us forget our death: adverſitie on the other ſide, makes us neglect our life. Now (if we meaſure both of theſe, by their effects) forgetfulneſs of death makes us ſecure: neglect of this life makes us carefull of a better. So much therefore as neglect of life is better then forgetfulneſſe of death, and watchfulneſſe better then ſecuritie: ſo much more beneficiall will I eſteem adverſity, then proſperity. A

7

Even grief it ſelfe is pleaſant to the remembrance, when it is once paſt: as joy is, whileſt it is preſent. I will not therefore in my conceit, make any ſo great difference betwixt joy and griefe: ſith griefe paſt, is joyfull; and long expectation of joy is grievous. B

8

Every ſickneſs is a little death. I will be content to die oft, that I may die once well.

9

Oft-times thoſe things which have beene ſweet in opinion, have proved bitter in experience. I will therefore even ſuſpend my reſolute judgement, untill the triall and event: in the meane while I will feare the worſt, and hope the beſt.

10

In all divine and morall good things, I would faine keep that I have, and get that I want. I doe not more loath all other covetouſneſſe, then I affect this. In all theſe things alone, I profeſſe never to have enough. If I may increaſe them, therefore, either by labouring, or begging, or uſurie, I ſhall leave no meanes unattempted. C

11

Some children are of that nature, that they are never well, but while the rod is over them: ſuch am I to God; Let him beat me, ſo he amend me: let him take all away from me, ſo he give me himſelfe.

12

There muſt not be one uniform proceeding with all men, in reprehenſion: but that muſt vary according to the diſpoſition of the reproved. I have ſeen ſome men as thorns, which eaſily touched, hurt not; but if hard and unwarily, fetch bloud of the hand: others, as nettles, which if they be nicely handled, ſting and prick; but if hard and roughly preſſed, are pulled up without harme. Before I take any man in hand, I will know whether he be a thorne or a nettle. D

13

I will account no ſin little; ſince there is not the leaſt, but workes out the death of the ſoule. It is all one whether I be drowned in the ebber ſhore, or in the midſt of the deep Sea.

14

It is a baſe thing to get goods, to keep them. I ſee that God (which only is infinitely rich) holdeth nothing in his owne hands, but gives all to his creatures. But, if we will needs lay up, where ſhould we rather repoſe it, then in Chriſts treaſury? The poore mans hand is the treaſury of Chriſt. All my ſuperfluity ſhall be there hoorded up, where I know it ſhall be ſafely kept, and ſurely returned me. E

15

The School of God, and Nature, require two contrary manners of proceeding. In the Schoole of Nature, we muſt conceive, and then beleeve: in the School of God, we muſt firſt beleeve, and then we ſhall conceive. He that beleeves no more then he conceives, can never be a Chriſtian; nor he a Philoſopher, that aſſents without reaſon. In Natures School, we are taught to bolt out the truth, by Logical diſcourſe: God cannot endure a Logician. In his Schoole he is the beſt Scholler, that reaſons leaſt, and aſſents moſt. In divine things, what I may I will conceive: the reſt I will beleeve and admire. Not a curious head, but a credulous and plaine heart, is accepted with God.

16 No

A 16

No worldly pleasure hath any absolute delight in it: but as a Bee, having honey in the mouth, hath a sting in the taile. Why am I so foolish, to rest my heart upon any of these: and not rather labour to aspire to that one absolute Good, in whom is nothing savouring of griefe, nothing wanting to perfect happinesse?

17

A sharp reproof I account better then a smooth deceit. Therefore when my friend checks me, I will respect it with thankfulnesse: when others flatter me, I will suspect it, and rest in mine owne censure of my self, who should be more privy (and lesse partiall) to my owne defervings.

18

B Extremity distinguisheth friends: Worldly pleasures, like Physicians, gives us over when once we lie a dying; and yet the death-bed had most need of comforts: Christ Jesus standeth by his, in the pangs of death; and after death at the barre of judgment, not leaving them either in their bed, or grave. I will use them therefore to my best advantage; not trust them. But for thee, O my Lord, which in mercy and truth canst not faile me, (whom I have found ever faithfull and present in all extremities) Kill me, yet will I trust in thee.

19

We have heard of so many thousand generations passed, and we have seene so many hundreds die within our knowledge; that I wonder any man can make account to live one day. I will die daily. It is not done before the time, which may be done at
C all times.

20

Desire oft-times makes us unthankfull. For, who so hopes for that he hath not, usually forgets that which he hath. I will not suffer my heart to rove after high or impossible hopes; lest I should, in the mean time, contemne present gifts.

21

In hoping wel, in being ill, and fearing worse, the life of man is wholly consumed. When I am ill, I will live in hope of better: when well, in feare of worse: neither will I, at any time, hope without feare; lest I should deceive my selfe with too much confidence: (wherein evill shall be so much more unwelcome and intolerable, because I looked for good) nor, again, feare without hope; lest I should be over-much dejected:
D nor doe either of them, without true contentation.

22

What is man to the whole earth? What is earth to the heaven? What is heaven to his Maker? I will admire nothing in it self, but all things in God, and God in all things.

23

There be three usuall causes of ingratitude, upon a benefit received: Envie, Pride, Covetousnesse: Envie, looking more at others benefits, then our owne; Pride, looking more at our selves, then the benefit; Covetousnesse, looking more at what we would have, then what we have. In good turnes, I will neither respect the giver, nor my selfe, nor the gift, nor others; but only the intent and good will from whence it proceeded. So shall I requite others great pleasures, with equall good will, and accept of
E small favours, with great thankfulnesse.

24

Whereas the custome of the world is, to hate things present, to desire future, and magnifie what is past; I will contrarily esteeme that which is present, best. For, both what is past, was once present; and what is future, will be present: future things next, because they are present in hope; what is past, least of all, because it can not be present: yet somewhat because it was.

25

We pitie the folly of the Lark, which (while it playeth with the fether, and stoopeth to the glasse) is caught in the fowlers net: and yet cannot see our selves alike made fooles by Satan; who, deluding us by the vain fethers and glasses of the world, suddenly enwrappeth us in his snares. We see not the nets indeed, it is too much that we

shall

ſhall feele them, and that they are not ſo eaſily eſcaped after, as before avoided. O Lord, keep thou mine eyes from beholding vanitie. And though mine eyes ſee it, let not my heart ſtoop to it, but loath it afarre off. And, if I ſtoop at any time, and be taken, let thou my ſoule at liberty: that I may ſay, My ſoul is eſcaped, even as a bird out of the ſnare of the Fowler, the ſnare is broken, and I am delivered. A

26

In ſuffering evill, to look to ſecondary cauſes, without reſpect to the higheſt, maketh impatience. For ſo we bite at the ſtone, & neglect him that threw it. If we take a blow at our equall, we return it with uſury: if of a Prince, we repine not. What matter is it, if God kill me, whether he doe it by an Ague, or by the hand of a Tyrant? Again, in expectation of good, to look to the firſt cauſe, without care of the ſecond, argues idleneſſe and cauſeth want. As we cannot help our ſelves, without God: ſo God will not ordinarily help us, without our ſelves. In both, I will look up to God, without repining at the meanes in one, or truſting them in the other. B

27

If my money were another mans, I could but keep it: only the expending ſhewes it my own. It is greater glory, comfort, and gain, to lay it out well, then to keep it ſafely. God hath made me, not his Treaſurer, but his Steward.

28

Auguſtines friend, *Nebridius*, not unjuſtly hated a ſhort anſwer, to a weighty and difficult queſtion; becauſe the diſquiſition of great truths requires time, and the determining is perillous: I will as much hate a tedious and farre-fetched anſwer to a ſhort and eaſie queſtion. For as that other wrongs the truth, ſo this the hearer. C

29

Performance is a binder. I will requeſt no more favour of any man then I muſt needs. I will rather chuſe to make an honeſt ſhift, then over-much enthrall my ſelfe, by being beholding.

30

The world is a ſtage; every man an actor, and plaies his part, here, either in a Comedie, or Tragedie. The good man is a Comedian: which (how ever he begins) ends merrily: but the wicked man acts a Tragedy; and therefore ever ends in horrour. Thou ſeeſt a wicked man vaunt himſelf on this ſtage: ſtay till the laſt act, and look to his end (as *David* did) and ſee whether that be peace. Thou wouldeſt make ſtrange Tragedies, if thou wouldeſt have but one Act. Who ſees an Oxe, grazing in a fat and ranke paſture, and thinkes not that he is neer to the ſlaughter? whereas the lean beaſt, that toiles under the yoke, is farre enough from the ſhambles. The beſt wicked man cannot be ſo envied in his firſt ſhewes, as he is pitiable in the concluſion. D

31

Of all objects of beneficence, I will chuſe either an old man, or a childe; becauſe theſe are moſt out of hope to requite. The one forgets a good turn: the other lives not to repay it.

32

That, which *Pythagoras* ſaid of Philoſophers, is more true of Chriſtians: (for, Chriſtianity is nothing but a divine and better Philoſophy) Three ſorts of men come to the Market: buyers, ſellers, lookers on. The two firſt are both buſie, and carefully diſtracted about their Market: only the third live happily; uſing the world as if they uſed it not. E

33

There be three things, which of all others I will never ſtrive for: the wall, the way, the beſt ſeat. If I deſerve well, a low place cannot diſparage me ſo much as I ſhall grace it: if not, the height of my place ſhall adde to my ſhame; whiles every man ſhall condemne me of pride matched with unworthineſſe.

34

I ſee there is not ſo much difference betwixt a man and a beaſt, as betwixt a Chriſtian and a naturall man. For, whereas man lives but one life of reaſon, above the beaſt; a Chriſtian lives four lifes, above a naturall man: The life of inchoate regeneration,

A tion by grace; the perfect life of imputed righteousnesse; the life of glory begun, in the separation of the soul; the life of perfect glory, in the society of the body, with the soule in full happinesse: The worst whereof is better by many degrees, then the best life of a naturall man. For whereas the dignity of the life is measured, by the cause of it, (in which regard the life of the plant is basest, because it is but from the juyce, arising from the root, administred by the earth: the life of the brute creature better then it, because it is sensitive: of a man better then it, because reasonable) and the cause of this life, is the Spirit of God; so farre as the Spirit of God is above reason, so far doth a Christian exceed a meer naturalist. I thank God much that he hath made me a man, but more, that he hath made me a Christian: without which, I know not whether it had been better for me, to have been a beast, or not to have been.

B 35

Great mens favours, friends promises, and dead mens shooes, I will esteeme, but not trust to.

36

It is a fearfull thing to sinne; more fearfull to delight in sin; yet worse then worst, to boast of it. If therefore I cannot avoid sinne, because I am a man; yet will I avoid the delight, defense and boasting of sinne, because I am a Christian.

37

Those things which are most eagerly desired, are most hardly both gotten and kept; God commonly crossing our desires, in what we are over-fervent. I will therfore account all things as too good to have, so nothing too deare to lose.

C 38

A true friend is not born every day. It is best to be courteous to all, entire with few. So may we (perhaps) have lesse cause of joy: I am sure, lesse occasion of sorrow.

39

Secrecies, as they are a burthen to the minde, ere they be uttered: so are they no lesse charge to the receiver, when they are uttered. I will not long after more inward secrets, lest I should procure doubt to my selfe, and jealous feare to the discloser: But as my mouth shall be shut with fidelity, not to blab them; so mine ear shall not be too open to receive them.

40

As good Physicians, by one receit make way for another: so is it the safest course in D practice: I will reveal a great secret to none, but whom I have found faithfull in lesse.

41

I will enjoy all things in God, and God in all things; nothing in it selfe: So shall my joyes neither change, nor perish. For however the things themselves may alter, or fade: yet he in whom they are mine, is ever like himselfe, constant, and everlasting.

42

If I would provoke my self to contentation; I will cast down mine eyes to my inferiours; and there see better men in worse condition: if to humility, I will cast them up to my betters, and so much more deject my selfe to them, by how much more I see them thought worthy to be respected of others, and deserve better in themselves.

43

E True vertue rests in the conscience of it self, either for reward, or censure. If therefore I know my self upright, false rumours shall not daunt me: if not answerable to the good report of my favourers, I will my self finde the first fault, that I may prevent the shame of others.

44

I will account vertue the best riches, knowledge the next, riches the worst; and therefore will labour to be vertuous and learned, without condition: as for riches, if they fall in my way, I refuse them not; but if not, I desire them not.

45

An honest word I account better then a careless oath. I will say nothing but what I dare swear, and will perform. It is a shame for a Christian to abide his tongue a false servant, or his minde a loose mistresse.

46 There

46

There is a juſt and eaſie difference to be put betwixt a friend and an enemy; betwixt a familiar and a friend; and much good uſe to be made of all: but, of all, with diſcretion. I will diſcloſe my ſelf no whit to my enemy, ſomewhat to my friend, wholly to no man; leſt I ſhould be more others, then mine own. Friendſhip is brittle ſtuffe. How know I, whether he that loves me, may not hate me hereafter?

47

No man but is an eaſie Judge of his own matters; and lookers on oftentimes ſee the more. I will therefore ſubmit my ſelf to others, in what I am reproved: but in what I am praiſed only to my ſelfe.

48

I will not be ſo merry as to forget God; nor ſo ſorrowfull, to forget my ſelfe.

49

As nothing makes ſo ſtrong and mortall hoſtility, as diſcord in religions: ſo nothing in the world unites mens hearts ſo firmly, as the bond of faith. For, whereas there are three grounds of friendſhip, Vertue, Pleaſure, Profit; and by all confeſſions that is the ſureſt, which is upon vertue: it muſt needs follow, that what is grounded on the beſt, and moſt heavenly Vertue, muſt be the faſteſt: which, as it unites man to God ſo inſeparably, that no tentations, no torments, not all the gates of Hell can ſever him; ſo it unites one Chriſtian ſoule to another ſo firmely, that no outward occurrences, no imperfections in the party loved, can diſſolve them. If I love not the child of God (for his own ſake, for his Fathers ſake) more then my friend (for my commodity, or my kinsman for bloud) I never received any ſpark of true heavenly love.

50

The good duty that is deferred upon a conceit of preſent unfitneſſe, at laſt growes irkſome; and thereupon altogether neglected. I will not ſuffer my heart to entertain the leaſt thought of lothneſſe towards the task of devotion, wherewith I have ſtinted my ſelfe: but violently break thorow any motion of unwillingneſſe; not without a deep check to my ſelf, for my backwardneſſe.

51

Hearing is a ſenſe of great apprehenſion; yet farre more ſubject to deceit, then ſeeing: not in the manner of apprehending, but in the uncertainty of the object. Words are vocall interpreters of the minde; actions, reall: and therefore however both ſhould ſpeak according to the truth of what is in the heart; yet words do more belie the heart, then actions. I care not what words I heare, when I ſee deeds. I am ſure, what a man doth, he thinketh: not ſo alwayes, what he ſpeaketh. Though I will not be ſo ſevere a cenſor, that, for ſome few evill acts, I ſhould condemne a man of falſe-heartedneſſe: yet, in common courſe of life I need not be ſo mopiſh, as not to beleeve rather the language of the hand, then of the tongue. He, that ſayes well and doth well, is without exception commendable: but, if one of theſe muſt be ſevered from the other, I like him well, that doth well, and ſaith nothing.

52

That, which they ſay of the Pelican, that when the Shepherds, in deſire to catch her, lay fire not farre from her neſt; which ſhe finding, and fearing the danger of her young, ſeeks to blow out with her wings, ſo long till ſhe burne her ſelf and make her ſelf a prey, in an unwiſe pitie to her young; I ſee morally verified in experience, of thoſe which indiſcreetly medling with the flame of diſſention kindled in the Church, rather increaſe then quench it; rather fire their own wings then help others. I had rather bewail the fire afarre off, then ſtir in the coales of it. I would not grudge my aſhes to it, if thoſe might abate the burning: but, ſince I ſee this is daily increaſed with partaking, I will behold it with ſorrow; and meddle no otherwiſe then by prayers to God, & intreaties to men; ſeeking my own ſafety, and the peace of the Church, in the freedome of my thought, and ſilence of my tongue.

53

That which is ſaid of *Lucillaes* faction, that anger bred it, pride foſtered it, and covetouſneſſe confirm'd it, is true of all Schiſmes, though with ſome inverſion. For, the moſt

A moſt are bred through pride, (whiles men upon an high conceit of themſelves, ſcorn to goe in the common road, and affect ſingularity in opinion) are confirmed through anger, (whiles they ſtomack and grudge any contradiction) and are nouriſhed through covetouſneſſe, whiles they ſeek ability to bear out their part. In ſome others again, covetouſneſſe obtains the firſt place, anger the ſecond, pride the laſt. Herein therfore I have been always wont to commend and admire the humility of thoſe great & profound wits, whom depth of knowledge hath not led to by-paths in judgement; but (walking in the beaten path of the Church) have bent all their forces to the eſtabliſhment of received truths: accounting it greater glory to confirm an ancient verity, then to deviſe a new opinion (though never ſo profitable) unknown to their predeceſſours. I will not reject a truth, for meer novelty: (Old truths may come newly to light;
B neither is God tied to times, for the gift of his illumination) but I will ſuſpect a novell opinion, of untruth; and not entertaine it, unleſſe it may be deduced from ancient grounds.

54

The eare and the eye are the mindes receivers; but the tongue is only buſied in expending the treaſure received. If therefore the revenues of the mind be uttered as faſt, or faſter then they are received; it cannot be, but that the minde muſt needs be held bare, and can never lay up for purchaſe. But, if the receivers take in ſtill with no uttterance, the minde may ſoon grow a burthen to it ſelfe, and unprofitable to others. I will not lay up too much, and utter nothing, leſt I be covetous: nor ſpend much, and
C ſtore up little, leſt I be prodigall and poor.

55

It is a vain-glorious flattery for a man to praiſe himſelf: An envious wrong to detract from others. I will therefore ſpeak no ill of others, no good of my ſelfe.

56

That which is the miſery of Travellers, to finde many Oaſts; and few friends is the eſtate of Chriſtians in their pilgrimage to a better life. Good friends may not, therfore be eaſily forgone: neither muſt they be uſed as ſuits of apparell; which when we have worn threed-bare, we caſt off, and call for new. Nothing, but death or villany, ſhall divorce me from an old friend; but ſtill I will follow him ſo farre, as is either poſſible or honeſt: and then I will leave him, with ſorrow.

57

D True friendſhip neceſſarily requires patience. For there is no man, in whom I ſhall not miſlike ſomewhat, & who ſhall not, as juſtly miſlike ſomewhat in me. My friends faults therefore, if little, I will ſwallow and digeſt; if great, I will ſmother them: however, I will wink at them to others; but, lovingly notifie them to himſelf.

58

Injuries hurt not more in the receiving, then in the remembrance. A ſmall injury ſhall go as it comes: a great injury may dine or ſup with me; but none at all ſhall lodge with me. Why ſhould I vex my ſelfe, becauſe another hath vexed me?

59

It is good dealing with that, over which we have the moſt power. If my ſtate will not be framed to my minde, I will labour to frame my minde to my eſtate.

E 60

It is a great miſery to be either alwayes, or never alone: ſociety of men hath not ſo much gain as diſtraction. In greateſt company I will be alone to my ſelfe: in greateſt privacy, in company with God.

61

Griefe for things paſt that cannot be remedied, and care for things to come that cannot be prevented, may eaſily hurt, can never benefit me. I will therefore commit my ſelf to God in both, and enjoy the preſent.

62

Let my eſtate be never ſo mean, I will ever keep my ſelf rather beneath, then either levell or above it. A man may riſe when he will, with honour: but cannot fall without ſhame.

63

Nothing doth ſo befoole a man, as extreme paſſion. This doth both make them fooles, which otherwiſe are not; and ſhew them to be fooles, that are ſo. Violent paſſions if I cannot tame them, that they may yeeld to my eaſe; I will at leaſt ſmother them by concealement, that they may not appeare to my ſhame.

64

The minde of man, though infinite in deſire, yet is finite in capacity. Since I cannot hope to know all things, I will labour firſt to know what I needs muſt, for their uſe: next, what I beſt may, for their convenience.

65

Though time be precious to me (as all irrevocable good things deſerve to be) and of all other things, I would not be laviſh of it; yet I will account no time loſt, that is either lent to, or beſtowed upon my friend.

66

The practiſes of the beſt men are more ſubject to errour then their ſpeculations. I will honour good examples: but I will live by good precepts.

67

As charity requires forgetfulneſſe of evill deeds: ſo patience requires forgetfulneſſe of evill accidents. I will remember evills paſt, to humble me; not to vex me.

68

It is both a miſery and a ſhame for a man to be a Bankrupt in love: which he may eaſily pay, and be never the more impoveriſhed. I will be in no mans debt, for good will: but will at leaſt returne every man his own meaſure, if not with uſury. It is much better to be a Creditor, then a Debtor, in any thing; but eſpecially of this: yet of this I will ſo be content to be a Debtor, that I will alwaies be paying it where I owe it; and yet never will have ſo paid it, that I ſhall not owe it more.

69

The Spaniſh Proverb is too true; Dead men and abſent finde no friends. All mouthes are boldly opened, with a conceit of impunity. My eare ſhall be no grave to bury my friends good name. But as I will be my preſent friends ſelfe; So will I be my abſent friends deputy; to ſay for him what he would (and cannot) ſpeak for himſelfe.

70

The loſſe of my friend, as it ſhall moderately grieve me; ſo it ſhall another way much benefit me, in recompence of his want: for it ſhall make me think more often, and ſeriouſly of earth, and of heaven, Of earth, for his body which is repoſed in it: Of Heaven, for his ſoule which poſſeſſeth it before me: Of earth, to put me in minde of my like frailty and mortality: Of Heaven, to make me deſire, and (after a ſort) emulate his happineſſe and glory.

71

Variety of objects is wont to cauſe diſtraction: when againe a little one, laid cloſe to the eye (if but of a penny breadth) wholly takes up the ſight; which could elſe ſee the whole half Heaven at once. I will have the eyes of my mind ever fore-ſtalled, and filled with theſe two objects; the ſhortneſſe of my life, eternity after death.

72

I ſee that he is more happy, that hath nothing to loſe, then he that loſeth that which he hath. I will therefore neither hope for riches, nor feare poverty.

73

I care not ſo much in any thing for multitude, as for choice. Books and friends I will not have many: I had rather ſeriouſly converſe with a few, then wander amongſt many.

74

The wicked man is a very coward, and is afraid of every thing. Of God; becauſe he is his enemy: of Satan, becauſe he is his tormentor: of Gods creatures, becauſe they (joyning with their Maker) fight againſt him: of himſelf, becauſe he beares about him his own accuſer and executioner. The godly man contrarily, is afraid of nothing. Not of

A of God, because he knowes him his best friend, and therefore will not hurt him: not of
A Satan, because he cannot hurt him: not of afflictions, because he knowes they proceed from a loving God, and end to his own good: not of the creatures, since the very stones of the field are in league with him: not of himself, since his conscience is at peace. A wicked man may be secure, because he knows not what he hath to fear; or desperate, through extremity of fear: but, truly courageous he cannot be. Faithlessnesse cannot chuse but be false-hearted. I will try, by my courage, take triall of my faith. By how much more I feare, by so much lesse I beleeve.

75

B The godly man lives hardly, and (like the Ant) toiles here, during the Summer of
B his peace, holding himselfe short of his pleasures, as looking to provide for an hard Winter. Which, when it comes, he is able to weare it out comfortably: whereas the wicked man doth prodigally lash out all his joyes, in the time of his prosperity; and (like the Grashopper singing merrily all Summer) is starved in winter. I will so enjoy the present, that I will lay up more for hereafter.

76

I have wondred oft, and blushed for shame, to read in meer Philosophers (which had no other Mistresse, but Nature) such strange resolution in the contempt of both fortunes (as they call them:) such notable precepts for a constant setledness and tranquillity of mind; and to compare it with my own disposition, and practice: whom I have found too much drouping and dejected under small crosses; and easily again carried away with little prosperity: To see such courage and strength to contemne death,
C in those which thought they wholly perished in death; and to find such faint-heartedness in my selfe, at the first conceit of death, who yet am thorowly perswaded of the future happiness of my soul. I have the benefit of nature as well as they; besides infinite other helps that they wanted. Oh the dulness and blindness of us unworthy Christians that suffer Heathens, by the dim candle-light of Nature to go further then we by the cleer Sun of the Gospell: that an indifferent man could not tell by our practice, whether were the Pagan. Let me never for shame account my self a Christian, unlesse my Art of Christianity have imitated and gone beyond nature, so farre, that I can finde the best Heathen as farre below me in true resolution, as the vulgar sort were below them. Else, I may shame Religion; it can neither honest nor help me.

D 77

If I would be irreligious and unconscionable, I would make no doubt to be rich. For if a man will defraud, dissemble, forswear, bribe, oppresse, serve the time, make use of all men for his own turn, make no scruple of any wicked action for his advantage; I cannot see how he can escape wealth and preferment. But for an upright man to rise, is difficult: while his conscience straightly curbs him in, from every unjust action; & will not allow him to advance himselfe by indirect meanes. So riches come seldome easily, to a good man; seldome hardly, to the conscienceless. Happy is that man that can be rich with truth, or poor with contentment. I will not envy the gravell, in the unjust mans throat. Of riches let me never have more, then an honest man can bear away.

E 78

God is the God of order, not of confusion. As therfore, in naturall things, he useth to proceed from one extreame to another by degrees, through the mean: so doth he in spirituall. The Sun riseth not at once to his highest, from the darkness of midnight; but first sends forth some feeble glimmering of light in the dawning; then looks out with weak and waterish beams; and so by degrees ascends to the midst of Heaven. So in the seasons of the yeer, we are not one day scorched with a Summer heat; and on the next, frozen with a sudden extremity of cold. But Winter comes on softly; first; by cold dewes, then hoare frosts; untill at last it descend to the hardest weather of all; such are Gods spirituall proceedings: He never brings any man from the estate of sin, to the estate of glory, but through the estate of grace. And as for grace, hee seldome brings a man from grosse wickednesse to any eminence of perfection. I wil be charita-

bly jealous of thoſe men, which from notorious lewdneſſe leap at once into a ſudden forwardneſſe of profeſſion. Holineſſe doth not, like *Jonas* gourd, grow up in a night. I like it better, to goe on, ſoft and ſure, then for an haſty fit to ranne my ſelfe out of winde; and after ſtand ſtill and breathe me. A

79

It hath been ſaid of old; To do well, and heare ill, is Princely. Which as it is moſt true, by reaſon of the envy which follows upon juſtice: ſo is the contrary no leſſe juſtified, by many experiments. To do ill, and to heare well, is the faſhion of many great men. To doe ill, becauſe they are born out with the aſſurance of impunity: To hear well, becauſe of abundance of Paraſites; which as Ravens to a carkaſſe, gather about great men. Neither is there any ſo great miſery in greatneſſe as this, that it conceales men from themſelves, and when they will needs have a ſight of their own actions, it ſhews them a falſe glaſſe to look in. Meanneſſe of ſtate (that I can find) hath none ſo great inconvenience. I am no whit ſorry, that I am rather ſubject to contempt, then flattery. B

80

There is no earthly bleſſing ſo precious, as health of body: without which, all other worldly good things are but troubleſome. Neither is there any thing more difficult, then to have a good ſoule, in a ſtrong and vigorous body (for, it is commonly ſeen, that the worſe part drawes away the better:) But to have an healthfull and ſound ſoul in a weak ſickly body, is no novelty; whiles the weakneſſe of the body is an help to the ſoule; playing the part of a perpetuall monitor; to incite it to good, and check it for evill. I will not be over-glad of health, nor over-fearfull of ſickneſſe. I will more fear the ſpirituall hurt, that may follow upon health, then the bodily pain that accompanies ſickneſſe. C

81

There is nothing more troubleſome to a good minde, then to doe nothing. For, beſides the furtherance of our eſtate, the mind doth both delight, and better it ſelf with exerciſe. There is but this difference then betwixt labour and idleneſſe; that labour is a profitable and pleaſant trouble: idleneſſe a trouble both unprofitable and comfortleſſe. I will be ever doing ſomething; that either God when he commeth, or Satan when he tempteth, may find me buſied. And yet, ſince (as the old proverb is) better it is to be idle then effect nothing; I will not more hate doing nothing, then doing ſomething to no purpoſe. I ſhall doe good, but a while; let me ſtrive to doe it, while I may. D

82

A faithfull man hath three eyes; The firſt of ſenſe, common to him with brute creatures: the ſecond of reaſon, common to all men: the third of faith, proper to his profeſſion: whereof each looketh beyond other; and none of them medleth with others objects. For, neither doth the eye of ſenſe reach to intelligible things and matters of diſcourſe: nor the eye of reaſon to thoſe things which are ſupernaturall and ſpirituall: neither doth faith look down, to things that may be ſenſibly ſeen. If thou diſcourſe to a brute beaſt of the depths of Philoſophy, never ſo plainly, he underſtands not, becauſe they are beyond the view of his eye, which is only of ſenſe. If to a meer carnall man, of divine things; he perceiveth not the things of God: neither indeed can doe, becauſe they are ſpiritually diſcerned. And therefore no wonder if thoſe things ſeem unlikely, incredible, impoſſible to him, which the faithfull man (having a proportionable means of apprehenſion) doth as plainly ſee, as his eye doth any ſenſible thing. Tell a plain Country-man, that the Sun, or ſome higher or leſſer ſtarre is much bigger then his Cart-wheele; or, at leaſt, ſo many ſcores bigger then the whole earth; he laughes thee to ſcorn, as affecting admiration with a learned untruth. Yet the Scholler, by the eye of reaſon, doth as plainly ſee and acknowledge this truth as that his hand is bigger then his pen. What a thick miſt, yea what a palpable, and more then Ægyptian darkneſſe, doth the naturall man live in! what a world is there that he doth not ſee at all! and how little doth he ſee in this, which is his proper element! There is no bodily thing, but the brute creatures ſee as well as he; and ſome of them better. E

As

A As for his eye of reaſon, how dim is it in thoſe things which are beſt fitted to it! what one thing is there in nature, which he doth perfectly know? what herbe, or flower, or worm that he treads on, is there, whoſe true eſſence he knoweth? No, not ſo much, as what is in his own boſome; what it is, where it is, or whence it is that gives Being to himſelfe. But, for thoſe things which concern the beſt world, he doth not ſo much as confuſedly ſee them; neither knoweth whether they be. He ſees no whit into the great and awfull Majeſty of God. He diſcernes him not in all his creatures, filling the world with his infinite and glorious preſence. He ſees not his wiſe providence, overruling all things, diſpoſing all caſuall events, ordering all ſinfull actions of men to his own glory. He comprehends nothing of the beauty, majeſty, power, and mercy of the Saviour of the world, ſitting in his humanity at his Fathers right hand. He ſees not
B the unſpeakable happineſſe of the glorified ſoules of the Saints. He ſees not the whole heavenly Common-wealth of Angels (aſcending and deſcending to the behoof of Gods children) waiting upon him at all times inviſibly (not excluded with cloſeneſſe of priſons, nor deſolateneſſe of wilderneſſes) and the multitude of evill ſpirits paſſing and ſtanding by him, to tempt him unto evill: but, like unto the fooliſh bird when he hath hid his head that he ſees no body, he thinks himſelf altogether unſeen; and then counts himſelf ſolitary, when his eye can meet with no companion. It was not without cauſe that we call a meer fool a naturall. For how-ever worldlings have ſtill thought Chriſtians Gods fooles, we know them the fools of the world. The deepeſt philoſopher that ever was (ſaving the reverence of the Schooles) is but an ignorant ſot, to the ſimpleſt Chriſtian. For the weakeſt Chriſtian may, by plain information,
C ſee ſomewhat into the greateſt myſteries of Nature, becauſe he hath the eye of Reaſon common with the beſt: but the beſt Philoſopher, by all the demonſtration in the world, can conceive nothing of the myſteries of godlineſſe, becauſe he utterly wants the eye of faith. Though my inſight into matters of the world be ſo ſhallow, that my ſimplicity moveth pity, or maketh ſport unto others; it ſhall be my contentment and happineſſe, that I ſee further into better mattters. That which I ſee not, is worthleſſe, and deſerveth little better then contempt: that which I ſee, is unſpeakable, ineſtimable, for comfort, for glory.

83

It is not poſſible for an inferiour to live at peace, unleſſe he have learned to be contemned. For the pride of his ſuperiours, and the malice of his equals and inferiours,
D ſhall offer him continuall and inevitable occaſions of unquietneſſe. As contentation is the mother of inward peace with our ſelves: ſo is humility the mother of peace with others. For if thou be vile in thine own eyes firſt, it ſhall the leſſe trouble thee to be accounted vile of others. So that a man of an high heart, in a low place, cannot want diſcontentment: whereas a man of low ly ſtomack, can ſwallow and digeſt contempt without any diſtemper. For, wherein can he be the worſe for being contemned, who out of his owne knowledge of his deſerts, did moſt of all contemn himſelfe? I ſhould be very improvident, if in this calling I did not look for daily contempt: wherein we are made a ſpectacle to the world, to Angels, and Men. When it comes, I will either embrace it, or contemne it: Embrace it, when it is within my meaſure; when above, contemne it. So embrace it, that I may more humble my ſelfe nnder it: and ſo con-
E temne it, that I may not give heart to him that offers it; nor diſgrace him, for whom I am contemned.

84

Chriſt raiſed three dead men to life: One, newly departed; another, on the Bere; a third, ſmelling in the grave: to ſhew us that no degree of death is ſo deſperate, that it is paſt help. My ſins are many, and great: yet if they were more they are farre below the mercy of him that hath remitted them, and the value of his ranſome that hath payed for them. A man hurts himſelfe moſt by preſumption: but we cannot doe God a greater wrong, then to deſpair of forgiveneſſe. It is a double injury to God, firſt, that we offend his juſtice by ſinning; then, that we wrong his mercy, with deſpairing, &c.

85

For a man to be weary of the world through miſeries that he meets with (and for

that cauſe to covet death) is neither difficult, nor commendable; but rather argues a baſe weakneſſe of minde. So it may be a cowardly part, to contemn the utmoſt of all terrible things, in a fear of lingering miſery: but for a man either living happily here on earth, or reſolving to live miſerably, yet to deſire his removall to Heaven, doth wel become a true Chriſtian courage; and argues a noble mixture of patience and faith. Of patience, for that he can & dare abide to live ſorrowfully: of faith, for that he is aſſured of his better Being other-where; and therefore prefers the abſent joyes he looks for, to thoſe he feeles in preſent: No ſorrow ſhall make me wiſh my ſelf dead, that I may not be at all. No contentment ſhall hinder me from wiſhing my ſelf with Chriſt, that I may be happier. A

86

It was not for nothing that the wiſe Creator of all things hath placed gold & ſilver and all precious minerals under our feet to be trod upon, and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten: whereas he hath placed the nobleſt part of his creation above our heads: and that ſo open to our view, that we cannot chuſe but every moment behold them. Wherein what did he elſe intend, but to draw away our mindes from theſe worthleſſe, and yet hidden treaſures, (to which he foreſaw we would be too much addicted) and to call them to the contemplation of thoſe better things, which (beſide their beauty) are more obvious to us, that in them we may ſee and admire the glory of their maker, and withall ſeek our own? How doe thoſe men wrong themſelves, and miſconſtrue God, who (as if he had hidden theſe things, becauſe he would have them ſought, and laid the other open for neglect) bend themſelves wholly to the ſeeking of theſe earthly commodities! & do no more mind Heaven, then if there were none. If we could imagine a beaſt to have reaſon, how could he be more abſurd in his choice? How eaſie is it to obſerve, that ſtill the higher we goe, the more purity and perfection we finde! (So earth is the very droſſe and dregs of all the elements: water ſomewhat more pure then it; yet alſo more feculent then the air above it: the lower air leſſe pure then his uppermoſt regions; and yet theſe as far inferiour to the loweſt heavens: which again are more exceeded by the glorious and Empyriall ſeat of God, which is the heaven of the juſt:) Yet theſe brutiſh men take up their reſt, and place their felicity in the loweſt and worſt of all Gods workmanſhip; not regarding that which with it own glory can make them happy. Heaven is the proper place of my ſoule: I will ſend it up thither continually in my thoughts, whiles it ſojournes with me, before it goe to dwell there for ever. B C D

87

A man need not to care for more knowledge, then to know himſelf: he needs no more pleaſure, then to content himſelf: no more victory, then to overcome himſelfe: no more riches, then to enjoy himſelf. What fooles are they that ſeek to know all other things, and are ſtrangers in themſelves? that ſeek altogether to ſatisfie other mens humours, with their own diſpleaſure: that ſeek to vanquiſh Kingdomes and Countries, when they are not Maſters of themſelves; that have no hold of their own hearts, yet ſeek to be poſſeſſed of all outward commodities. Goe home to thy ſelf, firſt, vain heart: and when thou haſt made ſure work there, (in knowing, contenting, overcomming, enjoying thy ſelf) ſpend all the ſuperfluity of thy time and labour, upon others. E

88

It was an excellent rule that fell from the *Epicure* (whoſe name is odious to us, for the father of looſeneſſe;) That if a man would be rich, honourable, aged, he ſhould not ſtrive ſo much to adde to his wealth, reputation, yeeres, as to detract from his deſires. For certainly, in theſe things which ſtand moſt upon conceit, he hath the moſt that deſireth leaſt. A poor man that hath little, and deſires no more, is in truth richer then the greateſt Monarch, that thinketh he hath not what he ſhould, or what he might, or that grieves there is no more to have. It is not neceſſity, but ambition, that ſets mens heart on the rack. If I have meat, drink, apparell, I will learn therewith to be content. If I had the world full of wealth beſide, I could enjoy no more then I uſe: the reſt could

A could pleaſe me no otherwiſe but by looking on. And why can I not thus ſolace my ſelfe, while it is others?

89

An inconſtant and wavering minde, as it makes a man unfit for ſociety (for that there can be no aſſurance of his words, or purpoſes, neither can we build on them, without deceit:) ſo, beſides that, it makes a man ridiculous, it hinders him from ever attaining any perfection in himſelfe, (for a rolling ſtone gathers no moſſe; and the minde, while it would be every thing, proves nothing. Oft changes cannot be without loſſe:) Yea, it keeps him from enjoying that which he hath attained. For, it keeps him ever in work; building, pulling down, ſelling, changing, buying, commanding, forbidding. So, whiles he can be no other mans friend, he is the leaſt his own. It is the ſa-
B feſt courſe for a mans profit, credit, and eaſe, to deliberate long, to reſolve ſurely; hardly to alter, not to enter upon that, whoſe end he foreſees not anſwerable; and when he is once entred, not to ſurceaſe till he have attained the end he fore-ſaw. So may he, to good purpoſe, begin a new work, when he hath well finiſhed the old.

90

The way to Heaven, is like that which *Ionathan* and his Armour-bearer paſſed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is, foule and thorny: whereto we muſt make ſhift to climbe on our hands and knees; but when we are come up, there is
C victory and triumph. Gods children have three ſutes of apparell, whereof two are worn daily, on earth; the third laid up for them in the Ward-robe of Heaven: They are ever either in black, mourning; in red, perſecuted; or in white, glorious. Any way ſhall be pleaſant to me, that leads unto ſuch an end. It matters not, what rags, or what colours I wear with men; ſo I may walke with my Saviour in white, and reign with him in glory.

91

There is nothing more eaſy, then to ſay Divinity by rote; and to diſcourſe of ſpirituall matters from the tongue or pen of others: but to hear God ſpeak it to the ſoul, & to feele the power of religion in our ſelves, & to expreſſe it out of the truth of experience within, is both rare, and hard. All that we feel not in the matters of God, is but hypocriſie: and therefore the more we profeſſe, the more we ſin: It will never be well with me, till in theſe greateſt things I be careleſſe of others cenſures, fearfull only of
D Gods, and my own: till ſound experience have really catechiſed my heart, & made me know God, and my Saviour, otherwiſe then by words; I will never be quiet until I can ſee, and feel, and taſte God: my hearing I will account as only ſerving to effect this, and my ſpeech only to expreſſe it.

92

There is no enemy can hurt us, but by our own hands. Satan could not hurt us, if our own corruption betraied us not: afflictions cannot hurt us without our own impatience: tentations cannot hurt us without our own yeeldance: death could not hurt us, without the ſting of our own ſins: ſin could not hurt us, without our own impenitence: how might I defie all things, if I could obtaine not to be my own enemy? I love my
E ſelf too much, and yet not enough. O God, teach me to wiſh my ſelf but ſo well as thou wiſheſt me, and I am ſafe.

93

It grieves me to ſee all others creatures ſo officious to their Maker in their kind: that both winds, and ſea, and heaven, and earth, obey him with all readineſſe, that each of theſe hears other, and all of them their Creator, though to the deſtruction of themſelves; and man only is rebellious, imitating herein the evill ſpirits, who in the receit of a more excellent kinde of reaſon, are yet more perverſe: hence it is, that the Prophets are oft times fain to turn their ſpeech to the earth, void of all ſenſe and life, from this living earth informed with reaſon: that only which ſhould make us more pliable, ſtifneth us. God could force us, (if he pleaſed) but he had rather incline us by gentleneſſe. I muſt ſtoop to his power, why doe I not ſtoop to his will? It is a vain thing to reſiſt his voice, whoſe hand we cannot reſiſt.

94 As

94

As all naturall bodies are mixt; ſo muſt all our moral diſpoſitions: no ſimple paſſion doth well. If our joy be not allayed with ſorrow, it is madneſſe: and if our ſorrow be not temperad with ſome mixture of joy, it is helliſh and deſperate: if in theſe earthly things, we hope without all doubt, or fear without al hope, we offend on both ſides; if we labour without all recreation, we grow dull and heartleſſe: if we ſport our ſelves without all labour, we grow wilde & uprofitable: theſe compoſitions are wholeſome, as for the body, ſo for the mind; which though it be not of a compounded ſubſtance, as the body; yet hath much variety of qualities and affections, and thoſe contrary to each other. I care not how ſimple my heavenly affections are, which the more free they are from compoſition, are the neerer to God: nor how compounded my earthly, which are eaſily ſubject to extremities: if joy come alone, I will aske him for his fellow; and evermore in ſpight of him, couple him with his contrary: that ſo while each are enemies to other, both may be friends to me.

95

Joy and ſorrow are hard to conceal: as from the countenance, ſo from the tongue: there is ſo much correſpondence betwixt the heart & the tongue, that they will move at once; every man therefore ſpeaks of his own pleaſure and care: the Hunter and Falconer of his games; the Plough-man of his teame; the Souldier of his march, and colours. If the heart were as full of God, the tongue could not refrain to talke of him. The rareneſſe of Chriſtian communication, argues the common poverty of grace. If Chriſt be not in our hearts, we are Godleſſe: if he be there without our joy, we are ſenſeleſſe: if we rejoyce in him, and ſpeak not of him, we are ſhamefully unthankfull: every man taketh, yea raiſeth occaſion to bring in ſpeech of what he liketh. As I will think of thee alwayes, O Lord, ſo it ſhall be my joy to ſpeak of thee often: and if I find not opportunity, I will make it.

96

When I ſee my Saviour hanging in ſo forlorn a faſhion upon the Croſſe; his head drouping down, his temples bleeding with thornes, his hands and feet with the nails, and ſide with the ſpear; his enemies round about him, mocking at his ſhame, and inſulting over his impotence: how ſhould I think any otherwiſe of him, then, as himſelf complaineth, forſaken of his Father? But when again I turn mine eyes, and ſee the Sun darkned, the earth quaking, the rocks rent, the graves opened, the theef confeſſing to give witneſſe to his Deity; and when I ſee ſo ſtrong a guard of providence over him, that all his malicious enemies are not able ſo much as to break one bone of that body, which ſeemed careleſly neglected, I cannot but wonder at his glory, and ſafety. God is ever neer, though oft unſeen; and if he wink at our diſtreſſe, he ſleepeth not: the ſenſe of others muſt not be judges of his preſence, & care; but our faith: what care I, if the world give me up for miſerable, whiles I am under his ſecret protection? O Lord ſince thou art ſtrong in our weakneſſe, and preſent in our ſenſleſneſſe; give me but as much comfort in my ſorrow, as thou giveſt me ſecurity, and at my worſt I ſhall be well.

97

In ſins & afflictions our courſe muſt be contrary: we muſt begin to deteſt the greateſt ſin firſt, and deſcend to the hatred of the leaſt; we muſt firſt begin to ſuffer ſmall afflictions with patience, that we may aſcend to the endurance of the greateſt. Then alone ſhall I be happy when by this holy method, I have drawn my ſoul to make conſcience of the leaſt evill of ſin, and not to ſhrink at the leaſt evill of affliction.

98

Preſcription is no plea againſt the King: much leſſe can long cuſtome plead for error againſt that our ſupream Lord, to whom a thouſand years are but as yeſterday: yea, Time, which pleads voluntarily for continuance of things lawful, will take no fee, not to ſpeak againſt an evill uſe. Hath an ill cuſtome laſted long? it is more then time it were abrogated: age is an aggravation to ſin. Hereſie or abuſe, if it be gray-headed, deſerves ſharper oppoſition: to ſay, I will doe ill becauſe I have done ſo, is perillous and impious preſumption: continuance can no more make any wickedneſſe ſafe, then the

A the author of ſin, no Devill: if I have once ſinned, it is too much; if oft, woe be to me, if the iteration of my offence cauſe boldneſſe, and not rather more ſorrow, more deteſtation: woe be to me and my ſin, if I be not the better becauſe I have ſinned.

99

It is ſtrange to ſee the varieties and proportion of ſpirituall and bodily diets: there be ſome creatures that are fatted and delighted with poyſons: others live by nothing but air; and ſome (they ſay) by fire: others will taſte no water but muddy: others feed on their fellowes, or (perhaps) on part of themſelves: others, on the excretions of nobler creatures: ſome ſearch into the earth for ſuſtenance, or dive into the waters: others content themſelves with what the upper earth yeelds thē without violence. All theſe and more, are anſwered in the palate of the ſoul: there be ſome (yea the moſt) to whom
B ſin (which is of a moſt venomous nature) is both food and dainties; others that think it the only life, to feed on the popular air of applauſe; others, that are never well out of the fire of contentions; and that wilfully trouble all waters with their private humours and opinions; others, whoſe cruelty delights in oppreſſion, & bloud; yea, whoſe envy gnawes upon their own hearts; others, that take pleaſure to revive the wicked and foule hereſies of the greater wits of the former times; others, whoſe worldly mindes root altogether in earthly cares; or who not content with the ordinary proviſion of doctrine, affect obſcure ſubtilties, unknown to wiſer men; others, whoſe too indifferent mindes feed on what-ever opinion comes next to hand, without any carefull diſquiſition of truth: ſo ſome feed foul; others (but few) clean, & wholeſome. As there
C is no beaſt upon Earth, which hath not his like in the Sea, and which (perhaps) is not in ſome ſort paralleled in the Plants of the earth: ſo there is no beaſtiall diſpoſition, which is not anſwerably found in ſome men. Mankind therefore hath within it ſelfe his Goats, Chameleons, Salamanders, Camels, Wolves, Dogs, Swine, Moles, & what ever ſorts of beaſts: there are but a few men amongſt men: to a wiſe man the ſhape is not ſo much as the qualities: If I be not a man within, in my choices, affections, inclinations, it had been better for me to have been a beaſt without: A beaſt is but like it ſelfe; but an evill man is halfe a beaſt, and halfe a Devill.

100

Forced favours are thankleſſe: and commonly with noble mindes find no acceptation: for a man to give his ſoule to God, when he ſees he can no longer hold it; or to beſtow his goods, when he is forced to depart with them; or to forſake his ſin, when
D he cannot follow it, are but unkinde and cold obediences: God ſees our neceſſity, and ſcornes our compelled offers; what man of any generous ſpirit will abide himſelfe made the laſt refuge of a craved, denied, and conſtrained curteſie? While God gives me leave to keep my ſoule, yet then to bequeath it to him, and whiles ſtrength and opportunity ſerve me to ſinne, then to forſake it, is both accepted and crowned: God loves neither grudged, nor neceſſary gifts: I will offer betimes, that he may vouchſafe to take: I will give him the beſt, that he may take all.

O God, give me this grace, that I may give thee my ſelf, freely and ſeaſonably: and then I know thou canſt not but accept me, becauſe this gift is thine own.

E

FINIS.

A the author of sin no Devil. If I have once sinned, it is too much if woe betide me.
if the iteration of my offence cause boldness, and not rather more sorrow, more de-
testation, woe be to me and my sin. If I be not the better because I have sinned.

99

It is strange to see the varieties and proportion of spiritual and bodily diets: there
be some creatures that are lined and deligured with polypes: others live by nothing
but air; and to me (they say) by fire: others will taste no water but muddy: others feed
on their feitowes, or (perhaps) on parcels of their delves: objects, on the exactions of ra-
pier creatures, search into the earth: others dive into the waters: others
content themselves with the upper crust, yields the without violence. All that
and more, are delivered in the picture of the three (yea the most) vow
B which is of all vegetants nature) food and ... ; other is that whi
is the only life to feed on the popular air of applause: others, that are never well out
of the fire of ... that will ... rowle all waters with their private ...
... other creatures ... dispositions, ... about you, what
... their hearts: others, that take ... ; others, where would
C ... ever opinion ... and which ... by ...
... d foul ... but low). ... which ... As there
... ish not ... the ... and which ...
... ions of the ... that ...
... in Rome ... Mantua ... the ...
... Cur ... Wolves ... Sweet ...
... few men among ...
... with ...
... ...
D ... ...
... ...
... ...

MEDITATIONS AND VOWES, DIVINE AND MORALL.

THE THIRD CENTURY.

By Jos. Hall.

Printed at London, 1643.

TO THE RIGHT VVORSHIPFVLL, SIR

Edmund Bacon, Knight,

INCREASE OF HONOUR,

ſtrength of body, perfection of Vertue.

SIR, There is no wiſe man would give his thoughts for all the world : which as they are the moſt pleaſing and noble buſineſſe of man, being the naturall and immediate iſſue of that reaſon, whereby he is ſevered from brute creatures: ſo they are in their uſe moſt beneficiall to our ſelves, and others. For, by the meanes hereof, we enjoy both God and our ſelves; and hereby we make others partners of thoſe rich excellencies, which God hath hid in the minde. And though it be moſt eaſie and ſafe, for a man, with the Pſalmiſt to commune with his own heart in ſilence; yet is it more behovefull to the common good, for which (both as men and Chriſtians) we are ordained, that thoſe thoughts which our experience hath found comfortable and fruitfull to our ſelves, ſhould (with neglect of all cenſures) be communicated to others. The concealment whereof (me thinks) can proceed from no other ground, but either timorouſneſſe, or envy. VVhich conſideration hath induced me to cloath theſe naked thoughts in plain and ſimple words, and to adventure them into the light, after their

 fel-

fellows: Conſecrating them the rather to your name, for that (beſides all other reſpects of duty) they are part of thoſe meditations, which in my late peregrination with you, took me up under the ſolitary hils of *Ardenna*, wanting as then the opportunity of their employment. I offer them to you not for that your ſelfe is not ſtored with choyce of better; but as poore men uſe to bring preſents to the rich: If they may carry acceptation from you and bring profit unto any ſoule, it ſhall abundantly ſatisfie me, who ſhould think it honour enough, if I might be vouchſafed to bring but one pin towards the decking of the Spouſe of Chriſt; whiles others, out of their abundance, adorn her with coſtly robes, and rich medals. I commend their ſucceſſe to God, their patronage to you, their uſe to the world. That God multiply his rare favours upon you, and your worthy Lady; and go you on to favour

Your Worſhips humbly devoted,

JOS. HALL.

MEDITATIONS AND VOVVES.

THE THIRD CENTURIE.

1

GOod men are placed by God, as so many stars in the lower firmament of the world. As they must imitate those heavenly bodies, in their light and influence; so also in their motion: and therefore as the Planets have a course proper to themselves, against the sway of the Heaven that carries them about; so must each good man have a motion out of his own judgment, contrary to the customes and opinions of the vulgar; finishing his own course with the least shew of resistāce. I will never affect singularity, except it be among those
D that are vicious. It is better to do, or think well alone, then to follow a multitude in evill.

2

What strange variety of actions doth the eye of God see at once round about the compasse of the earth, and within it! Some building houses; some delving for metals; some marching in trooops, or encamping one against another; some bargaining in the market; some travelling on their way; some praying in their closets; others quaffing at the Taverne; some rowing in the Gallies; others dallying in their chambers; and in short, as many different actions as persons: yet all have one common intention of good to themselves; true in some, but in the most, imaginary. The glorified spirits have but one uniforme work, wherein they all joyne; The praise of their Creator. This is one difference betwixt the Saints above, and below: They above are free both from
E businesse, and distraction: these below are free (though not absolutely) from distraction, not at all from businesse. *Paul* could think of the cloake that he left at *Troas*; and of the shaping of his skins for his tents: yet, thorow these he look't still at heaven. This world is made for businesse: my actions must vary according to occasions: my end shall be but one, and the same now on earth, that it must be one day in heaven.

3

To see how the Martyrs of God died, and the life of their persecutors, would make a man out of love with life, and out of all fear of death. They were flesh and bloud, as well as we; life was as sweet to them, as to us; their bodies were as sensible of pain as ours; we go to the same heaven with them. How comes it then that they were so courragious in abiding such torments in their death, as the very mention strikes horror into any Reader, and we are so cowardly in encountering a faire and naturall death?

If this valour had been of themſelves, I would never have looked after them in hope of imitation. Now, I know it was he for whom they ſuffered, & that ſuffered in them, which ſuſtained them. They were of themſelves as weak as I; and God can be as ſtrong in me, as he was in them. O Lord, thou art not more unable to give me this grace; but I am more unworthy to receive it: and yet thou regardeſt not worthineſſe, but mercy. Give me their ſtrength, and what end thou wilt. A

4

Our firſt age is all in hope. When we are in the wombe, who knowes whether we ſhall have our right ſhape and proportion of body, being neither monſtrous nor deformed? When we are borne, who knowes whether with the due features of a man, we ſhall have the faculties of reaſon and underſtanding? When yet our progreſſe in yeers diſcovereth wit or folly; who knows, whether with the power of reaſon we ſhall have the grace of faith to be Chriſtians? & when we begin to profeſſe well, whether it be a temporary, and ſeeming, or a true and ſaving faith? Our middle age is half in hope for the future, and half in proof for that is paſt: Our old age is out of hope, and altogether in proofe. In our laſt times therefore we know, both what we have been, and what to expect. It is good for youth to look forward, and ſtill to propound the beſt things unto it ſelf; for an old man to look backward, and to repent him of that wherein he hath failed, and to recollect himſelf for the preſent: but in my middle age, I will look both backward and forward; comparing my hopes with my proof; redeeming the time, ere it be all ſpent, that my recovery may prevent my repentance. It is both a folly and miſery to ſay, This I might have done. B

5

It is the wonderfull mercy of God, both to forgive us our debts to him in our ſins, and to make himſelf a debtor to us in his promiſes: So that now both wayes the ſoule may be ſure; ſince he neither calleth for thoſe debts which he hath once forgiven; nor withdraweth thoſe favours, and that heaven which he hath promiſed: but as he is a mercifull creditor to forgive, ſo he is a true debtor to pay whatſoever he hath undertaken: whence it is come to paſſe, that the penitent ſinner owes nothing to God but love and obedience, and God owes ſtill much and all to him: for he owes as much as he hath promiſed; and what he owes by vertue of his bleſſed promiſe, we may challenge. O infinite mercy! He that lent us all that we have, and in whoſe debt books we runne hourely forward till the ſumme be endleſſe; yet owes us more, and bids us look for payment. I cannot deſerve the leaſt favour he can give; yet will I as confidently challenge the greateſt, as if I deſerved it. Promiſe indebteth no leſſe the̅ loan or deſert. C D

6

It is no ſmall commendation to manage a little well. He is a good Waggoner that can turn in a narrow room. To live well in abundance, is the praiſe of the eſtate, not of the perſon. I will ſtudy more how to give a good account of my little, then how to make it more.

7

Many Chriſtians doe greatly wrong themſelves with a dull and heavy kind of ſullenneſſe; who not ſuffering themſelves to delight in any worldly thing, are thereupon oft-times ſo heartleſſe, that they delight in nothing. Theſe men, like to careles gueſts, when they are invited to an excellent banquet, loſe their dainties for want of a ſtomake; and loſe their ſtomake for want of exerciſe. A good conſcience keeps alwaies good cheere: he cannot chuſe but fare well that hath it, unleſſe he loſe his appetite with neglect and ſlothfulneſſe. It is a ſhame for us Chriſtians, not to finde as much joy in God, as worldlings doe in their forced merriments; and lewd wretches in the practice of their ſins. E

8

A wiſe Chriſtian hath no enemies. Many hate and wrong him: but he loves all and all pleaſure him. Thoſe that profeſſe love to him, pleaſure him with the comfort of their ſociety, and the mutuall reflection of friendſhip: thoſe that profeſſe hatred, make him more wary of his ways; ſhew him faults in himſelf, which his friends would either not have eſpied, or not cenſured: ſend him the more willingly to ſeek favour above

A above; and as the worſt doe beſtead him, though againſt their wills; ſo he again doth voluntarily good to them. To doe evill for evil, as *Ioab* to *Abner*, is a ſinfull weakneſſe: To doe good for good, as *Ahaſuerus* to *Mordecai*, is but naturall juſtice: To doe evill for good, as *Iudas* to Chriſt, is unthankfulneſſe and villanie: Only to do good for evil, agrees with Chriſtian profeſſion. And what greater work of friendſhip, then to doe good? If men wil not be my friends in love, I will perforce make them my friends in a good uſe of their hatred. I will be their friend, that are mine, and would not be.

9

All temporall things are troubleſome. For if we have good things, it is a troub'e to forgoe them; and when we ſee they muſt be parted from, either we wiſh they had not been ſo good, or that we never had enjoyed them. Yea, it is more trouble to loſe them, B then it was before joy to poſſeſſe them. If contrarily, we have evill things, their very preſence is troubleſome; and ſtill we wiſh that they were good, or that we were diſburdened of them. So good things are troubleſome in event, evill things in their uſe. They in the future, theſe in the preſent: they, becauſe they ſhall come to an end, theſe becauſe they doe continue. Tell me, thy wife, or thy childe lies dying, and now makes up a loving and dutifull life, with a kinde and loving parture; whether hadſt thou rather for thy own part, ſhe had bin ſo good, or worſe? would it have coſt thee ſo many hearty ſighes and teares, if ſhe had been perverſe and diſobedient? Yet if in her life time I put thee to this choice, thou thinkeſt it no choice at all, in ſuch inequalitie. It is more torment (ſayeſt thou) to live one unquiet moneth, then it is pleaſure to live an age in love. Or if thy life be yet dearer: Thou haſt lived to gray haires, not haſtned C with care, but bred with late ſucceſſion of yeers. Thy table was ever covered with variety of diſhes: Thy back ſoftly and richly clad: Thou never gaveſt denyall to either skin or ſtomake: Thou ever favouredſt thy ſelfe, and health, thee. Now death is at thy threſhold, and unpartially knockes at thy dore, doſt thou not wiſh thou hadſt lived with cruſts, and been clothed with rags? Wouldſt not thou have given a better welcome to death, if he had found thee lying upon a pallet of ſtraw, and ſupping of water-gruell, after many painfull nights, and many ſides changed in vain? Yet this beggerly eſtate thou deteſteſt in health, and pitieſt in others, as truly miſerable. The ſum is; A begger wiſheth he might be a Monarch while he lives; and the great Potentate wiſheth he had lived a begger when he comes to die: and, if beggerie be to have nothing, he ſhall be ſo in death, though he wiſed it not. Nothing therefore but eternitie D can make a man truly happy; as nothing can make perfect miſery but eternity: for as temporall good things afflict us in their ending, ſo temporall ſorrowes afford us joy in the hope of their end. What folly is this in us to ſeek for our trouble, to neglect our happineſſe? I can be but well, and this that I was well, ſhall one day be grievous. Nothing ſhall pleaſe me, but that once I ſhall be happy for ever.

10

The eldeſt of our fore-fathers lived not ſo much as a day to God, to whom a thouſand yeers is as no more; we live but as an hour to the day of our fore-fathers, for if nine hundred and ſixty were but their day, our fourſcore is but as the twelfth part of it: and yet of this our hour we live ſcarce a minute to God. For, take away all that time that is conſumed in ſleeping, dreſſing, feeding, talking, ſporting, of that little time E there can remain not much more then nothing: yet the moſt ſeek paſtimes to haſten it. Thoſe which ſeek to mend the pace of Time, ſpurre a running horſe. I had more need to redeem it with double care and labour, then to ſeek how to ſell it for nothing.

11

Each day is a new life, and an abridgement of the whole. I will ſo live, as if I counted every day my firſt, and my laſt: as if I began to live but then, and ſhould live no more afterwards.

12

It was not in vain, that the ancient founders of language uſed the ſame word in many tongues, to ſignifie both Honour and Charge, meaning herein to teach us the inſeparable connexion of theſe two. For there ſcarce ever was any charge without ſome opinion of honour: neither ever was there honour without a charge; which two

as they are not without reaſon joyned together in name by humane inſtitution, ſo they are moſt wiſely coupled together by God in the diſpoſition of theſe worldly eſtates. Charge without Honour, to make it amends, would be too toilſoome, and muſt needs diſcourage and over-lay a man. Honour without charge would be too pleaſant, and therefore both would be too much ſought after, and muſt needs carry away the mind in the enjoying it. Now many dare not be ambitious, becauſe of the burden; chuſing rather to live obſcurely and ſecurely: And yet on the other ſide thoſe that are under it are refreſhed in the Charge with the ſweetneſſe of Honour. Seeing they cannot be ſeparated, it is not the worſt eſtate to want both. They whom thou envieſt for honour, perhaps envy thee more for thy quietneſſe. A

13

He that taketh his owne cares upon himſelfe, loads himſelfe in vaine with an uneaſie burden. The feare of what may come, expectation of what will come, deſire of what will not come, and inability of redreſſing all theſe, muſt needs breed him continuall torment. I will caſt my cares upon God, he hath bidden me, they cannot hurt him; he can redreſſe them. B

14

Our infancy is full of folly; youth, of diſorder and toil; age, of infirmity. Each time hath his burden, and that which may juſtly work our wearineſſe: yet infancy longeth after youth; and youth, after more age: and he that is very old, as he is a child for ſimplicity, ſo he would be for yeers. I account old age the beſt of three; partly, for that it hath paſſed thorow the folly & diſorder of the others; partly, for that the inconveniences of this are but bodily, with a bettered eſtate of the mind; and partly, for that it is neareſt to diſſolution. There is nothing more miſerable, then an old man that would be young again. It was an anſwer worthy the commendations, of *Petrarch*, and that which argued a mind truly philoſophicall of him, who when his friend bemoned his age appearing in his white temples, telling him he was ſorry to ſee him looke ſo old, replied: Nay, be ſorry rather that ever I was young, to be a fool. C

15

There is not the leaſt action or event, (what-ever the vain Epicures have imagined) which is not over-ruled, and diſpoſed by a providence: which is ſo far from detracting ought from the majeſty of God for that the things are ſmall, as that there can be no greater honour to him, then to extend his providence and decree to them becauſe they are infinite. Neither doth this hold in naturall things only, which are chained one to another by a regular order of ſucceſſion, but even in thoſe things which fall out by caſualty and imprudence: whence that worthy Father, when as his ſpeech digreſſed his intention to a confutation of the errors of the Manichees, could preſently gheſſe, that in that unpurpoſed turning of it, God intended the converſion of ſome unknown Auditor; as the event proved his conjecture true ere many daies. When ought falls out contrary to that I purpoſed, it ſhall content me, that God purpoſed it as it is fain out: ſo the thing hath attained his own end, whiles it miſſed mine. I know what I would, but God knowes what I ſhould will. It is enough that his will is done, though mine be croſſed. D

16

It is the moſt thankleſſe office in the world, to be a mans Pandar unto ſin. In other wrongs, one man is a Woolfe to another: but in this, a Devill. And, though at the firſt this damnable ſervice carry away reward, yet in concluſion it is requited with hatred and curſes. For, as the ſick man extremely diſtaſted with a loathſome potion, hateth the very cruze wherein it was brought him, ſo doth the conſcience, once ſoundly deteſting ſin, loath the means that induced him to commit it. Contrarily who withſtands a man in his proſecution of ſinne, while he doteth upon it, beares away frowns, and heart-burnings for a time: but when the offending party comes to himſelfe, and right reaſon, he recompenceth his former diſlike with ſo much more love, and ſo many more thankes. The frantick man returned to his wits, thinks him his beſt friend that bound him, and beat him moſt. I will doe my beſt to croſſe any man in his ſins, if I have not thankes of him, yet of my conſcience I ſhall. E

17 God

17

God must be magnified in his very judgements. He lookes for praise, not only for heaven, but for hell also. His justice is himself, as well as his mercy. As heaven then is for the praise of his mercy; so hell for the glory of his justice. We must therefore be so affected to judgements as the Author of them is, who delighteth not in bloud, as it makes his creature miserable, but as it makes his justice glorious. Every true Christian then must learn to sing that compound ditty of the Psalmist: *Of mercy and judgement.* It shall not only joy me to see God gracious and bountifull in his mercies, and deliverances of his owne; but also to see him terrible in vengeance to his enemies. It is no cruelty to rejoyce in justice. The foolish mercy of men is cruelty to God.

18

Rareneſſe causeth wonder, and more then that, incredulity, in those things which in themselves are not more admirable, then the ordinary proceedings of Nature. If a blazing star be seen in the skie, every man goes forth to gaze; and spends, every evening, some time in wondering at the beames of it. That any fowle should be bred of corrupted wood resolved into wormes: or that the Chameleon should ever change his colours, and live by aire: that the Ostrich should digest yron: that the Phœnix should burne her self to ashes, and from thence breed a successor; we wonder, and can scarce credit. Other things more usuall, no lesse miraculous, we know and neglect. That there should be a bird, that knoweth, and noteth the houres of day and night, as certainly as any Astronomer by the course of Heaven, if we knew not, who would beleeve? Or that the load-stone should by his secret vertue so draw yron to it selfe, as that a whole chain of needles should all hang by insensible points at each other, only by the influence that it sends down from the first, if it were not ordinary, would seem incredible. Who would beleeve when he sees a fowl mounted as high as his sight can descrie it, that there were an engine to be framed, which could fetch it down into his fist? Yea, to omit infinite examples, that a little despised creature should weave nets out of her own entrailes, and in her platforms of building should observe as just proportions as the best Geometrician, we should suspect for an untruth, if we saw it not daily practised in our own windows. If the sun should arise but once to the earth, I doubt, every man would be a Persian, and fall down and worship it: whereas now it riseth and declineth without any regard. Extraordinary events each man can wonder at. The frequence of Gods best workes causeth neglect: not that they are ever the worse for commonnesse, but because we are soon cloyed with the same conceit, and have contempt bred in us through familiarity. I will learne to note Gods power and wisdome, and to give him praise of both, in his ordinary works: so those things which are but triviall to the most ignorant, shall be wonders to me; and that not for nine dayes, but for ever.

19

Those that affect to tell novelties and wonders, fall into many absurdities; both in busie enquiry after matters impertinent, and in a light credulitie, to what-ever they hear; & in fictions of their own, and additions of circumstances to make their reports the more admired. I have noted these men not so much wondred at for their strange stories, while they are telling, as derided afterwards, when the event hath wrought their disproof and shame. I will deale with rumours as grave men doe with strange fashions, take them up when they are grown into common use before: I may beleeve, but I will not relate them but under the name of my author, who shall either warrant me with defence, if it be true; or if false, bear my shame.

20

It was a witty and true speech of that obscure *Heraclitus*, That all men waking are in one common world, but when we sleep, each man goes into a severall world by himselfe; which though it be but a world of fancies, yet is the true image of that little world which is in every mans heart. For the imaginations of our sleep, shew us what our disposition is awaking. And as many in their dreams reveal those their secrets to others, which they would never have spoke awake: so all may and do discloſe to themselves in their sleep those secret inclinations, which after much searching, they could

not

not have found out waking. I doubt not therefore, but as God heretofore hath taught future things in dreams (which kind of revelation is now ceased) so still he teacheth the present estate of the heart this way. Some dreams are from our selves, vaine and idle, like our selves: Others are divine, which teach us good, or move us to good: and others devillish, which sollicite us to evill. Such answer commonly shall I give to any temptation in the day, as I doe by night. I will not lightly passe over my very dreames. They shall teach me somewhat; so neither night nor day shall be spent unprofitably: The night shall teach me what I am, the day what I should be. A

21

Men make difference betwixt servants, friends, and sonnes. Servants, though neere us in place, yet for their inferiority, are not familiar. Friends, though by reason of their equality, and our love, they are familiar; yet still we conceive of them as others from our selves. But children we think of, affectionately, as the divided peeces of our owne bodies. But all these are one to God: his servants are his friends, his friends are his sons, his sons his servants. Many claim kindred of God, and professe friendship to him, because these are priviledges without difficultie, and not without honour: all the triall is in service. The other are most in affection, and therefore secret, and so may be dissembled, this consisting in action, must needs shew it selfe to the eyes of others. Ye are my friends, if ye doe whatsoever I command you: friendship with God is in service, and this service is in action. Many weare Gods cloth that know not their Master, that never did good chare in his service: so that God hath many retainers that weare his livery, for a countenance, never wait on him; whom he will never owne for servants either by favour, or wages; few servants, and therefore few sons. It is great favour in God, and great honour to me, that he will vouchsafe to make me the lowest drudge in his family; which place if I had not, and were a Monarch of men, I were accursed. I desire no more but to serve; yet Lord, thou givest me more, to be thy son. I heare *David* say, *Seemeth it a small matter to you, to be the son in law to a King?* What is it then, oh what is it to be the true adopted son of the King of glory? Let me not now say as *David* of *Saul*, but as *Sauls* grand-child to *David*; Oh, what is thy servant, that thou shouldest look upon such a dead dog as I am? B C

22

I am a stranger here below, my home is above; yet I can think too well of these forraine vanities, and cannot think enough of my home. Surely, that is not so far above my head, as my thoughts; neither doth so far passe me in distance, as in comprehension: and yet I would not stand so much upon conceiving, if I could admire it enough: but my strait heart is filled with a little wonder; and hath no room for the greatest part of glory that remaineth. O God, what happinesse hast thou prepared for thy chosen? What a purchase was this, worthy of the bloud of such a Saviour? As yet I doe but look towards it afar off: but it is easie to see by the outside, how goodly it is within: Although as thine house on earth, so that above hath more glory within, then can be bewrayed by the outward appearance. The outer part of thy Tabernacle here below, is but an earthly and base substance; but within, it is furnished with a living, spirituall, and heavenly guest: so the outer heavens, though they be as gold to all other materiall creatures; yet they are but drosse to thee: yet how are even the outmost wals of that house of thine, beautified with glorious lights, whereof every one is a world for bignesse, and as an heaven for goodlinesse! Oh teach me by this to long after, and wonder at the inner part, before thou letst me come in to behold it. D E

23

Riches or beauty, or what ever worldly good that hath been, doth but grieve us; that which is, doth not satisfie us; that which shall be, is uncertaine. What folly is it to trust to any of them?

24

Securitie makes worldlings merry: and therefore are they secure, because they are ignorant. That is only solid joy, which ariseth from a resolution; when the heart hath cast up a full account of all causes of disquietnes, and findeth the causes of his joy more forcible; thereupon setling it self in a stayed course of rejoycing. For the other,

so

A so soon as sorrow makes it selfe to be seen, especially in an unexpected form, is swallowed up in despaire; whereas this can meet with no occurrence, which it hath not prevented in thought. Security and ignorance may scatter some refuse morsels of joy, sauced with much bitternesse; or may be like some boasting house-keeper, which keepeth open doors for one day with much cheer, and lives starvedly all the yeere after. There is no good Ordinary but in a good conscience. I pity that unsound joy in others, and will seek for this sound joy in my selfe. I had rather weep upon a just cause, then rejoyce unjustly.

25

As love keeps the whole law, so love only is the breaker of it; being the ground, as of all obedience, so of all sin; for whereas sin hath been commonly accounted to
B have two roots, Love and Fear; it is plain, that fear hath his originall from love: for no man fears to lose ought but what he loves. Here is sin and righteousnesse brought both into a short sum, depending both upon one poor affection: It shall be my only care therefore to bestow my love well, both for object, and measure. All that is good, I may love, but in severall degrees; what is simply good, absolutely; what is good by circūstance, only with limitation. There be these three things that I may love without exception, God, my neighbour, my soule; yet so as each have their due place: My body, goods, fame, &c. as servants to the former. All other things I will either not care for, or hate.

26

One would not think, that pride and base-mindednesse should so well agree; yea,
C that they love so together, that they never goe asunder. That envy ever proceeds from a base mind, is granted of all: Now the proud man, as he fain would be envied of others, so he envieth all men. His betters he envies, because he is not so good as they: he envies his inferiours, because he feares they should prove as good as he; his equals, because they are as good as he. So under big looks, he beares a base minde, resembling some Cardinals mule, which to make up the traine, beares a costly Port-mantle stuffed with trash. On the contrary, who is more proud then the basest? (the *Cynicke* tramples on *Platoes* pride, but with a worse) especially if he be but a little exalted; wherein we see base men so much more haughty, as they have had lesse before what they might be proud of. It is just with God, as the proud man is base in himself, so to make him basely esteemed in the eyes of others; and at last to make him base without
D pride. I will contemn a proud man, because he is base, & pity him, because he is proud.

27

Let me but have time to my thoughts; but leisure to think of Heaven, and grace to my leisure; and I can be happy in spight of the world. Nothing, but God that gives it, can bereave me of grace; and he will not; for his gifts are without repentance. Nothing but death can abridge me of time; and when I begin to want time to think of heaven, I shall have eternall leisure to enjoy it. I shall be both wayes happy, not from any vertue of apprehension in me, (which have no peer in worthinesse) but from the glory of that I apprehend; wherein the act and object are from the author of happinesse. He gives me this glory; let me give him the glory of his gift. His glory is my happinesse; let my glory be his.

E 28

God bestowes favours upon some in anger, as he strikes others ome in love: (The Israelites had better have wanted their Quailes, then to have eaten them with such sauce.) And sometimes at our instancie removing a lesser punishment, leaves a greater, though insensible, in the room of it. I will not so much strive against affliction, as displeasure. Let me rather be afflicted in love, then prosper without it.

29

It is strange that we men having so continuall use of God, and being so perpetually beholding to him, should be so strange to him, and so little acquainted with him: since we account it a perverse nature in any man, that being provoked with many kinde offices, refuses the familiarity of a worthy friend, which doth still seek it, and hath deserved it. Whence it comes, that we are so loth to think of our dissolution and going

to

to God: for naturally where we are not acquainted, we liſt not to hazard our welcome; chuſing rather to ſpend our money at a ſimple Inne, then to turn in for a free lodging to an unknown Oaſt, whom we have only heard of, never had friendſhip with; whereas to an entire friend, whoſe nature and welcome we know, and whom we have elſe-where familiarly converſed withall, we go as boldly and willingly as to our home, knowing that no hour can be unſeaſonable to ſuch a one: whiles on the other ſide we ſcrape acquaintance with the world, that never did us good, even after many repulſes. I will not live with God, and in God, without his acquaintance, knowing it my happineſſe to have ſuch a friend. I will not let one day paſſe without ſome act of renewing my familiarity with him: not giving over till I have given him ſome teſtimony of my love to him, and joy in him; and till he hath left behinde him ſome pledge of his continued favour to me. A B

30

Men, for the moſt part, would neither die nor be old. When we ſee an aged man that hath over-lived all the teeth of his gummes, the hair of his head, the ſight of his eyes, the taſte of his palate; we profeſſe, we would not live till ſuch a comberſome age, wherein we prove burdens to our deareſt friends, and our ſelves: yet if it be put to our choice what yeer we would die, we ever ſhift it off till the next; and want not excuſes for this prorogation, rather then faile, alleaging, we would live to amend; when yet we doe but adde more to the heap of our ſins by continuance. Nature hath nothing to plead for this folly, but that life is ſweet: wherein we give occaſion of renewing that ancient check, or one not unlike to it, whereby that primitive viſion taxed the timorouſneſſe of the ſhrinking Confeſſors; Yee would neither live to be old, nor die ere your age: what ſhould I doe with you? The Chriſtian muſt not think it enough to endure the thought of death with patience, when it is obtruded upon him by neceſſity; but moſt voluntarily call it into his minde with joy; not only abiding it ſhould come, but wiſhing that it might come. I will not leave till I can reſolve; if I might die to day, not to live till to morrow. C

31

As a true friend is the ſweeteſt contentment in the world: ſo in his qualities he well reſembleth hony, the ſweeteſt of all liquors. Nothing is more ſweet to the taſte, nothing more ſharpe and cleanſing, when it meets with an exulcerate ſore. For my ſelfe, I know I muſt have faults; and therefore I care not for that friend, that I ſhall never ſmart by. For my friends, I know they cannot be faultleſſe; and therfore as they ſhall finde me ſweet in their praiſes and encouragements, ſo ſharp alſo in their cenſure. Either let them abide me no friend to their faults, or no friend to themſelves. D

32

In all other things we are lead by profit; but in the main matter of all, we ſhew our ſelves utterly unthrifty; and whiles we are wiſe in making good markets in theſe baſe commodities, we ſhew our ſelves fooliſh in the great match of our ſoules. God and the world come both to one ſhop, and make proffers for our ſoules. The world, like a franke Chapman, ſayes, All theſe will I give thee, ſhewing us his bagges, and promotions, and thruſting them into our hands. God offers a crown of glory, which yet he tels us we muſt give him day to performe, and have nothing in preſent, but our hope and ſome ſmall earneſt of the bargaine. Though we know there is no compariſon betwixt theſe two in value, finding theſe earthly things vain & unable to give any contentment, & thoſe others of invaluable worth and benefit: yet we had rather take theſe in hand, then truſt God on his word for the future; while yet in the ſame kind we chuſe rather to take ſome rich Lordſhip in reverſion, after the long expectation of three lives expired, then a preſent ſumme much under foot: As contrarily, when God and the world are ſellers, and we come to the Mart, the world offers fine painted wares, but will not part with them under the price of our torment: God proclaims; Come yee that want; buy for nought. Now we thrifty men, that try all ſhops for the cheapeſt penniworth, refuſe God, proffering his precious commodities for nothing; & pay an hard price for that which is worſe then nothing, painful. Surely we are wiſe for any thing but our ſouls: not ſo wiſe for the body, as fooliſh for them. O Lord, E

thy

A thy payment is ſure, and who knowes how preſent? Take the ſoul that thou haſt both made and bought: and let me rather give my life for thy favour, then take the offers of the world for nothing.

33

There was never age that more bragged of knowledge, and yet never any that had leſſe ſoundneſſe. He that knowes not God, knoweth nothing; and he that loves not God, knowes him not: for he is ſo ſweet, and infinitely full of delight, that who-ever knows him cannot chuſe but affect him. The little love of God then argues the great ignorance even of thoſe that profeſſe knowledge. I will not ſuffer my affections to run before my knowledge: for then I ſhall love faſhionably only, becauſe I heare God is worthy of love; and ſo be ſubject to relapſes: but I will ever lay knowledge as the
B ground of my love. So, as I grow in divine knowledge, I ſhall ſtill profit in an heavenly zeale.

34

Thoſe that travell in long pilgrimages to the holy Land, what a number of weary paſes they meaſure? what a number of hard lodgings and known dangers they paſſe? and at laſt when they are come within view of their journies end, what a large tribute pay they at the *Piſan* Caſtle to the Turkes? And when they are come thither, what ſee they but the bare Sepulcher wherein their Saviour lay? and the earth that he trode upon, to the increaſe of a carnall devotion? What labour ſhould I willingly undertake in my journey to the true Land of promiſe, the celeſtiall Ieruſalem, where I ſhall ſee and enjoy my Saviour himſelfe? What tribute of pain or death ſhould I refuſe to
C pay for my entrance, not into his Sepulcher, but his Palace of glory? and that not to look upon, but to poſſeſſe it?

35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſnuffe the candle, but powre not in oyle. Again, thoſe that are all in doctrine, nothing in exhortation, drown the wike in oyle, but light it not; making it fit for uſe, if it had fire put to it, but as it is, rather capable of good, then profitable in preſent. Doctrine, without exhortation, makes men all brain, no heart. Exhortation, without doctrine, makes the heart full, leaves the braine empty. Both together make a man: One makes a man wiſe; the other good. One ſerves that we may know our duty; the other, that we may perform it. I will labour in both: but I know not in whether more. Men cannot pra-
D ctiſe, unleſſe they know; and they know in vain, if they practiſe not.

36

There be two things in every good work, honour and profit. The latter God beſtowes upon us, the former he keeps to himſelf. The profit of our works redoundeth not to God. My well-doing extendeth not to thee. The honour of our work may not be allowed us. My glory I will not give to another. I will not abridge God of his part, that he may not bereave me of mine.

37

The proud man hath no God; the envious man hath no neighbour; the angry man hath not himſelf. What can that man have that wants himſelf? What is a man better, if he have himſelf, and want all others? What is he the neerer, if he have himſelf, and
E others, and yet want God? What good is it then to be a man, if he be either wrathful, proud, or envious?

38

Man that was once the ſoveraign Lord of all creatures, whom they ſerviceably attended at all times, is now ſent to the very baſeſt of all creatures to learn good qualities: Goe to the Piſmire, &c. and ſee, the moſt contemptible creatures preferd before him: The Aſſe knoweth his owner, wherein we, like the miſerable heir of ſome great Peer, whoſe houſe is decayed through the treaſon of our progenitors, heare and ſee what Honours and Lord-ſhips we ſhould have had; but now finde our ſelves below many of the vulgar: we have not ſo much cauſe of exaltation, that we are men, and not beaſts, as we have of humiliation, in thinking how much we were once better then we are, and that now in many duties we are men inferiour to beaſts: ſo as thoſe whom we

contemn,

contemne, if they had our reaſon, might more juſtly contemne us; and as they are, may teach us by their examples, and doe condemne us by their practice. A

39

The idle man is the Devils cuſhion, on which he taketh his free eaſe: who as he is uncapable of any good, ſo he is fitly diſpoſed for all evill motions. The ſtanding water ſoon ſtinketh; whereas the current ever keeps cleer and cleanly: conveying down all noiſome matter that might infect it, by the force of his ſtream. If I doe but little good to others by my endevours, yet this is great good to me, that by my labour I keep my ſelfe from hurt.

40

There can be no neerer conjunction in nature, then is betwixt the body and the ſoul: yet theſe two are of ſo contrary diſpoſition, that as it falls out in an ill-matched man and wife, thoſe ſervants which the one likes beſt, are moſt diſpraiſed of the other; ſo here, one ſtill takes part againſt the other in their choice: what benefits the one, is the hurt of the other. The glutting of the body pines the ſoule; and the ſoule thrives beſt when the body is pinched. Who can wonder, that there is ſuch faction amongſt others, that ſees ſo much in his very ſelfe? True wiſdome is to take, not with the ſtronger, as the faſhion of the world is, but with the better: following herein, not uſurped power, but juſtice. It is not hard to diſcern, whoſe the right is; whether the ſervant ſhould rule or the miſtreſſe. I will labour to make and keep the peace, by giving each part his own indifferently: but if more be affected with an ambitious contention, I will rather beat *Hagar* out of doors, then ſhe ſhall over-rule her miſtreſſe. B

41

I ſee Iron firſt heated red hot in the fire, and after beaten and hardned with cold water. Thus will I deale with an offending friend: firſt heat him with deſerved praiſe of his vertue, and then beat upon him with reprehenſion: ſo good nurſes, when their children are fallen, firſt take them up and ſpeak them fair, chide them afterwards: Gentle ſpeech is a good preparative for rigor. He ſhall ſee that I love him, by my approbation; and that I love not his faults by my reproof. If he love himſelf, he wil love thoſe that miſlike his vices: & if he love not himſelf, it matters not whether he love me. C

42

The liker we are to God, which is the beſt and only good, the better & happier we muſt needs be. All ſins make us unlike him, as being contrary to his perfect holineſſe; but ſome ſhew more direct contrariety: ſuch is envy. For whereas God bringeth good out of evill; the envious man fetcheth evill out of good; wherein alſo his ſin proves a kinde of puniſhment: for whereas to good men even evill things work together to their good, contrarily, to the envious, good things work together to their evill. The evill, in any man, though never ſo proſperous, I will not envy, but pity: The good graces I will not repine at, but holily emulate; rejoycing that they are ſo good, but grieving that I am no better. D

43

The covetous man is like a ſpider, as in this, that he doth nothing but lay his nets to catch every Flie, gaping only for a booty of gain, ſo yet more, in that whiles he makes nets for theſe flies, he conſumeth his own bowels: ſo that which is his life is his death. If there be any creature miſerable, it is he; and yet he is leaſt to be pitied, becauſe hee makes himſelf miſerable; ſuch as he is I will account him; and will therefore ſweep down his webs and hate his poyſon. E

44

In heaven there is all life, and no dying: in hell is all death, and no life. In earth there is both living and dying; which, as it is betwixt both, ſo it prepares for both. So that he which here below dyes to ſinne, doth after live in heaven; and contrarily, he that lives in ſinne upon earth, dies in hell afterward. What if I have no part of joy here below, but ſtill ſucceſſion of afflictions? The wicked have no part in heaven, and yet they enjoy the earth with pleaſure: I would not change portions with them. I rejoyce, that ſeeing I cannot have both, yet I have the better. O Lord, let me paſſe both my deaths

A deaths here upon earth. I care not how I live or die, so I may have nothing but life to look for in another world.

45

The conceit of propriety hardens a man against many inconveniences, and addeth much to our pleasure. The mother abides many unquiet nights, many painfull throes, & unpleasant savours of her child, upon this thought, It is my own. The indulgent father magnifies that in his own son, which he would scarce like in a stranger. The want of this to God-ward, makes us so subject to discontentment, & cooleth our delight in him, because we think of him aloof, as one in whom we are not interessed. If we could think, It is my God that cheereth me with his presence, & blessings, while I prosper; that afflicteth me in love, when I am dejected; my Saviour is at Gods right hand; my
B Angels stand in his presence, it could not be but Gods favour would be sweeter, his chastisements more easie, his benefits more effectual. I am not in my own, while God is not mine: and while he is mine, since I doe possesse him, I will enjoy him.

46

Nature is of her own inclination froward, importunately longing after that which is denied her; and scornfull of what she may have. If it were appointed that we should live alwaies upon earth, how extremely would we exclaim of wearinesse, and wish rather that we were not? Now it is appointed we shall live here but a while, and then give room to our successors, each one affects a kind of eternity upon earth. I will labour to tame this peevish and sullen humour of nature, and will like that best that must be.

C 47

All true earthly pleasure forsook man, when he forsook his Creator; what honest and holy delight he took before in the dutifull services of the obsequious creatures; in the contemplation of that admirable variety, & strangenesse of their properties, in seeing their sweet accordance with each other, and all with himselfe? Now most of our pleasure is, to set one creature together by the ears with another, sporting our selves only with that deformity, which was bred through our own fault: yea, there have been, that have delighted to see one man spill anothers bloud upon the sand, and have shouted for joy at the sight of that slaughter, which hath fallen out upon no other quarrell, but the pleasure of the beholders: I doubt not but as we solace our selves in the discord of the inferiour creatures, so the evill spirits sport themselves in our dissentiD ons. There are better qualities of the creature, which we passe over without pleasure. In recreations, I will chuse those which are of best example, & best use; seeking those by which I may not only be the merrier, but the better.

48

There is no want for which a man may not finde a remedy in himself. Doe I want riches? He that desires but little, cannot want much. Doe I want friends? If I love God enough, and my self but enough, it matters not. Doe I want health? If I want it but a little, and recover; I shall esteem it the more, because I wanted. If I be long sick, and unrecoverably, I shall be the fitter and willinger to die; & my pain is so much lesse sharp, by how much more it lingreth. Doe I want maintenance? A little, and course, will content nature. Let my mind be no more ambitious, then my back and belly. I
E can hardly complain of too little. Doe I want sleep? I am going whither there is no use of sleep; where all rest, and sleep not. Doe I want children? Many that have them, wish they wanted: It is better to be childlesse, then crossed with their miscarriage. Doe I want learning? He hath none, that saith he hath enough. The next way to get more, is to find thou wantest. There is remedy for all wants, in our selves, saving only for want of grace: and that, 'a man cannot so much as see and complain that he wants but from above.

49

Every vertuous action (like the Sunne eclipsed) hath a double shadow; according to the divers aspects of the beholders: one of glory, the other of envy. Glory follows upon good deserts; Envy upon glory. He that is envied, may think himself well: for he that envies him, thinks him more then well: I know no vice in another, whereof a

man may make ſo good and comfortable uſe to himſelf. There would be no ſhadow, if there were no light.

50

In medling with the faults of friends, I have obſerved many wrongful courſes; what for feare, or ſelfe-love, or indiſcretion. Some I have ſeen, like unmercifull and covetous Chirurgians, keep the wound raw, (which they might have ſeaſonably remedied) for their own gain. Others, that have laid healing plaiſters to skin it aloft, when there hath been more need of Corroſives to eat out the dead fleſh within. Others, that have galled & drawn, when there hath been nothing but ſolid fleſh, that hath wanted only filling up. Others, that have healed the ſore, but left an unſightly ſcarre of diſcredit behinde them. He that would doe good this way, muſt have Fidelity, Courage, Diſcretion, Patience. Fidelity, not to bear with; Courage, to reprove them; Diſcretion, to reprove them well; Patience, to abide the leiſure of amendment; making much of good beginnings, and putting up many repulſes, bearing with many weakneſſes; ſtill hoping, ſtill ſolliciting; as knowing that thoſe who have been long uſed to fetters, cannot but halt a while when they are taken off.

51

God hath made all the World, & yet what a little part of it is his? Divide the World into four parts: but, one, & the leaſt containeth al that is worthy the name of Chriſtendome: the reſt overwhelmed with Turciſme, and Paganiſme: and of this leaſt part, the greater half yet holding aright concerning God and their Saviour in ſome common principles, overthrow the truth in their concluſions; and ſo leave the leſſer part of the leaſt part for God. Yet lower: of thoſe that hold aright concerning Chriſt, how few are there, that doe otherwiſe then faſhionably profeſſe him? And of thoſe that doe ſeriouſly profeſſe him, how few are there that in their lives deny him not, living unworthy of ſo glorious a calling? Wherein I doe not pity God, who will have glory even of thoſe that are not his: I pity miſerable men, that doe reject their Creator & Redeemer, and themſelves in him. And I envy Satan, that he ruleth ſo large. Since God hath ſo few, I will be more thankfull that he hath vouchſafed me one of his; and be the more zealous of glorifying him, becauſe we have but a few fellowes.

52

As thoſe that have taſted of ſome delicate diſh, finde other plain diſhes but unpleaſant; ſo it fareth with thoſe which have once taſted of heavenly things, they cannot but contemne the beſt worldly pleaſures. As therefore ſome dainty gueſt knowing there is ſo pleaſant fare to come; I will reſerve my appetite for it, and not ſuffer my ſelf cloied with the courſe diet of the world.

53

I finde many places where God hath uſed the hand of good Angels for the puniſhment of the wicked; but never could yet find one, wherein he imployed an evill Angell in any direct good to his children. Indirect I find many, if not all, through the power of him that brings light out of darkneſſe, and turnes their evill to our good: In this choice God would and muſt be imitated. From an evill ſpirit I dare not receive ought, if never ſo good; I wil receive as little as I may from a wicked man. If he were as perfectly evill as the other, I durſt receive nothing; I had rather hunger, then wilfully dip my hand in a wicked mans diſh.

54

We are ready to condemn others, for that which is as eminently faulty in our ſelves. If one blind man ruſh upon another in the way, either complains of others blindneſs, neither of his own. I have heard thoſe which have had moſt corrupt lungs, complain of the unſavoury breath of others. The reaſon is, becauſe the mind caſteth altogether outward, and reflecteth not into it ſelf. Yet it is more ſhamefull to be either ignorant of or favourable to our own imperfections. I will cenſure others vices fearfully, my own confidently, becauſe I know them; and thoſe I know not, I will ſuſpect.

55

He is a very humble man, that thinks not himſelf better then ſome others; and he is very mean, whom ſome others doe not account better then themſelves: ſo that

Veſſell

A Veſſell that ſeemed very ſmall upon the Main, ſeemes a tall ſhip upon the Thames. As there are many better for eſtate then my ſelf, ſo there are ſome worſe; and if I were yet worſe, yet would there be ſome lower: and if I were ſo low, that I accounted my ſelf the worſt of all, yet ſome would account themſelves in worſe caſe. A mans opinion is in others, his being is in himſelf. Let me know my ſelf, let others gueſſe at me. Let others either envy or pity me, I care not ſo long as I enjoy my ſelf.

56

He can never wonder enough at Gods workmanſhip, that knows not the frame of the world: for he can never elſe conceive of the hugeneſſe, and ſtrange proportion of the creature. And he that knowes this, can never wonder more at any thing elſe. I will learn to know, that I may admire; and by that little I know, I will more wonder
B at that I know not.

57

There is nothing below but toyling, grieving, wiſhing, hoping, fearing; and wearineſſe in all theſe. What fooles are we to be beſotted with the love of our own trouble, and to hate our liberty and reſt? The love of miſery, is much worſe then miſery it ſelf. We muſt firſt pray, that God would make us wiſe, before we can wiſh he would make us happy.

58

If a man referre all things to himſelf, nothing ſeemes enough: If all things to God, any meaſure will content him of earthly things; but in grace he is inſatiable. Worldlings ſerve themſelves altogether in God, making Religion but to ſerve their turnes,
C as a colour of their ambition, and covetouſneſſe. The Chriſtian ſeeks God only in ſeeking himſelf, uſing all other things but as ſubordinately to him; not caring whether himſelf win or loſe, ſo that God may win glory in both. I will not ſuffer mine eyes and mind to be bounded with theſe viſible things; but ſtill look through theſe matters at God which is the utmoſt ſcope of them: accounting them only as a thorow-fare to paſſe by, not as an habitation to reſt in.

59

He is wealthy enough, that wanteth not. He is great enough, that is his own Maſter. He is happy enough, that lives to die well. Other things I will not care for; nor too much for theſe, ſave only for the laſt, which alone can admit of no immoderation.

60

D A man of extraordinary parts, makes himſelf by ſtrange and ſingular behaviour, more admired; which if a man of but common facultie doe imitate, he makes himſelf ridiculous: for that which is conſtrued as naturall to the one, is diſcried to be affected in the other. And there is nothing forced by affectation can be comely. I will ever ſtrive to goe in the common road: ſo while I am not notable, I ſhall not be notorious.

61

Gold is the beſt metall, and for the purity not ſubject to ruſt, as all others: and yet the beſt gold hath ſome droſſe. I eſteeme not that man that hath no faults: I like him well that hath but a few, and thoſe not great.

62

Many a man mars a good eſtate, for want of skill to proportion his carriage anſwe-
E rably to his ability. A little ſaile to a large veſſell, rids no way, though the wind be faire. A large ſaile to a little Barke drownes it. A top-ſaile to a ſhip of meane burthen in a rough weather, is dangerous. A low ſaile in an eaſie gale, yeelds little advantage. This diſproportion cauſeth ſome to live miſerably in a good eſtate: and ſome to make a good eſtate miſerable. I will firſt know what I may doe for ſafety, and then I will try what I can doe for ſpeed.

63

The rich man hath many friends; although in truth riches have them, and not the man. As the Aſſe that carried the Ægyptian Goddeſſe, had many bowed knees, yet not to the beaſt, but to the burthen. For, ſeparate the riches from the perſon, and thou ſhalt ſee friendſhip leave the man, & follow that which was ever her object: while he may command, and can either give, or controll, he hath attendance, & proffer of love at all

hands; but which of these dares acknowledge him, when he is going to prison for debt? Then these Waspes that made such musick about this Gally-pot, shew plainly, that they came only for the hony that was in it. This is the misery of the wealthy, that they cannot know their friends: whereas those that love the poor man, love him for himself. He that would chuse a true friend, must search out one that is neither covetous nor ambitious; for such a one loves but himself in thee. And if it be rare to find any not infected with qualities, the best is to entertain all, and trust few. A

64

That which the French Proverbe hath of sicknesses, is true of all evills: That they come on horseback, and goe away on foot. We have oft seen a sudden fall, or one meales surfet hath stuck by many to their graves; whereas pleasures come like Oxen, slow and heavily, & goe away like Post-horses, upon the spur. Sorrowes, because they are lingring guests, I will entertain but moderately; knowing, that the more they are made of, the longer they will continue: and for pleasures, because they stay not, & doe but call to drink at my doore; I will use them as passengers, with slight respect. He is his own best friend, that makes least of both of them. B

65

It is indeed more commendable to give good example, then to take it: yet imitation, how-ever in civill matters it be condemned of servility, in Christian practice hath his due praise; & though it be more naturall for beginners at their first imitation, that cannot swim without bladders; yet the best proficient shall see ever some higher steps of those that have gone to heaven before him, worthy of his tracing: wherin much caution must be had; that we follow good men, & in good: Good men, for if we propound imperfect patterns to our selves, we shall be constrained first to unlearn those il habits we have got by their imitation, before we can be capable of good: so besides the losse of labour, we are further off from our end. In good; for that a man should be so wedded to any mans person, that he can make no separation from his infirmities, is both absurdly servile, and unchristian. He therefore that would follow well, must know to distinguish well, betwixt good men, and evill; betwixt good men and better; betwixt good qualities and infirmities. Why hath God given me education, not in a Desert alone, but in the company of good & vertuous men, but that by the sight of their good carriage, I should better mine own? Why should we have interest in the vices of men, and not in their vertues? And although precepts be surer, yet a good mans action is according to precept; yea, is a precept it self. The Psalmist compares the Law of God to a Lantern; good example bears it. It is safe following him that carries the light: if he walk without the light, he shall walk without me. C D

66

As there is one common end to all good men, salvation; & one Author of it, Christ: so there is but one way to it, doing well, and suffering evill. Doing well (me thinks) is like the Zodiack in the Heaven, the high way of the Sun, thorow which it daily passeth: Suffering evill, is like the Ecliptick line that goes thorow the middest of it. The rule of doing well, the Law of God, is uniform & eternall; and the copies of suffering evill in all times agree with the originall. No man can either do wel or suffer ill without an example. Are we sawn in peeces? so was *Esay*. Are we beheaded? so *John Baptist*. Crucified? so *Peter*. Thrown to wild beasts? so *Daniel*. Into the furnace? so the three children. Stoned? so *Steven*. Banished? so the beloved Disciple. Burnt? so millions of Martyrs. Defamed and slandered? what good man ever was not? It were easie to be endlesse both in torments and sufferers: whereof each hath begun to other, all to us. I may not hope to speed better then the best Christians; I cannot feare to fare worse. It is no matter which way I goe, so I come to Heaven. E

67

There is nothing beside life of this nature, that it is diminished by addition. Every moment we live longer then other, and each moment that we live longer, is so much taken out of our life. It increaseth and diminisheth only by minutes, and therfore is not perceived: the shorter steps it taketh, the more slily it passeth. Time shall not so steale upon me, that I shall not discern it, & catch it by the fore-locks; nor so steale from me, that it shall carry with it no witnesse of his passage in my proficiency. 68 The

68

The prodigall man, while he ſpendeth, is magnified: when he is ſpent, is pitied: and that is all his recompence for his laviſht Patrimony. The covetous man is grudged while he live, and his death is rejoyced at: for when he ends, his riches beginne to be goods. He that wiſely keeps the mean between both, liveth well, and hears well; neither repined at by the needy; nor pitied by greater men. I would ſo manage theſe worldly commodities, as accounting them mine to diſpoſe, others to partake of.

69

A good name (if any earthly thing) is worth ſeeking, worth ſtriving for; yet to affect a bare name, when we deſerve either ill, or nothing, is but a proud hypocriſie: and to be puffed up with the wrongfull eſtimation of others miſtaking our worth, is an idle and ridiculous pride. Thou art well ſpoken of upon no deſert: what then? Thou haſt deceived thy neighbours, they one another, & all of them have deceived thee: for thou madeſt them think of thee otherwiſe then thou art; and they have made thee think of thy ſelf as thou art accounted: the deceit came from thee, the ſhame will end in thee. I will account no wrong greater, then for a man to eſteem and report me above that I am: not rejoycing in that I am well thought of, but in that I am ſuch as I am eſteemed.

70

It was a ſpeech worthy the commendation, and frequent remembrance of ſo divine a Biſhop as *Auguſtine*; which is reported of an aged Father in his time; who when his friends comforted him on his ſick bed, and told him, they hoped he ſhould recover, anſwered: If I ſhall not die at all, well; but if ever, why not now? Surely it is folly, what we muſt doe, to doe unwillingly. I will never think my ſoule in a good caſe, ſo long as I am loth to think of dying; and will make this my comfort: Not, I ſhall yet live longer, but, I ſhall yet doe more good.

71

Exceſſes are never alone. Commonly thoſe that have excellent parts, have ſome extremely vicious qualities: great wits have great errours; and great eſtates have great cares: whereas mediocrity of gifts or of eſtate hath uſually but eaſie inconveniences: elſe the excellent would not know themſelves, and the mean would be too much dejected. Now thoſe whom we admire for their faculties, we pity for their infirmities; and thoſe which find themſelves but of the ordinary pitch, joy that as their vertues, ſo their vices are not eminent. So the higheſt have a blemiſhed glory, and the mean are contentedly ſecure. I will magnifie the higheſt, but affect the mean.

72

The body is the caſe, or ſheath of the minde: yet as naturally it hideth it; ſo it doth alſo many times diſcover it. For although the forehead, eyes, and frame of the countenance doe ſometime belie the diſpoſition of the heart; yet moſt commonly they give true generall verdicts. An angry mans browes are bent together, and his eyes ſparkle with rage, which when he is well pleaſed, look ſmooth and cheerfully. Envy hath one look; deſire another; ſorrow yet another; contentment, a fourth, different from all the reſt. To ſhew no paſſion, is too Stoicall; to ſhew all, is impotent; to ſhew other then we feel, hypocriticall. The face and geſture doe but write, and make commentaries upon the heart. I will firſt endevour ſo to frame and order that, as not to entertain any paſſion, but what I need not care to have laid open to the world: & therefore will firſt ſee that the Text be good; then that the gloſſe be true; and laſtly, that it be ſparing. To what end hath God ſo walled in the heart, if I ſhould let every mans eyes into it by my countenance?

73

There is no publike action which the world is not ready to ſcan; there is no action ſo private, which the evill ſpirits are not witneſſes of; I will endevour ſo to live, as knowing that I am ever in the eyes of mine enemies.

74

When we our ſelves, and all other vices are old, then covetouſneſſe alone is young, and at his beſt age. This vice loves to dwell in an old ruinous cottage: yet that age can have no ſuch honeſt colour for niggardlineſſe and inſatiable deſire. A young man might

might plead the uncertainty of his eſtate and doubt of his future need: but an old man A
ſees his ſet period before him. Since this humour is ſo neceſſarily annexed to this age, I will turn it the right way, and nouriſh it in my ſelf. The older I grow, the more covetous I will be; but of the riches, not of the world I am leaving, but of all the world I am entring into. It is good coveting what I may have, and cannot leave behind me.

75

There is a mutuall hatred betwixt a Chriſtian, and the world; for on the one ſide, the love of the world is enmity with God; and Gods children cannot but take their Fathers part. On the other, The world hates you, becauſe it hated me firſt. But the hatred of the good man to the wicked is not ſo extreme, as that wherewith he is hated. For the Chriſtian hates ever with commiſeration and love of that good he ſees in the worſt; knowing that the eſſence of the very Devils is good, and that the lewdeſt man B
hath ſome excellent parts of nature, or common graces of the Spirit of God, which he warily ſingleth out in his affection. But the wicked man hates him for goodneſſe, and therefore findes nothing in himſelf to moderate his deteſtation. There can be no better muſick in mine eare then the diſcord of the wicked. If he like me, I am afraid he ſpies ſome quality in me, like to his own. If he ſaw nothing but goodneſſe, he could not love me, and be bad himſelf. It was a juſt doubt of *Phocion*, who when the people praiſed him, asked, What evill have I done? I will ſtrive to deſerve evill of none: but not deſerving ill, it ſhall not grieve me to hear ill of thoſe that are evill. I know no greater argument of goodneſſe, then the hatred of a wicked man.

76

A man that comes hungry to his meale, feeds heartily on the meat ſet before him, C
not regarding the metall, or forme of the platter, wherein it is ſerved; who afterwards when his ſtomacke is ſatisfied, begins to play with the diſh, or to read ſentences on his trencher. Thoſe auditors which can finde nothing to doe, but note elegant words and phraſes, or rhetoricall colours, or perhaps an ill grace of geſture in a pithy and materiall ſpeech, argue themſelves full ere they came to the feaſt: and therefore goe away with a little pleaſure, no profit. In hearing others, my only intention ſhall be to feed my mind with ſolid matter: if my eare can get ought by the way, I will not grudge it, but I will not intend it.

77

The joy of a Chriſtian in theſe worldly things is limited, and ever awed with fear D
of exceſſe, but recompenced abundantly with his ſpirituall mirth: whereas the worldling gives the reines to the mind, and powres himſelf into pleaſure, fearing only that he ſhall not joy enough. He that is but half a Chriſtian, lives but miſerably; for he neither enjoyeth God, nor the world. Not God, becauſe he hath not grace enough to make him his own: not the world, becauſe he hath ſome taſte of grace; enough to ſhew him the vanity and ſin of his pleaſures. So the ſound Chriſtian hath his heaven above, the worldling here below, the unſetled Chriſtian no where.

78

Good deeds are very fruitfull; and not ſo much of their nature, as of gods bleſſing, multipliable. We think ten in the hundred extreme and biting uſury; God gives us more then an hundred for ten; yea, above the increaſe of the gain which we commend moſt for multiplication. For out of one good action of ours, God produceth a thou- E
ſand; the harveſt whereof is perpetuall: Even the faithfull actions of the old Patriarkes, the conſtant ſufferings of ancient Martyres live ſtill, and doe good to all ſucceſſions of ages by their example. For publike actions of vertue, beſides that they are preſently comfortable to the doer, are alſo exemplary to others: and as they are more beneficiall to others, ſo are more crowned in us. If good deeds were utterly barren and incommodious, I would ſeek after them for the conſcience of their own goodneſſe: how much more ſhall I now be incouraged to perform them, for that they are ſo profitable both to my ſelf, and to others, and to me in others? My principall care ſhall be, that while my ſoule lives in glory in heaven, my good actions may live upon earth; and that they might be put into the bank and multiply, while my body lies in the grave and conſumeth.

79 A Chriſtian

79

A Christian for the sweet fruit he beares to God and men, is compared to the noblest of all plants, the Vine. Now as the most generous Vine, if it be not pruned, runs out into many superfluous stemmes, and growes at last weak and fruitlesse: so doth the best man, if he be cut short of his desires, and pruned with afflictions. If it be painfull to bleed, it is worse to wither. Let me be pruned that I may grow, rather then cut up to burn.

80

Those, that doe but superficially taste of divine knowledge, find little sweetnesse in it; and are ready for the unpleasant rellish to abhor it: whereas if they would dive deep into the Sea, they should find fresh water neer to the bottome: That it savours not well at the first, is the fault not of it, but of the distempered palate that tastes it. Good metalls & mineralls are not found close under the skin of the earth, but below in the bowels of it: No good Miner casts away his Mattock, because he finds a vein of tough clay, or a shelf of stone; but still delveth lower, and passing thorow many changes of soile, at last comes to his rich treasure. We are too soon discouraged in our spirituall gaines. I will still persevere to seek, hardning my self against all difficulty. There is comfort even in seeking, hope; and there is joy in hoping, good successe: and in that successe, is happinesse.

81

He that hath any experience in spiritual matters, knowes that Satan is ever more violent at the last; then raging most furiously, when he knows he shall rage but a while. Hence of the first persecutions of the first Church, the tenth and last under *Diocletian* and *Maximinian*, & those other five Tyrants, was the bloudiest. Hence this age is the most dissolute, because neerest the conclusion. And as this is his course in the universal assaults of the whole Church: so it is the same in his conflicts with every Christian soul. Like a subtill Orator he reserves his strongest force still the shutting up: And therefore miserable is the folly of those men who defer their repentance till then, when their onset shall be most sharp, and they through pain of body, & perplexednesse of mind shall be least able to resist. Those that have long furnisht themselves with spirituall munition, find work enough in this extreme brunt of temptation: how then should the careless man, that with the help of all opportunites could not find grace to repent, hope to atchieve it at the last gasp, against greater force, with lesse means, more distraction, no leisure? Wise Princes use to prepare ten yeers before for a field of one day: I will every day lay up somewhat for my last. If I win that skirmish, I have enough. The first and second blow begin the battell, but the last only wins it.

82

I observe three seasons where a wise man differs not from a fool; in his infancy, in sleep, and in silence: for in the two former we are all fools; and in silence all are wise. In the two former yet, there may be concealment of folly; but the tongue is a blab: there cannot be any kind of folly, either simple, or wicked, in the heart, but the tongue will bewray it. He cannot be wise that speaks much, or without sense, or out of season, nor he known for a fool that sayes nothing. It is a great misery to be a fool: but this is yet greater, that a man cannot be a fool but he must shew it. It were well for such a one, if he could be taught to keep close his foolishnesse: but then there should be no fools. I have heard some (which have scorned the opinion of folly in them selves) for a speech wherin they have hoped to shew most wit, censured of folly, by him that hath thought himself wiser: and another, hearing his sentence again, hath condemned him for want of wit in censuring. Surely he is not a fool that hath unwise thoughts, but he that utters them. Even concealed folly is wisdome: and sometimes wisdome uttered, is folly. While others care how to speak, my care shall be how to hold my peace.

83

A work is then only good and acceptable, when the action, meaning, and manner are all good: For to doe good with an ill meaning (as *Iudas* saluted Christ to betray him) is so much more sinfull, by how much the action is better; which being good in the kind, is abused to an ill purpose. To doe ill in a good meaning, (as *Vzza* in staying the

the Ark)is ſo much amiſſe,that the good intention cannot bear out the unlawfull act: which although it may ſeem ſome excuſe,why it ſhould not be ſo ill,yet is no warrant to juſtifie it. To mean well and doe a good action, in an ill manner, (as the Phariſee made a good prayer,but arrogantly)is ſo offenſive,that the evil maner depraveth both the other.So a thing may be evil upon one circumſtance, it cannot be good but upon all. In what ever buſineſſe I goe about, I will enquire, What I doe for the ſubſtance, How for the manner, Why for the intention: For the two firſt, I will conſult with God;for the laſt,with my own heart. A

84

I can doe nothing without a million of Witneſſes: The conſcience is as a thouſand witneſſes;and God is as a thouſand conſciences:I will therefore ſo deal with men, as knowing that God ſees me;and ſo with God,as if the world ſaw me;ſo with my ſelf, and both of them,as knowing that my conſcience ſeeth me: and ſo with them all, as knowing I am alwayes over-looked by my accuſer,by my Judge. B

85

Earthly inheritances are divided oft-times with much inequality. The privilege of primogeniture ſtretcheth larger in many places now, then it did among the ancient Iewes. The younger many times ſerves the elder;and whiles the eldeſt aboundeth,all the latter iſſue is pinched. In heaven it is not ſo:all the ſons of God are heirs,none underlings;and not heirs under wardſhip,and hope,but inheritors; and not inheritors of any little pittance of land,but of a kingdome;nor of an earthly kingdome, ſubject to danger of loſſe,or alteration,but one glorious and everlaſting. It ſhal content me here, that having right to all things, yet I have poſſeſſion of nothing but ſorrow. Since I ſhall have poſſeſſion above,of all that,whereto I have right below, I will ſerve willingly,that I may reigne;ſerve for a while,that I may reign for ever. C

86

Even the beſt things ill uſed,become evils;& contrarily,the worſt things uſed wel, prove good. A good tongue,uſed to deceit;a good wit,uſed to defend errour;a ſtrong arm, to murther; authority,to oppreſſe; a good profeſſion to diſſemble; are all evill; yea Gods own Word is the ſword of the ſpirit;which if it kill not our vices, kills our ſouls. Contrariwiſe(as poyſons are uſed to wholeſome medicine)afflictions and ſins, by a good uſe prove ſo gainfull, as nothing more. Words are as they are taken: and things are as they are uſed. There are even curſed bleſſings. O Lord rather give me no favours,then not grace to uſe them. If I want them,thou requireſt not what thou doſt not give:but if I have them,and want their uſe,thy mercy proves my judgement. D

87

Man is the beſt of all theſe inferiour creatures; yet lives in more ſorrow and diſcontentment,then the worſt of them: whiles that reaſon wherein he excels them, and by which he might make advantage of his life, he abuſes to a ſuſpitious diſtruſt. How many haſt thou found of the fowles of the ayre, lying dead in the way for want of proviſion? They eat,and reſt,and ſing,and want nothing. Man, which hath far better means to live comfortably,toileth,and careth,and wanteth; whom yet his reaſon alone might teach, that he which careth for theſe lower creatures made only for man, will much more provide for man, to whoſe uſe they were made. There is an holy careleſneſſe;free from idleneſſe;free from diſtruſt. In theſe earthly things, I will ſo depend on my Maker,that my truſt in him may not exclude all my labour; and yet ſo labour(upon my confidence on him)as my endevour may be void of perplexity. E

88

The precepts,and practice of thoſe with whom we live, avail much on either part. For a man not to be ill,where he hath no provocations to evil,is leſſe commendable; but for a man to live continently in *Aſia* (as he ſaid)where he ſees nothing but allurements to uncleanneſſe: for *Lot* to be a good man in the middeſt of *Sodom*,to be abſtemious in *Germany*, and in *Italy* chaſte, this is truly praiſe-worthy. To ſequeſter our ſelves from the company of the world,that we may depart from their vices,proceeds from a baſe and diſtruſting minde:as if we would ſo force goodneſſe upon our ſelves, that therefore only we would be good,becauſe we cannot be ill. But for a man ſo to be

be personally, and locally in the throng of the world, as to withdraw his affections from it, to use it, and yet to contemn it at once, to compell it to his service without any infection, becomes well the noble courage of a Christian. The world shall be mine, I will not be his, and yet so mine, that his evill shall be still his own.

89

He that lives in God, cannot be weary of his life, because he ever finds both somewhat to doe, and somewhat to solace himself with; cannot be over-loth to part with it, because he shall enter into a neerer life and society with that God in whom he delighteth. Whereas he that lives without him, lives many times uncomfortably here, because partly he knows not any cause of joy in himself; and partly he findes not any worthy employment to while himself withall; dies miserably, because he either knows not whither he goes, or knowes he goes to torment. There is no true life, but the life of faith. O Lord, let me live out of the world with thee, (if thou wilt) but let me not live in the world without thee.

90

Sinne is both evill in it self, and the effect of a former evill, and the cause of sinne following; a cause of punishment, and lastly a punishment it self. It is a damnable iniquity in man, to multiply one sin upon another; but to punish one sin by another, in God is a judgement both most just, and most fearfull; so as all the store-house of God hath not a greater vengeance: with other punishments the body smarteth, the soule with this. I care not how God offends me with punishments, so he punish me not with offending him.

91

I have seen some afflict their bodies with wilfull famine, and scourges of their own making; God spares me that labour; for he whips me daily with the scourge of a weak body; and sometimes with ill tongues. He holds me short many times of the feeling of his comfortable presence, which is in truth so much more miserable an hunger then that of the body, by how much the soule is more tender, and the food denied, more excellent. He is my Father; infinitely wise, to proportion out my correction according to my estate; and infinitely loving, in fitting me with a due measure. He is a presumptuous child, that will make choice of his own rod. Let me learn to make a right use of his corrections, and I shall not need to correct my self. And if it should please God to remit his hand a little; I wil govern my body, as a Master, not as a Tyrant.

92

If God had not said, *Blessed are those that hunger*, I know not what could keep weak Christians from sinking in despair: Many times all I can doe, is to find and complain that I want him, & wish to recover him: Now this is my stay, that he in mercy esteems us not only by having, but by desiring also; and after a sort accounts us to have that which we want, and desire to have: and my soule assuming, tells me I doe unfainedly wish him, and long after that grace I misse. Let me desire still more, and I know I shal not desire alwayes. There was never soule miscaried with longing after grace. O blessed hunger, that ends alwayes in fulnesse! I am sory that I can but hunger; and yet I would not be full; for the blessing is promised to the hungry: Give me more, Lord, but so as I may hunger more. Let me hunger more, and I know I shall be satisfied.

93

There is more in the Christian then thou seest. For he is both an entire body of himselfe, and he is a lim of another more excellent; even that glorious mysticall body of his Saviour; to whom he is so united, that the actions of either are reciprocally referred to each other. For, on the one side, the Christian lives in Christ, dies in Christ, in Christ fulfils the Law, possesseth heaven: on the other, Christ is persecuted by *Paul* in his members, and is persecuted in *Paul* afterwards by others: he suffers in us, he lives in us, he works in and by us: so thou canst not doe either good or harm to a Christian, but thou dost it to his Redeemer, to whom he is invisibly united. Thou seest him as a man, and therefore worthy of favour for humanities sake: Thou seest him not as a Christian, worthy of honour for his secret and yet true union with our Saviour. I will love every Christian, for that I see; honour him, for that I shall see.

94 Hell

94

Hell it ſelf is ſcarce a more obſcure dungeon, in compariſon of the earth, then earth is in reſpect of heaven. Here, the moſt ſee nothing, and the beſt ſee little: Here, half our life is night; and our very day is darkneſſe, in reſpect of God. The true light of the world and the Father of lights dwelleth above: There is the light of knowledge to inform us, & the light of joy to comfort us; without all change of darkneſs. There was never any captive loved his dungeon, and complained when he muſt be brought out to light and liberty: Whence then is this naturall madneſſe in us men, that we delight ſo much in this uncleane, noyſome, dark, and comfortleſſe priſon of earth? and thinke not of our releaſe to that lightſome and glorious Paradiſe above us, without grief and repining? We are ſure that we are not perfectly well here: if we could be as ſure that we ſhould be better above, we would not fear changing. Certainly our ſenſe tells us we have ſome pleaſure here; & we have not faith to aſſure us of more pleaſure above: and hence we ſettle our ſelves to the preſent, with neglect of the future, though infinitely more excellent: The heart followes the eyes: and unknown good is uncared for. O Lord, doe thou break thorow this darkneſſe of ignorance, and faithleſneſſe, wherewith I am compaſſed. Let me but ſee my heaven, and I know I ſhall deſire it.

95

To be carried away with an affectation of fame, is ſo vaine, and abſurd, that I wonder it can be incident to any wiſe man. For what a mole-hill of earth is it, to which his name can extend, when it is furtheſt carried by the wings of report? And how ſhort a while doth it continue where it is once ſpred? Time (the devourer of his own brood) conſumes both us & our memories; not braſſe, nor marble can bear age. How many flattering Poets have promiſed immortality of name to their Princes, who now together are buried long ſince in forgetfulneſſe! Thoſe names and actions, that are once on the file of heaven, are paſt the danger of defacing. I will not care whether I ke knowne, or remembred, or forgotten amongſt men, if my name and good actions may live with God in the records of eternity.

96

There is no man, nor no place free from ſpirits, although they teſtifie their preſence by viſible effects but in few. Every man is an Oaſt to entertain Angels, though not in viſible ſhapes, as *Abraham* and *Lot*. The evill ones doe nothing but provoke us to ſin, & plot miſchieves againſt us, by caſting into our way dangerous objects, by ſuggeſting ſinfull motions to our minds, ſtirring up enemies againſt us amongſt men, by frighting us with terrors in our ſelves, by accuſing us to God. On the contrary, The good Angels are ever removing our hinderances from good, and our occaſions of evill, mitigating our tentations; helping us againſt our enemies; delivering us from dangers; comforting us in ſorrowes; furthering our good purpoſes; and at laſt carrying up our ſoules to Heaven. It would affright a weak Chriſtian that knows the power and malice of wicked ſpirits, to conſider their preſence, and number; but when with the eyes of *Eliſhaes* ſervant, he ſees thoſe on his ſide as preſent, as diligent, more powerfull; he cannot but take heart again: eſpecially if he conſider, that neither of them is without God, limiting the one the bounds of their tentation; directing the other in the ſafeguard of his children. Whereupon it is come to paſſe, that though there be many legions of Devils, and every one more ſtrong then many legions of men, & more malicious then ſtrong, yet the little flock of Gods Church liveth and proſpereth. I have ever with me inviſible friends, and enemies. The conſideratiou of mine enemies ſhall keep me from ſecurity, and make me fearfull of doing ought to advantage them. The conſideration of my ſpirituall friends ſhal comfort me againſt the terror of the other; ſhall remedy my ſolitarineſſe; ſhall make me wary of doing ought indecently, grieving me rather, that I have ever heretofore made them turn away their eyes for ſhame of that whereof I have not been aſhamed; that I have no more enjoyed their ſociety; that I have been no more affected with their preſence. What though I ſee them not? I beleeve them. I were no Chriſtian, if my faith were not as ſure as my ſenſe.

97

There is no word or action, but may be taken with two hands; either with the right hand

A hand of charitable conſtruction; or the ſiniſter interpretation of malice, & ſuſpicion: and all things doe ſo ſucceed, as they are taken. I have noted evill actions well taken, paſſe currant for either indifferent or commendable: Contrarily a good ſpeech or action ill taken, ſcarce allowed for indifferent; an indifferent one, cenſured for evill; an evill one, for notorious: So favour makes vertues of vices; and ſuſpicion makes vertues faults; and faults crimes. Of the two, I had rather my right hand ſhould offend: It is alwayes ſafer offending on the better part. To conſtrue an evill act well, is but a pleaſing and profitable deceit of my ſelfe: but to miſconſtrue a good thing, is a treble wrong; to my ſelfe, the action, the author. If no good ſenſe can be made of a deed or ſpeech, let the blame light upon the author: If a good interpretation may be given, and I chuſe a worſe, let me be as much cenſured of others, as that miſconceit is puniſh-
B ment to my ſelf.

97

I know not how it comes to paſſe, that the mind of man doth naturally both overprize his owne, in compariſon of others, and yet contemne and neglect his own, in compariſon of what he wants. The remedy of this later evill is, to compare the good things we have, with the evils which we have not, and others grone under. Thou art in health and regardeſt it not; Look on the miſery of thoſe which on their bed of ſickneſſe, through extremity of pain and anguiſh, intreat death to releaſe them. Thou haſt clear eye-ſight, ſound limbs, uſe of reaſon; and paſſeſt theſe over with ſleight reſpect: Think how many there are which in their uncomfortable blindneſſe, would give all the world for but one glimpſe of light: how many that deformedly crawl on
C all foure, after the manner of the moſt loathſome creatures: how many that in mad phrenſies are worſe then brutiſh, worſe then dead: thus thou mighteſt be, and art not. If I be not happy for the good that I have, I am yet happy for the evils that I might have had, and have eſcaped. I have deſerved the greateſt evil; every evill that I miſſe, is a new mercy.

98

Earth, which is the baſeſt element, is both our mother that brought us forth, our ſtage that bears us alive, and our grave wherein at laſt we are entombed; giving to us both our originall, our harbour, our Sepulcher: She hath yeelded her back to bear thouſands of generations; & at laſt opened her mouth to receive them; ſo ſwallowing them up, that ſhe ſtill both beareth more, and looks for more; not bewraying any change in
D her ſelfe, while ſhe ſo oft hath changed her brood, and her burden. It is a wonder we can be proud of our parentage, or of our ſelves, while we ſee both the baſeneſſe & ſtability of the earth, whence we came. What difference is there? Living earth treads upō the dead earth, which afterwards deſcends into the grave, as ſenſeleſſe & dead, as the earth that receives it. Not many are proud of their ſoules; and none but fooles can be proud of their bodies. While we walk & look upon the earth, we cannot but acknowledge ſenſible admonitions of humility; and while we remember them, we cannot forget our ſelves. It is a mother-like favour of the earth, that ſhe beares and nouriſhes me, and at the laſt entertaines my dead carkaſſe: but it is a greater pleaſure, that ſhe teacheth me my vileneſſe by her own, and ſends me to heaven, for what ſhe wants.

99

E The wicked man carrieth every day a brand to his hell, till his heap be come to the height: then he ceaſeth ſinning, & begins his torment; whereas the repentant in every fit of holy ſorrow, carries away a whole fagot from the flame, and quencheth the coals that remain, with his teares. There is no torment for the penitent; no redemption for the obſtinate. Safety conſiſteth not in not ſinning, but in repenting: neither is it ſin that condemnes, but impenitence. O Lord, I cannot be righteous, let me be repentant.

100

The eſtate of heavenly and earthly things is plainly repreſented to us, by the two lights of Heaven, which are appointed to rule the night & the day. Earthly things are rightly reſembled by the Moon, which being neereſt to the region of mortality, is ever in changes, and never looks upon us twice with the ſame face; and when it is at the full, is blemiſhed with ſome dark blots, not capable of any illumination. Heavenly things

things are figured by the Sunne, whoſe great and glorious light is both naturall to it ſelfe, and ever conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſery, wherein we live here below. And this firm and beautifull light is but good enough for that Day of glory, which the Saints live in. If it be good living here where our ſorrowes are changed with joyes; what is it to live above, where our joyes change not? I cannot look upon the body of the Sunne: and yet I cannot ſee at all without the light of it: I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be ſo glorious to us here below; how glorious ſhall thy ſelf be to us when we are above the Sun? This Sun ſhall not ſhine upward, where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt only ſhine to me when I am glorified) doe thou heat, enlighten, comfort me with the beames of thy preſence, till I be glorified.

Amen.

FINIS.

HEAVEN

HEAVEN VPON EARTH:

OR OF TRVE PEACE AND Tranquillity of Minde.

By Jos. Hall.

Printed at London, 1643.

TO THE RIGHT HONOVRABLE, HENRY

Earle of Huntingdon, Lord Haſtings, Hungerford, *Botreaux, Molines and Moiles, his Majeſties* Lieutenant in the Counties of *Leiceſter* and *Rutland*, my ſingular good Lord:

All increaſe of true Honour, and Heaven *begun upon* Earth.

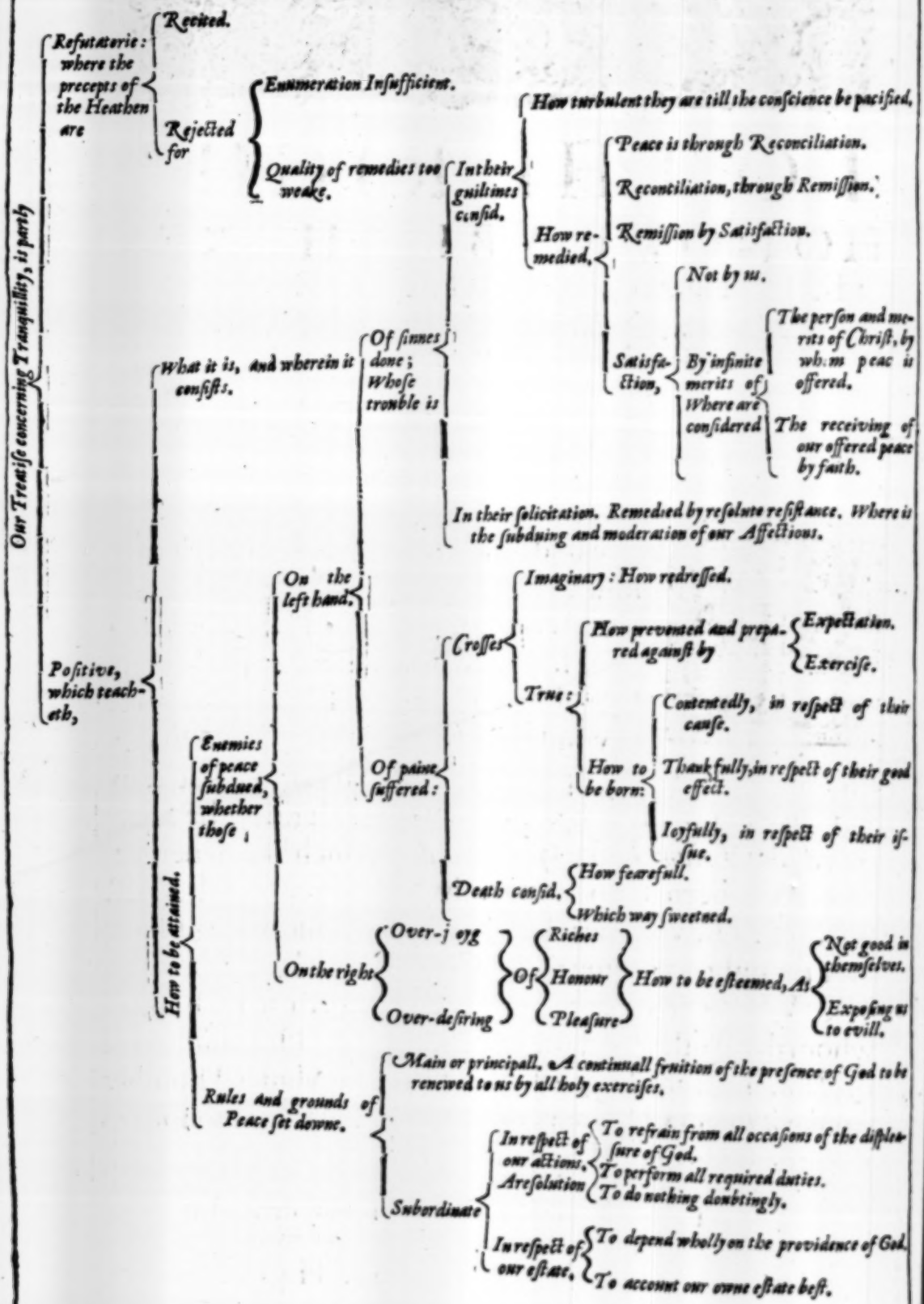
RIGHT HONOVRABLE,

I Have undertaken a great task, to teach men how to be happy in this life: I have undertaken and performed it: wherein I have followed *Seneca*, and gone beyond him; followed him as a Philoſopher, gone beyond him as a Chriſtian, as a Divine. Finding it a true cenſure of the beſt Moraliſts, that they were like to goodly Ships, graced with great titles, the *Save-guard*, the *Triumph*, the *Good-ſpeed*, and ſuch like, when yet they have been both extreamly Sea-beaten, and at laſt wracked. The volume is little, perhaps the uſe more; I have ever thought according to the Greek Proverb, μέγα βίβλιον μέγα κακόν. VVhat it is, even juſtice challengeth it to him, to whom the Author hath devoted himſelfe: The children of the Bondman are the goods of the Parents Maſter. I humbly betake it to your Honours protection, and your Honour to the protection of the Higheſt.

Your Honours moſt humbly devoted in all duty and ſervice,

JOS. HALL.

THE ANALYSIS OR RESOLVTION
of this Treatise concerning *Tranquillity*.



HEAVEN VPON EARTH:

OR,

Of true Peace of Mind.

SECT. I.

WHen I had ſtudiouſly read over the morall writings of ſome wiſe heathen, eſpecially thoſe of the Stoicall profeſſion, I muſt confeſſe, I found a little envy and pity ſtriving together within me. I envied nature in them, to ſee her ſo witty in deviſing ſuch plauſible refuges for doubting and troubled minds: I pitied them, to ſee that their carefull diſquiſition of true reſt, led them in the end but to meere unquietneſſe. Wherein me thought, they were as Hounds ſwift of foot, but not exquiſite in ſent, which in an haſty purſuit take a wrong way, ſpending their mouthes, and courſes in vaine. Their praiſe of profeſſing wittily they ſhall not leeſe, their hopes both they loſt, and whoſoever followes them. If *Seneca* could have had grace to his wit, what wonders would he have done in this kinde? what Divine might not have yeelded him the chair for precepts of Tranquillity without any diſparagement? As he was, this he hath gained: Never any Heathen wrote more divinely: never any Philoſopher more probably. Neither would I ever deſire better Maſter, if to this purpoſe I needed no other Miſtris then Nature. But this in truth is a task, which Nature hath never without preſumption undertaken, and never performed without much imperfection. Like to thoſe vaine and wandring Empirickes, which in tables and pictures make great oſtentation of Cures, never approving their skill to their credulous Patients. And if ſhe could have truly effected it alone, I know not what employment in this life ſhe ſhould have left for grace to buſie her ſelfe about, nor what privilege it ſhould have been here below to be a Chriſtian, ſince this that we ſeek is the nobleſt work of the ſoul, & in which alone conſiſts the only heaven of this world; this is the ſum of all humane deſires: which when we have attained, then only we begin to live, and are ſure we cannot thence-forth live miſerably. No marvell then if all the Heathen have diligently ſought after it, many wrote of it, none attained it. Not *Athens* muſt teach this leſſon, but *Ieruſalem*.

Cenſure of Philoſophers.

SECT. II.

YEt ſomething grace ſcorneth not to learn of Nature, as *Moſes* may take good counſell of a *Midianite*. Nature hath ever had more skill in the end, then in the way to it; and whether ſhe have diſcourſed of the good eſtate of the minde, which we call *Tranquillity*, or the beſt, which is happineſſe, hath more happily

What Tranquillity is, and wherein it conſiſts.

gheſſed at the generall definition of them, then of the means to compaſſe them. She teacheth us therefore without controlement, that the *Tranquillity* of the mind is, as of the Sea and weather, when no wind ſtirreth, when the waves doe not tumultuouſly riſe and fall upon each other, but when the face both of the Heaven and waters is ſtill, faire, and equable. That it is ſuch an even diſpoſition of the heart, wherein the ſcoales of the mind neither riſe up towards the beam, through their own lightneſſe, or the over-weening opinion of proſperity, nor are too much depreſſed with any load of ſorrow; but hanging equall and unmoved betwixt both, give a man liberty in all occurrences to enjoy himſelfe. Not that the moſt temperate mind can be ſo the maſter of his paſſions, as not ſometimes to over-joy his griefe, or over-grieve his joy, according to the contrary occaſions of both: for not the eveneſt weights, but at their firſt putting into the balance, ſomewhat ſway both parts thereof, not without ſome ſhew of inequality, which yet after ſome little motion, ſettle themſelves in a meet poiſe. It is enough that after ſome ſudden agitation, it can return to it ſelfe, and reſt it ſelfe at laſt in a reſolved peace. And this due compoſednesſe of mind we require unto our Tranquillity, not for ſome ſhort fits of good mood, which ſoon after end in diſcontentment, but with the condition of perpetuity. For there is no heart makes ſo rough weather, as not ſometimes to admit of a calme, and whether for that he knoweth no preſent cauſe of his trouble, or for that he knoweth, that cauſe of trouble is countervailed with as great an occaſion of private joy, or for that the multitude of evils hath bred careleſneſſe, the man that is moſt diſordered, finds ſome reſpits of quietneſſe. The balances that are moſt ill matched in their unſteddy motions, come to an equality, but not ſtay at it. The frantick man cannot avoid the imputation of madneſſe, though he be ſober for many Moones, if he rage in one. So then the calme mind muſt be ſetled in an habituall reſt, not then firme when there is nothing to ſhake it, but then leaſt ſhaken when it is moſt aſſailed.

Sect. III.

Inſufficiency of humane precepts.

WHence eaſily appeares how vainly it hath been ſought either in ſuch a conſtant eſtate of outward things, as ſhould give no diſtaſte to the minde whiles all earthly things vary with the weather, and have no ſtay but in uncertainty, or in the naturall temper of the ſoule, ſo ordered by humane wiſdome, as that it ſhould not be affected with any caſuall events to either part; ſince that cannot ever by naturall power be held like to it ſelfe; but one while is cheerefull, ſtirring and ready to undertake; another while drowſie, dull, comfortleſſe, prone to reſt, weary of it ſelfe, loathing his own purpoſes, his owne reſolutions. In both which ſince the wiſeſt Philoſophers have grounded all the rules of their Tranquillity, it is plaine that they ſaw it afar off, as they did heaven it ſelfe with a deſire and admiration, but knew not the way to it: whereupon alas, how ſlight and impotent are the remedies they preſcribe for unquietneſſe! For what is it that for the inconſtancy and lazineſſe of the minde ſtill diſpleaſing it ſelfe in what it doth, and for that diſtemper thereof which ariſeth from the fearfull, unthriving, and reſtleſſe deſires of it, we ſhould ever be imploying our ſelves in ſome publike affaires, chuſing our buſineſſe according to our inclination, and proſecuting what we have choſen? wherewith being at laſt cloyed, we ſhould retire our ſelves, and wear the reſt of our time in private ſtudies; that we ſhould make due comparative trialls of our own ability; nature of our buſineſſes; diſpoſition of our choſen friends? that in reſpect of Patrimony we ſhould be but careleſſely affected, ſo drawing it in as it may be leaſt for ſhew, moſt for uſe; removing all pompe, bridling our hopes, cutting off ſuperfluities; for croſſes, to conſider that cuſtome will abate and mitigate them, that the beſt things are but chaines and burdens to thoſe that have them, to thoſe that uſe them, that the worſt things have ſome mixture of comfort to thoſe that grone under them. Or leaving theſe lower rudiments that are given to weak and ſimple novices, to examine thoſe golden rules of Morality, which are commended to the moſt wiſe and able practitioners, what it is to account himſelfe as a Tenant at will? To fore-imagine the worſt

Senecaes rules of Tranquillity abridged.

in

A in all casuall matters? To avoid all idle and impertinent businesses, all pragmaticall medling with affaires of state? not to fix our selves upon any one estate, as to be impatient of a change, to call back the mind from outward things, and draw it home into it selfe? to laugh at and esteeme lightly of others mis-demeanours? Not to depend upon others opinions, but to stand on our owne bottomes? to carry our selves in an honest and simple truth, free from a curious hypocrisie, and affectation of seeming other then we are, and yet as free from a base kind of carelessnesse? to intermeddle retiredness with society, so as one may give sweetnesse to the other, and both to us? So slackning the mind that we may not loosen it; and so bending as we may not break it? to make most of our selves, chearing up our spirits with variety of recreations, with saciety of meales, and all other bodily indulgence, saving that
B drunkennesse (me thinks) can neither beseem a wise Philosopher to prescribe, nor a vertuous man to practise? All these in their kinds please well, profit much, and are as soveraigne for both these, as they are unable to effect that for which they are propounded. Nature teacheth thee all these should be done, she cannot teach thee to doe them: and yet doe all these and no more, let me never have rest, if thou have it. For neither are here the greatest enemies of our peace so much as descried afarre off, nor those that are noted are hereby so prevented, that upon most diligent practice we can promise our selves any security: wherewith who so instructed, dare confidently give challenge to all sinister events, is like to some skilfull Fencer who stands upon his usuall wards, and plaies well; but if there come a strange fetch of an unwonted blow, is put besides the rules of his Art, and with much shame over taken. And for
C those that are knowne, beleeve me, the minde of man is too weake to beare out it selfe hereby against all onsets. There are light crosses that will take an easie repulse; others yet stronger, that shake the house side, but break not in upon us; others vehement, which by force make way to the heart, where they find none, breaking open the doore of the soule that denies entrance. Others violent, that lift the mind off the hinges, or rend the barres of it in peeces: others furious, that tear up the very foundations from the bottome, leaving no monument behinde them, but ruine. The wisest and most resolute Moralist that ever was, lookt pale when he should taste of his hemlock; and by his timorousnesse made sport to those that envied his speculations. The best of the Heathen Emperours (that was honoured with the title of pie-
ty) justly magnified that courage of Christians which made them insult over their
D tormentors, and by their fearlesnesse of earth-quakes, and deaths, argued the truth of their Religion. It must be, it can be none but a divine power, that can uphold the mind against the rage of many afflictions, and yet the greatest crosses are not the greatest enemies to inward peace. Let us therefore look up above our selves, and from the rules of an higher Art, supply the defects of naturall wisdome, giving such infallible directions for tranquillity, that whosoever shall follow cannot but live sweetly and with continuall delight, applauding himself at home, when all the world besides him shall be miserable. To which purpose it shall be requisite, first to remove all causes of unquietnesse, and then to set down the grounds of our happy rest.

Allowed yet by *Seneca* in his last chapter of Tranquillity. *Senecaes* rules rejected as insufficient.

Antonius Pius

An Epistle to the Asians concerning the persecuted Christians.

Dispostion of the work.

Sect. IV.

E

I Find on the hand two universall enemies of Tranquillity; Conscience of evill done, Sense or feare of evill suffered. The former in one word, we call sins, the latter, crosses. The first of these must be quite taken away, the second duly tempered, ere the heart can be at rest. For first, how can that man be at peace, that is at variance with God and himselfe? How should peace be Gods gift, if it could be without him, if it could be against him? It is the profession of sinne, although faire spoken at the first closing, to be a perpetuall make-bate betwixt God and man, betwixt a man and himselfe. And this enmity, though it doe not continually shew it selfe, (as the mortallest enemies are not alwayes in pitched fields one against the other) for that the conscience is not ever clamorous, but some-while is silent, other-whiles with still murmurings bewrayes his mislikes, yet doth evermore work secret unquietnesse

Enemies of inward peace divided into their rankes.

The torment of an evil conscience.

unquietneſſe to the heart. The guilty man may have a ſeeming truce, a true peace he cannot have. Look upon the face of the guilty heart, and thou ſhalt ſee it pale and ghaſtly; the ſmiles and laughters faint and heartleſſe; the ſpeeches doubtfull, and full of abrupt ſtops and unſeaſonable turnings; the purpoſes and motions unſteady, and ſavouring of much diſtraction, arguing plainly that ſin is not ſo ſmooth at her firſt motions, as turbulent afterwards: hence are thoſe vaine wearyings of places and companies together with our ſelves; that the galled ſoule doth after the wont of ſick Patients ſeek refreſhing in variety; and after many toſſed and turned ſides, complaines of remedileſſe and unabated torment. *Nero* after ſo much innocent bloud, may change his bed-chamber, but his Fiends ever attend him, ever are within him, and are as parts of himſelfe. Alas, what availes it to ſeeke outward reliefes, when thou haſt thine executioner within thee? If thou couldeſt ſhift from thy ſelfe, thou mighteſt have ſome hope of eaſe; now thou ſhalt never want furies ſo long as thou haſt thy ſelfe. Yea, what if thou wouldeſt run from thy ſelfe? Thy ſoule may flye from thy body; thy conſcience will not flye from thy ſoule, nor thy ſinne from thy conſcience. Some men indeed in the bitterneſſe of theie pangs of ſinne, like unto thoſe fondly impatient fiſhes, that leap out of the pan into the flame, have leapt out of this private hell that is in themſelves, into the common pit, chuſing to adventure upon the future paines that they have feared, rather then to endure the preſent horrors they have felt: wherein what have they gained, but to that hell which was within them, a ſecond hell without? The conſcience leaves not where the Fiends begin, but both joyne together in torture. But there are ſome firme and obdurate fore-heads, whoſe reſolution can laugh their ſins out of countenance. There are ſo large and able gorges, as that they can ſwallow and digeſt bloudy murders, without complaint, who, with the ſame hands which they have ſince their laſt meale imbrued in bloud, can freely carve to themſelves large morſels at the next ſitting.

The joy and peace of the guilty but diſſembled.

Beleeveſt thou that ſuch a mans heart laughes with his face? will not he dare to be an Hypocrite, that durſt be a villaine? Theſe glow-wormes, when a night of ſorrow compaſſes them, make a lightſome and fiery ſhew of joy, when if thou preſſe them, thou findeſt nothing but a cold and crude moyſture. Knoweſt thou not that there are thoſe which count it no ſhame to ſinne, yet count it a ſhame to be checked with remorſe, eſpecially ſo as others eyes may deſcry? To whom repentance ſeems baſe-mindedneſſe, unworthy of him that profeſſes wiſdome and valour. Such a man can grieve when none ſees it, but himſelf can laugh when others ſee it, himſelfe feeles not. Aſſure thy ſelfe that mans heart bleedeth, when his face counterfeits a ſmile; he weares out many waking houres, when thou thinkeſt he reſteth: yea, as his thoughts afford him not ſleep, ſo his very ſleep affords him not reſt, but while his ſenſes are tyed up, his ſin is looſe; repreſenting it ſelfe to him in the ugliеſt ſhape, and frighting him with horrible and helliſh dreames. And if perhaps cuſtome hath bred a carleſneſſe in him, (as we ſee that uſuall whipping makes the childe not care for the rod) yet an unwonted extremity of the blow ſhall fetch bloud of the ſoule, and make the back that is moſt hardned, ſenſible of ſmart: and the further the blow is fetcht through intermiſſion of remorſe, the harder it muſt needs alight: Therefore I may confidently tell the careleſſe ſinner, as that bold *Tragedian* ſaid to his great *Pompey*: The time ſhall come wherein thou ſhalt fetch deep ſighes, and therefore ſhalt ſorrow deſperately, becauſe thou ſorrowedſt not ſooner. The fire of the conſcience may lie for a time ſmoothered with a pyle of green wood, that it cannot be diſcerned, whoſe moiſture when once it hath maſtered, it ſends up ſo much greater flame, by how much it had greater reſiſtance. Hope not then to ſtop the mouth of thy conſcience from exclaiming, whiles thy ſinne continues; that endevour is both vaine and hurtfull; So I have ſeen them that have ſtopt the noſthrill for bleeding, in hope to ſtay the iſſue, when the bloud hindred in his former courſe, hath broken out of the mouth, or found way down into the ſtomacke. The conſcience is not pacifiable, while ſinne is within to vex it: no more then an angry ſwelling can ceaſe throbbing and aching, whiles the thorne or the corrupted matter lies rotting underneath. Time, that remedies all other evills of the minde, increaſeth this, which

A which like to bodily diſeaſes prove worſe with continuance, and growes upon us with our age.

Sect. V.

The remedy of an unquiet Conſcience.

THere can be therefore no peace without reconciliation, thou canſt not be friends with thy ſelfe, till with God: for thy conſcience (which is thy beſt friend while thou ſinneſt not) like an honeſt ſervant takes his Maſters part againſt thee when thou haſt ſinned; and will not look ſtraight upon thee, till thou upon God; not daring to be ſo kind to thee, as to be unfaithfull to his Maker: There can be no reconciliation without remiſſion. God can neither forget the injury of ſin, B nor diſſemble hatred. It is for men and thoſe of hollow hearts, to make pretences contrary to their affections: ſoothings, and ſmiles, and embracemens, where we mean not love, are from weakneſſe: Either for that we feare our inſufficiency of preſent revenge, or hope for a fitter opportunity afterwards, or for that we deſire to make our further advantage of him to whom we mean evill. Theſe courſes are not incident into an Almighty power; who having the command of al vengeance, can ſmite where he liſt without all doubtings or delayes. There can be no remiſſion without ſatisfaction; neither dealeth God with us as we men with ſome deſperate debters, whom after long dilations of payments, and many dayes broken, we altogether let goe for diſability, or at leaſt diſmiſſe them upon an eaſie compoſition. All ſins are debts; all Gods debts muſt be diſcharged. It is a bold word, but a true; God ſhould not be juſt, if any C of his debts ſhould paſſe unſatisfied. The conceit of the profane vulgar, makes him a God of all mercies; and thereupon hopes for pardon without payment. Fond and ignorant preſumption, to disjoyne mercy and juſtice in him to whom they are both eſſentiall; to make mercy exceed juſtice in him, in whom both are infinite. Dareſt thou hope God can be ſo kind to thee, as to be unjuſt to himſelfe? God will be juſt: go thou on to preſume and periſh. There can be no ſatisfaction by any recompence of ours: an infinite juſtice is offended, an infinite puniſhment is deſerved by every ſin, and every mans ſinnes are as near to infinite, as number can make them. Our beſt endeavour is worſe then finite, imperfect, and faulty. If it could be perfect, we owe it all in preſent; what we are bound to doe in preſent, cannot make amends for what we have not done in time paſt: which while we offer to God as good payment, we D doe with the profane traveller think to pleaſe him with empty Date-ſhells in lieu of preſervation. Where ſhall we then find a payment of infinite value, but in him which is only and all infinite? The dignity of whoſe perſon being infinite, gave ſuch worth to his ſatisfaction, that what he ſuffered in ſhort time, was proportionable to what we ſhould have ſuffered beyond all times. He did all, ſuffered all, payed all, he did it for us, we in him. Where ſhall I begin to wonder at thee, O thou divine and eternall Peace-maker, the Saviour of men, the Anointed of God, Mediator between God and man, in whom there is nothing which doth not exceed not only the conceit, but the very wonder of Angels, who ſaw thee in thy humiliation with ſilence, and adore thee in thy glory with perpetuall praiſes and rejoycings? Thou waſt for ever of thy ſelfe as God, of the Father, as the Sonne; the eternall Sonne of an eter- E nall Father; not later in being, not leſſe in dignity, not other in Subſtance. Begotten without diminution of him that begot thee, while he communicated that wholly to thee, which he retained wholly in himſelfe, becauſe both were infinite without inequality of nature, without diviſion of eſſence; when being in this eſtate, thine infinite love and mercy to deſperate mankind, cauſed thee, O Saviour, to empty thy ſelfe of thy glory, that thou mighteſt put on our ſhame and miſery. Wherefore not ceaſing to be God as thou wert, thou beganſt to be what thou wert not, Man; to the end that thou mighteſt be a perfect Mediator betwixt God and man, which wert both in one perſon; God, that thou mighteſt ſatisfie; man, that thou mighteſt ſuffer: that ſince man had ſinned, and God was offended, thou which wert God and Man, mighteſt ſatisfie God for man. None but thy ſelfe, which art the *eternall Word*, can expreſſe the depth of this myſtery, that God ſhould be clothed with fleſh, come down

down to men, and become man, that man might be exalted into the higheſt heavens; and that our nature might be taken into the fellowſhip of the Deity. That he to whom all powers in heaven bowed, and thought it their honour to be ſerviceable, ſhould come downe to be a ſervant to his ſlaves, a ranſome for his enemies; together with our nature taking up our very infirmities, our ſhame, our torments, and bearing our ſinnes without ſinne. That thou whom the heavens were too ſtrait to containe, ſhouldſt lay thy ſelfe in an obſcure cratch: thou which wert attended of Angels, ſhouldſt be derided of men, rejected of thine own, perſecuted by Tyrants, tempted with Devils, betrayed of thy ſervant, crucified among theeves, and (which was worſe then all theſe) in thine own apprehenſion, for the time, as forſaken of thy Father; That thou whom our ſins had pierced, ſhouldſt for our ſinnes both ſweat drops of bloud in the garden, and powre out ſtreames of bloud upon the Croſſe. O the invaluable purchaſe of our peace! O ranſome enough for moe worlds! Thou which wert in the counſell of thy Father, the Lambe ſlaine from the beginning of time, cam'ſt now in fulneſſe of time to be ſlaine by man, for man; being at once the Sacrifice offered, the Prieſt that did offer, and the God to whom it was offered. How graciouſly didſt thou both proclaime our peace, as a Prophet in the time of thy life upon earth, and purchaſe it by thy bloud as a Prieſt at thy death, and now confirmeſt and applieſt it as a King in heaven! By thee only it was procured, by thee it is proffered. O mercy without example, without meaſure! God offers peace to man, the holy ſeeks to the unjuſt, the Potter to the clay, the King to the traitor. We are unworthy that we ſhould be received to peace though we deſired it; what are we then that we ſhould have peace offered for the receiving? An eaſie condition of ſo great a benefit; he requires us not to earn it, but to accept it of him: what could he give more? what could he require leſſe of us?

A

B

C

Sect. VI.

The receit of our peace offered by Faith.

THe purchaſe therefore of our peace was paid at once, yet muſt be ſeverally reckoned to every ſoule whom it ſhall benefit. If we have not an hand to take what Chriſts hand doth either hold, or offer, what is ſufficient in him, cannot be effectuall to us. The ſpirituall hand, whereby we apprehend the ſweet offers of our Saviour, is faith, which in ſhort is no other then an affiance in the Mediator: receive peace and be happy, beleeve and thou haſt received. From hence it is that we are intereſſed in all that either God hath promiſed, or Chriſt hath performed. Hence have we from God both forgiveneſſe and love, the ground of all either peace or glory. Hence of enemies we become more then friends, ſonnes: and as ſonnes, may both expect and challenge not only carefull proviſion and ſafe protection on earth, but an everlaſting patrimony above. This field is ſo ſpacious, that it were eaſie for a man to loſe himſelfe in it: and if I ſhould ſpend all my pilgrimage, in this walke, my time would ſooner end then my way; wherein I would have meaſured more paſes, were it not that our ſcope is not ſo much to magnifie the benefit of our peace, as to ſeek how to obtain it.

D

A corollary of the benefit of this receit.

Behold now, after we have ſought heaven and earth; where onely the wearied Dove may finde an Olive of peace. The apprehending of this all ſufficient ſatisfaction, makes it ours: upon our ſatisfaction we have remiſſion; upon remiſſion, followes reconciliation; upon our reconciliation, peace. When therefore thy conſcience like a ſterne Sergeant ſhall catch thee by the throat, and arreſt thee upon Gods debt, let thy only plea be that thou haſt already paid it: Bring forth that bloudy acquittance ſealed to thee from heaven upon thy true faith, ſtraitway thou ſhalt ſee the fierce and terrible look of thy conſcience changed into friendly ſmiles, & that rough and violent hand that was ready to drag thee to priſon, ſhall now lovingly embrace thee, and fight for thee againſt all the wrongfull attempts of any ſpirituall adverſary. O heavenly Peace, and more then Peace, Friendſhip, whereby alone we are leagued with our ſelves; and God with us, which who-ever wants, ſhall finde a ſad Remembrancer in the midſt of his diſſembled jollity, and after all vaine ſtrifes, ſhall fall into many

E

many ſecret dumps, from which his guilty heart ſhall deny to be cheared, though all the world were his minſtrell! Oh pleaſure worthy to be pitied, and laughter worthy of teares, that is without this! Goe then, fooliſh man, and when thou feeleſt any check of thy ſinne, ſeek after thy jocundeſt companious, deceive the time and thy ſelfe with merry purpoſes, with buſie games, feaſt away thy cares, bury them and thy ſelf in wine and ſleep: after all theſe frivolous deferrings, it will return upon thee when thou wakeſt, perhaps ere thou wakeſt, nor will be repelled till it have ſhewed thee thy hell, nor when it hath ſhewed thee, will yet be repelled. So the ſtricken Deer having received a deadly arrow, whoſe ſhaft ſhaken out hath left the head behind it, runnes from one thicket to another, not able to change his pain with his places, but finding his wounds ſtill the worſe with continuance. Ah foole, thy ſoule feſtereth within, and is affected ſo much more dangerouſly, by how much leſſe it appeareth. Thou maieſt while thy ſelfe with variety, thou canſt not eaſe thee. Sin owes thee a ſpight, and wil pay it thee, perhaps when thou art in worſe caſe to ſuſtain it. This flitting doth but provide for a further violence at laſt. I have ſeene a little ſtream of no noiſe, which upon his ſtoppage hath ſwelled up, and with a loud guſhing hath borne over the heap of turves wherewith it was reſiſted. Thy death-bed ſhall ſmart for theſe wilfull adjournings of repentance; whereon how many have we heard raving of their old neglected ſins, and fearfully deſpairing when they have had moſt need of comfort? In ſumme, there is no way but this: Thy conſcience muſt have either ſatisfaction or torment. Diſcharge thy ſinne betimes, and be at peace. He never breaks his ſleep for debt that paies when he takes up.

The vain ſhifts of the guilty.

Sect. VII.

NEither can it ſuffice for peace, to have croſſed the old ſcrole of our ſins, if we prevent not the future; yea the preſent very importunity of tentation breeds unquietneſſe. Sinne where it hath got an haunt, looketh for more, as humours that fall towards their old iſſue: and if it be not ſtrongly repelled, doth neer as much vex us with ſolliciting as with yeelding. Let others envy their happineſſe, I ſhall never think their life ſo much as quiet, whoſe doores are continually beaten, and their morning ſleep broken with early clients, whoſe entries are daily thronged with ſuters preſſing neer for the next audience; much leſſe that through their remiſſe anſwers are daily haunted with traitors or other inſtruments of villany, offering their miſchievous ſervice, and inciting them to ſome peſtilent enterpriſe. Such are tentations to the ſoule. Whereof it cannot be rid, ſo long as it holds them in any hope of entertainment: and ſo long they will hope to prevaile, while we give them but a cold and timorous deniall. Suters are drawn on with an eaſie repulſe; counting that as half granted, which is but faintly gainſaid. Peremptory anſwers can only put ſin out of heart for any ſecond attempts. It is ever impudent when it meets not with a bold heart, hoping to prevaile by wearying us, and wearying us by intreaties. Let all ſuggeſtions therefore find thee reſolute: ſo ſhall thy ſoule find it ſelf at reſt; for as the Devill, ſo ſinne his naturall brood, flies away with reſiſtance. To which purpoſe, all our heady and diſordered affections, which are the ſecret factors of ſin & Satan, muſt be reſtrained by a ſtrong and yet temperate command of Reaſon & Religion: theſe, if they find the reynes looſe in their necks (like to the wild horſes of that chaſte hunter in the Tragedy) carry us over hils and rocks, and never leave us till we be diſmembred, and they breathleſſe: but contrarily, if they be pulled in with the ſudden violence of a ſtrait hand, they fall to plunging and careering, and never leave till their ſaddle be empty, and even then dangerouſly ſtrike at their proſtrate Rider. If there be any exerciſe of Chriſtian wiſdome, it is in the managing of theſe unruly affections, which are not more neceſſary in their beſt uſe, then pernicious in their miſgovernance. Reaſon hath alwayes been buſie in undertaking this ſo neceſſary a moderation: wherein although ſhe have prevailed with ſome of colder temper, yet thoſe which have been of more ſtubborn metall, like unto grown ſchollers, which ſcorn the ferule that ruled their minority, have ſtill deſpiſed her weak endevours.

Solliciation of ſinne remedied.

The ordering of affections.

Only

Only Chriſtianity hath this power; which with our ſecond birth gives us a new nature: ſo that now, if exceſſe of paſſions be naturall to us as men, the order of them is naturall to us as Chriſtians. Reaſon bids the angry man ſay over his Alphabet ere he give his anſwer; hoping by this intermiſſion of time, to gain the mitigation of his rage. He was never throughly angry, that can endure the recitall of ſo many idle letters. Chriſtianity gives not rules, but power to avoid this ſhort madneſſe. It was a wiſe ſpeech that is reported of our beſt and laſt Cardinall (I hope) that this Iſland either did or ſhall ſee; who when a skilfull Aſtrologer, upon the calculation of his nativity, had foretold him ſome ſpecialties, concerning his future eſtate, anſwered, Such perhaps I was born, but ſince that time, I have been born again, and my ſecond nativity hath croſſed my firſt. The power of nature is a good plea for thoſe that acknowledge nothing above nature. But for a Chriſtian to excuſe his intemperateneſſe, by his naturall inclination, and to ſay, I am born cholerick, ſullen, amorous, is an Apology worſe then the fault. Wherefore ſerves Religion, but to ſubdue or govern nature? We are ſo much Chriſtians, as we can rule our ſelves, the reſt is but forme and ſpeculation. Yea, the very thought of our profeſſion is ſo powerfull, that (like unto that precious ſtone) being caſt into this Sea, it aſſwageth thoſe inward tempeſts that were raiſed by the affections. The unregenerate mind is not capable of this power; and therefore through the continuall mutinies of his paſſions, cannot but be ſubject to perpetuall unquietneſſe. There is neither remedy nor hope in this eſtate. But the Chriſtian ſoule, that hath inured it ſelf to the awe of God, and the exerciſes of true mortification, by the only looking up at his holy profeſſion, cureth the burning venome of theſe fiery ſerpents that lurk within him. Haſt thou nothing but nature? Reſolve to look for no peace. God is not prodigall to caſt away his beſt bleſſings on ſo unworthy ſubjects. Art thou a Chriſtian? Doe but remember thou art ſo; and then if thou dar'ſt, if thou canſt, yeeld to the exceſſe of paſſions.

Sect. VIII.

The ſecond main enemy to Peace, Croſſes.

HItherto the moſt inward and dangerous enemy of our peace: which if we have once maſtered, the other field ſhalbe fought and won with leſſe bloud. Croſſes diſquiet us either in their preſent feeling, or their expectation: both of them, when they meet with weak minds, ſo extremely diſtempering them, that the patient for the time is not himſelf. How many have we known, which through a lingring diſeaſe, weary of their pain, weary of their lives, have made their own hands their executioners? How many meeting with a head-ſtrong grief, which they could not manage, have by the violence of it been carried quite from their wits? How many millions, what for incurable maladies, what for loſſes, what for defamations, what for ſad accidents to their children, rub out their lives in perpetuall diſcontentment, therefore living, becauſe they cannot yet die, not for that they like to live? If there could be any humane receipt preſcribed to avoid evils, it would be purchaſed at an high rate: but both it is impoſſible that earth ſhould redreſſe that which is ſent from Heaven; and if it could be done, even the want of miſeries would prove miſerable: for the mind cloyed with continuall felicity, would grow a burden to it ſelf, loathing that at laſt, which intermiſſion would have made pleaſant. Give a free-horſe the full reynes, and he will ſoon tire. Summer is the ſweeteſt ſeaſon by all conſents, wherein the earth is both moſt rich with increaſe, and moſt gorgeous for ornament; yet if it were not received with interchanges of cold froſts and piercing winds, who could live? Summer would be no Summer, if Winter did not both lead it in, and follow it: we may not therefore either hope or ſtrive to eſcape all croſſes; ſome we may: what thou canſt, flie from; what thou canſt not, allay and mitigate; in croſſes univerſally let this be thy rule, Make thy ſelf none, eſcape ſome, bear the reſt, ſweeten all.

Sect.

Sect. IX.

Apprehenſion gives life to croſſes: and if ſome be ſimply, moſt are as they are taken. I have ſeene many, which when God hath meant them no hurt, have framed themſelves croſſes out of imagination, and have found that inſupportable for weight, which in truth never was, neither had ever any but a fancied being. Others againe laughing out heavy afflictions, for which they were bemoaned of the beholders. One receives a deadly wound, and lookes not ſo much as pale at the ſmart; another heares of many loſſes, and like *Zeno*, after news of his ſhipwracke, (as altogether paſſion-leſſe) goes to his reſt, not breaking an houres ſleepe for that, which would breake the heart of ſome others. *Greenham* that Saint of ours (whom it cannot diſparage that he was reſerved for our ſo looſe an age) can lie ſpread quietly upon the forme looking for the Chirurgians knife, binding himſelf as faſt with a reſolved patience, as others with ſtrongeſt cords, abiding his fleſh carved, and his bowels riſled, and not ſtirring more then if he felt not, while others tremble to expect, and ſhrinke to feele but the pricking of a veine. There can be no remedy for imaginary croſſes but wiſdome, which ſhall teach us to eſteeme of all events as they are; like a true glaſſe repreſenting all things to our minds in their due proportion. So as croſſes may not ſeeme that are not, nor little and gentle ones ſeeme great and intollerable. Give thy body Ellebore, thy mind good counſell, thine eare to thy friend, and theſe fantaſticall evills ſhall vaniſh away like themſelves.

Of Croſſes that ariſe from conceit.

Sect. X.

It were idle advice to bid men avoid evils. Nature hath by a ſecret inſtinct taught brute creatures ſo much, whether wit or ſagacity: and our ſelfe-love making the beſt advantage of reaſon, will eaſily make us ſo wiſe and carefull. It is more worth our labour, ſince our life is ſo open to calamities, and nature to impatience, to teach men to beare what evils they cannot avoid, and how by a wel-diſpoſednеſſe of mind wee may correct the iniquity of all hard events; Wherein it is hardly credible, how much good Art and precepts of reſolution may availe us. I have ſeene one man, by the helpe of a little engine, lift up that weight alone, which forty helping hands by their cleare ſtrength might have indevoured in vaine. Wee live here in an Ocean of troubles, wherein we can ſee no firme land; one wave falling upon another, ere the former have wrought all his ſpight. Miſchiefes ſtrive for places, as if they feared to loſe their roome if they haſted not. So many good things as we have, ſo many evils ariſe from their privation; beſides no fewer reall and poſitive evils that afflict us. To preſcribe and apply receits to every particular croſſe, were to write a Salmeron-like commentary upon *Petrarchs* remedies; & I doubt whether ſo the worke would be perfect: a life would be too little to write it, and but enough to reade it.

Of true and reall croſſes.

Sect. XI.

The ſame medicines cannot help all diſeaſes of the body, of the ſoule they may. We ſee Fencers give their ſchollers the ſame common rules of poſition, of warding and weilding their weapon for offence, for defence, againſt all commers: ſuch univerſall precepts there are for croſſes. In the firſt wherof, I would preſcribe Expectation, that either killeth or abateth evils. For croſſes, after the nature of the *Cockatrice*, dye, if they be foreſeene; whether this providence makes us more ſtrong to reſiſt, or by ſome ſecret power makes them more unable to aſſault us. It is not credible what a fore-reſolved mind can doe, can ſuffer. Could our Engliſh *Milo*, of whom *Spaine* yet ſpeaketh ſince their laſt peace, have overthrowne that furious Beaſt, made now more violent through the rage of his baiting, if he had not ſetled himſelfe in his ſtation, & expected? The frighted multitude ran away from that overearneſt ſport, which begun in pleaſure, ended in terror. If he had turned his backe with the reſt, where had bin his ſafety, where his glory & reward? Now he ſtood ſtill, expected, overcame, by one fact he at once preſerved, honoured, enriched himſelfe. Evills will come never the ſooner for that thou lookeſt for them, they will come the

The firſt remedy of croſſes before they come.

easier: it is a labour well loſt, if they come not; and well beſtowed, if they doe come. We are ſure the worſt may come, why ſhould we be ſecure that it will not? Suddenneſſe finds weake minds ſecure, makes them miſerable, leaves them deſperate. The beſt way therefore is, to make things preſent, in conceit, before they come, that they may be halfe paſt in their violence when they doe come: even as with woodden waſters, we learne to play at the ſharp. As therefore good Souldiers exerciſe themſelves long at the pale, and there uſe thoſe activities, which afterwards they ſhall practiſe upon a true adverſary: ſo muſt we preſent to our ſelves imaginary croſſes, and manage them in our minde, before God ſends them in event. Now I eate, ſleepe, digeſt all ſoundly, without complaint; what if a languiſhing diſeaſe ſhould bereave me of my appetite and reſt? that I ſhould ſee dainties and loath them, ſurfetting of the very ſmell, of the thought of the beſt diſhes? that I ſhould count the lingring houres, and thinke *Ezekias* long day returned, wearying my ſelfe with changing ſides, and wiſhing any thing but what I am? How could I take this diſtemper? Now I have (if not what I would, yet) what I need; as not abounding with idle ſuperfluities, ſo not ſtraitned with penury of neceſſary things. What if poverty ſhould ruſh upon me as an armed man, ſpoiling me of all my little that I had, and ſend me to the fountaine for my beſt cellar? to the ground for my bed? for my bread to anothers cupbord? for my clothes to the Brokers ſhop, or my friends wardrobe? How could I brooke this want? I am now at home, walking in mine owne grounds, looking on my young plants the hope of poſterity, conſidering the nature, advantages or feares of my ſoile, enjoying the patrimony of my Fathers. What if for my Religion, or the malicious ſentence of ſome great one, I ſhould be exiled from my Country, wandring amongſt thoſe, whoſe habit, language, faſhion, my ignorance ſhall make me wonder at; where the ſolitude of places, and ſtrangenes of perſons, ſhall make my life uncomfortable? How could I abide the ſmell of forraine ſmoke? How ſhould I take the contempt and hard uſage that waits upon ſtrangers? Thy proſperity is idle, and ill ſpent, if it be not medled with ſuch fore-caſting, and wiſely ſuſpicious thoughts, if it be wholly beſtowed in enjoying, no whit in preventing. Like unto a fooliſh City, which notwithſtanding a dangerous ſituation, ſpends all her wealth in rich furnitures of chambers and ſtate-houſes; while they beſtow not one ſhovell full of earth on outward Bulwarks to their defence: this is but to make our enemies the happier, and our ſelves the more readily miſerable. If thou wilt not therefore be oppreſſed with evils *Expect & exerciſe*; Exerciſe thy ſelfe with conceit of evils: Expect the evils themſelves; yea exerciſe thy ſelfe in expectation: ſo while the mind pleaſeth it ſelfe in thinking, Yet I am not thus, it prepareth it ſelfe againſt it may be ſo. And if ſome that have bin good at the Foiles, have proved cowardly at the ſharp, yet on the contrary, who ever durſt point a ſingle combat in the field, that hath not bin ſomewhat trained in the Fence-ſchoole?

Sect. XII.

The next remedy of croſſes when they are come. From their Author.

NEither doth it a little blunt the edge of evils, to conſider that they come from a divine hand, whoſe almighty power is guided by a moſt wiſe providence, and tempered with a Fatherly love. Even the ſavage creatures will be ſmitten of their keeper, and repine not; if of a ſtranger, they teare him in peeces. He ſtrikes me that made me, that moderates the world; why ſtruggle I with him, why with my ſelfe? Am I a foole, or a Rebell? A foole, if I be ignorant whence my croſſes come: a Rebell, if I know it, and be impatient. My ſufferings are from a God, from my God; he hath deſtin'd me every dramme of ſorrow that I feele: thus much thou ſhalt abide, and here ſhall thy miſeries be ſtinted. All worldly helps cannot abate them, all powers of hell cannot adde one ſcruple to their weight, that he hath allotted me: I muſt therefore either blaſpheme God in my heart, detracting from his infinite juſtice, wiſdome, power, mercy, which all ſtand inviolable, when millions of ſuch wormes as I am, are gone to duſt; or elſe confeſſe that I ought to be patient. And if I profeſſe I ſhould be that I will not, I befoole my ſelfe, and bewray miſerable impotency. But (as impatience is full of excuſe) it was thine owne raſh improvidence, or the ſpight of thine enemy

A enemy that impoveriſht, that defamed thee: it was the malignity of ſome unwholſome diſh, or ſome groſſe corrupted aire, that hath diſtempered thee. Ah fooliſh curre, why doeſt thou bite at the ſtone, which could never have hurt thee, but from the hand that threw it? If I wound thee, what matters it whether with mine owne ſword, or thine, or anothers? God ſtrikes ſome immediatly from Heaven with his owne arme or with the arme of Angels, others he buffets with their owne hands; ſome by the revenging ſword of an enemy, others with the fiſt of his dumbe creatures: God ſtrikes in all; his hand moves theirs. If thou ſee it not, blame thy carnall eyes. Why doſt thou fault the inſtrument, while thou knoweſt the agent? Even the dying theefe pardons the executioner, exclaimes on his unjuſt Judge, or his malicious accuſers. Either then blame the firſt mover, or diſcharge the meanes: which as they could not have touched thee, but as from him; ſo from him they have afflicted thee juſtly, wrongfully
B perhaps as in themſelves.

Sect. XIII.

The third antidote of croſſes.

But neither ſeemeth it enough to be patient in croſſes, if we be not thankfull alſo. Good things challenge more then bare contentment. Croſſes (unjuſtly termed evils) as they are ſent of him that is all goodneſſe, ſo they are ſent for good, and his end cannot be fruſtrate. What greater good can be to the diſeaſed man, then fit and proper Phyſicke to recure him? Croſſes are the only medicines of ſick minds. Thy ſound body carries within it a ſicke ſoule; thou feeleſt it not perhaps: ſo much more art thou ſicke, and ſo much more dangerouſly. Perhaps thou laboureſt of ſome plethory of pride, or of ſome dropſie of coveteouſneſſe, or the ſtaggers of inconſtancy, or ſome fever of luxurie, or conſumption of envy, or perhaps of the Lethargie of idle-
C neſſe, or of the Phrenſie of anger: It is a rare ſoule that hath not ſome notable diſeaſe: only croſſes are thy remedies. What if they be unpleaſant? they are Phyſike: it is enough if they be wholeſome. Not pleaſant taſte, but the ſecret vertue commends medicines. If they cure thee, they ſhall pleaſe thee, even in diſpleaſing; or elſe thou loveſt thy palate above thy ſoule. What madneſſe is this? When thou complaineſt of a bodily diſeaſe, thou ſendeſt to the Phyſitian, that he may ſend thee not ſavory, but wholeſome potions: thou receiveſt them in ſpight of thine abhorring ſtomacke, and withall both thankeſt and rewardeſt the Phyſitian. Thy ſoule is ſick: thy heavenly Phyſitian ſees it, and pities thee ere thou thy ſelfe; and unſent to, ſends thee not a plauſible, but a ſoveraigne remedie: thou loatheſt the ſavor, and rather wilt hazard thy life, then offend thy palate; and in ſtead of thanks, repineſt at, revileſt the Phy-
D ſitian. How comes it that we love our ſelves ſo little (if at leaſt we count our ſoules the beſt or any part) as that we had rather undergoe death then paine, chuſing rather wilfull ſickneſſe, then an harſh remedie? ſurely we men are meere fooles in the eſtimation of our owne good: like children, our choyce is led altogether by ſhew, no whit by ſubſtance. We cry after every wel-ſeeming toy, and put from us ſolid proffers of good things. The wiſe Arbitrator of all things ſees our folly, and corrects it, with-holding our idle deſires, and forcing upon us the ſound good we refuſe. It is ſecond folly in us, if we thanke him not. The fooliſh babe cries for his fathers bright knife, or gilded pilles. The wiſer father knows that they can but hurt him; and therefore withholds them after all his teares. The child thinks he is uſed but unkindly. Every wiſe man, and himſelfe at more yeares, can ſay, it was but childiſh folly, in deſiring it, in complaining that he miſſed it. The loſſe of wealth, friends, health, is ſometimes gaine to us. Thy body, thy eſtate, is worſe; thy ſoule is better, why complaineſt thou?
E

Sect. XIV.

The 4. and laſt part, from their iſſue.

Nay, it ſhall not be enough (me thinks) if only we be but contented and thankfull, if not alſo chearefull in afflictions; if that, as we feele their paine, ſo we looke to their end; although indeed this is not more requiſite, then rarely found, as being proper only to the good heart. Every Bird can ſing in a cleare heaven, in a temperate ſpring; that one, as moſt familiar, ſo is moſt commended, that ſings

merrie notes in the midſt of a ſhower, or the dead of Winter. Every Epicure can enlarge his heart to mirth in the mid ſt of his cups and dalliance; only the three children can ſing in the furnace, *Paul* and *Silas* in the ſtocks, Martyrs at the ſtake. It is from heaven that this joy comes, ſo contrary to all earthly occaſions, bred in the faithfull heart, through a ſerious and feeling reſpect to the iſſue of what he feeles, the quiet and untroubled fruit of his righteouſneſſe; glory, the crowne after his fight; after his minute of paine, eternity of joy. He never lookt over the threſhold of heaven, that cannot more rejoyce that he ſhall be glorious, then mourn in preſent that he is miſerable.

Sect. XV.

Of the importunity and terror of Death.

YEa, this conſideration is ſo powerfull, that it alone is able to make a part againſt the fear or ſenſe of the laſt and greateſt of all terribles, Death it ſelf: which in the conſcience of his own dreadfulneſſe, juſtly laughs at all the vaine humane precepts of Tranquility, appalling the moſt reſolute, and vexing the moſt cheerefull minds. Neither prophane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wanton Odes, can ſhift off the importunate and violent horror of this Adverſary. Seeſt thou the *Chaldean* Tyrant beſet with the ſacred bowls of *Jeruſalem*, the late ſpoiles of Gods Temple; and (in contempt of their owner) carowſing healths to his Queenes, Concubines, Peeres, ſinging amids his cups, triumphant carols of praiſe to his molten and carved gods? Wouldeſt thou ever ſuſpect that this high courage could be abated? or that this ſumptuous and preſumptuous banquet (after ſo royall and jocond continuance) ſhould have any other concluſion, but pleaſure? Stay but one hour longer, and thou ſhalt ſee that face, that now ſhines with a ruddy gloſſe (according to the colour of his liquor) looke pale and gaſtly, ſtained with the colours of fear and death; and that proud hand, which now lifts up his maſſie Goblets in defiance of God, tremble like a leaf in a ſtorme; and thoſe ſtrong knees, which never ſtooped to the burden of their laden body, now not able to beare up themſelves, but looſned with a ſudden palſie of feare, one knocking againſt the other: and all this, for that Death writes him a letter of ſummons to appeare that night before him; and accordingly ere the next Sunne, ſent two *Eunuches* for his honorable conveiance into another world. Where now are thoſe delicate morſels, thoſe deep draughts, thoſe merry ditties, wherewith the palate and eare ſo pleaſed themſelves? What is now become of all thoſe cheerfull lookes, looſe laughters, ſtately port, revels, triumphs of the feaſting Court? Why doth none of his gallant Nobles revive the fainted courage of their Lord with a new cup? or with ſome ſtirring jeſt ſhake him out of this unſeaſonable Melancholy? O death, how imperious art thou to carnall minds? aggravating their miſery not only by expectation of future paine, but by the remembrance of the wonted cauſes of their joy; and not ſuffering them to ſee ought but what may torment them? Even that monſter of *Cæſars*, that had been ſo well acquainted with bloud, and never had found better ſport than in cutting of throats; when now it came to his own turne, how effeminate, how deſperately cowardous did he ſhew himſelf! to the wonder of all readers, that he which was ever ſo valiant in killing, ſhould be ſo womaniſhly heartleſſe in dying.

Sect. XVI.

The grounds of the feare of death.

THere are that feare not ſo much to be dead, as to die; the very act of diſſolution frighting them with a tormenting expectation of a ſhort, but intolerable painfulneſſe. Which let if the wiſdome of God had not interpoſed to timorous nature, there would have been many more *Lucreces*, *Cleopatres*, *Achitophels*; and good lawes ſhould have found little opportunity of execution, through the wilfull funeralls of malefactors. For the ſoule that comes into the body without any (at leaſt ſenſible) pleaſure, departs not from it without an extremity of pain; which varying according to the manner and means of ſeparation, yet in all violent deaths eſpecially retaineth a violence not to be avoided, hard to be endured. And if diſeaſes, which

are

A are deſtin'd toward death as their end, be ſo painfull, what muſt the end & perfection of diſeaſes be? Since as diſeaſes are the maladies of the body, ſo death is the malady of diſeaſes. There are that feare not ſo much to die, as to be dead. If the pang be bitter, yet it is but ſhort: the comfortleſſe ſtate of the dead ſtrikes ſome that could well reſolve for the act of their paſſage. Not the worſt of the Heathen Emperours, made that moanfull dittie on his death-bed, wherein he bewrayeth (to all memory) much feeling pittie of his ſoule, for her doubtfull and impotent condition after her parture. How doth *Plato's* worldling bewail the miſery of the grave, beſides all reſpect of pain! *Woe is me, that I ſhall lie alone rotting in the ſilent earth, amongſt the crawling wormes, not ſeeing ought above, not ſeene.* Very not-being is ſufficiently abhorred of nature, if death had no more to make it fearefull. But thoſe that have lived under light enough, to ſhew them the gates of hell, after their paſſage thorow the gates of death, (and have

B learned, that death is not only horrible for our not-being here, but for being infinitly, eternally miſerable in a future world, nor ſo much for the diſſolution of life, as the beginning of torment) thoſe cannot, without the certain hope of their immunitie, but carnally feare to die, and helliſhly feare to be dead. For if it be ſuch pain to die, what is it to be ever dying? and if the ſtraining and luxation of one joynt can ſo afflict us, what ſhall the racking of the whole body, and the torturing of the ſoule, whoſe animation alone makes the body to feele and complaine of ſmart? And if men have deviſed ſuch exquiſite torments, what can ſpirits, more ſubtile, more malicious? And if our momentany ſufferings ſeeme long, how long ſhall that be that is eternall? And if the ſorrowes indifferently incident to Gods deare ones upon earth, be ſo extreme, as ſometimes to drive them within ſight of deſpairing, what ſhall thoſe be that are re-

C ſerved only for thoſe that hate him, and that he hateth? None but thoſe who have heard the deſperate complaints of ſome guiltie *Spyra*, or whoſe ſoules have been a little ſcorched with theſe flames, can enough conceive of the horror of this eſtate; it being the policy of our common enemie to conceale it ſo long, that we may ſee and feele it at once, leaſt we ſhould feare it, before it be too late to be avoided.

'Οτοτοτοῖ κακὰ κακὰ, &c.

SECT. XVII.

NOw when this great Adverſary, like a proud Giant, comes ſtalking out in his fearefull ſhape, and inſults over our fraile mortalitie, daring the world to match him with an equall Champion, while a whole hoſt of worldlings ſhew him their backes for feare, the true Chriſtian (armed only with confidence and

D reſolution of his future happineſſe) dares boldly encounter him, and can wound him in the forehead (the wonted ſeate of terror) and trampling upon him, can cut off his head with his owne ſword, and victoriouſly returning, can ſing in triumph, *O death, where is thy ſting?* An happy victory! We die, and are not foiled: yea, we are conquerous in dying: we could not overcome death, if we died not. That diſſolution is well beſtowed, that parts the ſoule from the body, that it may unite both to God. All our life here (as that heavenly Doctor well tearmes it) is but a vitall death. How advantagious is that death that determines this falſe and dying life, and begins a true one, above all the titles of happineſſe! The Epicure or Sadduce dare not die, for feare of not being. The guiltie and looſe worldling dares not die, for feare of being miſerable. The diſtruſtfull and doubting ſemi-Chriſtian dares not die, becauſe he knowes not, whether he ſhall be, or miſerable, or not be at all. The reſolved Chriſtan dares, and

E would die, becauſe he knowes he ſhall be happy; and looking merrily towards heaven (the place of his reſt) can unfainedly ſay, I deſire to be diſſolved: I ſee thee, my home, I ſee thee, (a ſweet and glorious home, after a weary pilgrimage) I ſee thee; & now after many lingring hopes, I aſpire to thee. How oft have I looked up at thee; with admiration and raviſhment of ſoule! and by the goodly beames that I have ſeene, gheſſed at the glory that is above them! How oft have I ſcorned theſe dead and unpleaſant pleaſures of earth, in compariſon of thine! I come now, my joyes, I come to poſſeſſe you: I come through paine and death; yea if hell it ſelfe were in the way betwixt you and me, I would paſſe thorow hell it ſelfe to enjoy you. And (in truth

Remedy of the laſt and greateſt breach of peace, ariſing from death.

Auguſtine.

Tul. Tuſcul. Callimach. Epigram.

if that Heathen *Cleombrotus* (a follower of the ancient Academie) but upon only reading of his Maſter *Platoes* diſcourſes of the immortalitie of the ſoule, could caſt down himſelfe head-long from an high rocke, and wilfully breake his necke, that he might be poſſeſſed of that immortality which he beleeved to follow upon death; how contented ſhould they be to die, that know they ſhall be (more then immortall) glorious? *Auguſt. de Hereſ.* He went, not in an hate of the fleſh, as the *Patrician* Heretikes of old; but in a blind love to his ſoule, out of bare opinion: We, upon an holy love grounded upon aſſured knowledge. He, upon an opinion of future life: we on knowledge of future glory. He went, unſent for; we, called for by our Maker. Why ſhould his courage exceed ours, ſince our ground, our eſtate ſo far exceeds his? Even this age within the reach of our memorie, bred that peremptory *Italian*, which in imitation of the old Roman courage (leſt, in that degenerated Nation, there ſhould be no ſtep left of the qualities of their Anceſtors) entring upon his torment for killing a Tyrant, cheered himſelfe with this confidence; My death is ſharp: my fame ſhall be everlaſting. The voice of a Romane, not of a Chriſtian. My fame ſhall be eternall: in idle comfort. My fame ſhall live; not my ſoule live to ſee it. What ſhall it availe thee to be talkt of, while thou art not? Then fame only is precious, when a man lives to enjoy it. The fame that ſurvives the ſoule, is bootleſſe. Yet even this hope cheered him againſt the violence of his death. What ſhould it doe us, that (not our fame, but) our life, our glory after death, cannot die? He that hath *Stephens* eyes to looke into heaven, cannot but have the tongue of the Saints, *Come Lord: How long?* That man, ſeeing the glory of the end, cannot but contemn the hardneſſe of the way. But who wants thoſe eyes, if he ſay and ſweares that he feares not death, beleeve him not: if hee proteſt his *Tranquilitie*, and yet feare death, beleeve him not: beleeve him not, if he ſay he is not miſerable.

Mors aterna, Fama perpetua.

Sect. XVIII.

The ſecond ranke of the enemies of peace.

Hippocr. Aphor.

THeſe are enemies on the left hand. There want not ſome on the right, which with leſſe profeſſion of hoſtility, hurt no leſſe. Not ſo eaſily perceived, becauſe they diſtemper the mind, not without ſome kind of pleaſure. Surfet kils more then famine. Theſe are the *over-deſiring* and *over-joying* of theſe earthly things. All immoderations are enemies, as to health, ſo to peace. He that deſires, wants as much, as he that hath nothing. The drunken man is as thirſty as the ſweating traueller. Hence are the ſtudies, cares, feares, jelouſies, hopes, griefes, envies, wiſhes, platformes of atchieving, alterations of purpoſes, and a thouſand like; whereof each one is enough to make the life troubleſome. One is ſick of his neighbours field, whoſe miſ-ſhapen angles diſfigure his, and hinder his Lordſhip of entireneſſe: what he hath, is not regarded, for the want of what he cannot have. Another feeds on cruſts, to purchaſe what he muſt leave (perhaps) to a foole, or, (which is not much better) to a prodigall heire. Another, in the extremity of covetous folly, chuſes to die an unpitied death; hanging himſelfe for the fall of the market, while the commons laugh at that loſſe, and in their ſpeeches Epitaph upon him, as on that Pope, *He lived as a wolfe, and died as a Dog.* One cares not what attendance he dances all houres, on whoſe ſtairs he ſits, what vices he ſoothes, what deformities he imitates, what ſervile offices he doth, in an hope to riſe. Another ſtomacks the covered head and ſtiffe knee of his inferiour; angry that other men think him not ſo good as he thinks himſelfe. Another eats his own heart, with envy at the richer furniture, and better eſtate, or more honour of his neighbour; thinking his owne not good, becauſe another hath better. Another vexeth himſelfe with a word of diſgrace, paſt from the mouth of an enemie, which he neither can digeſt, nor caſt up; reſolving becauſe another will be his enemie, to be his owne. Theſe humours are as manifold, as there are men that ſeeme proſperous. For the avoiding of all which ridiculous, and yet ſpightfull inconveniences, the mind muſt be ſetled in a perſwaſion of the worthleſneſſe of theſe outward things. Let it know, that theſe riches have made many prouder, none better: That, as never man was, ſo never wiſe

The firſt remedy of an over-proſperous eſtate.

The vanity & unprofitableneſſe of riches.

The firſt enemy on the right hand.

A wiſe man thought himſelfe better for enjoying them. Would that wiſe Philoſopher have caſt his gold into the Sea, if he had not knowne he ſhould live more happily without it? If he knew not the uſe of riches, he was no wiſe man: if he knew not the beſt way to quietnes, he was no Philoſopher: now even by the voyce of their Oracle, hee was confeſſed to be both; yet caſt away his gold, that he might be happy. Would that wiſe Prophet have prayed as well againſt riches, as poverty? Would ſo many great men (whereof our little Iland hath yeelded nine crowned Kings while it was held of old by the *Saxons*) after they had continued their life in the Throne, have ended it in the Cell, and changed there Scepter for a Booke, if they could have found as much felicitie in the higheſt eſtate, as ſecuritie in the loweſt? I heare *Peter* and *John* (the eldeſt and deareſt Apoſtles) ſay, Gold and ſilver have I none: I heare the Devill ſay, All theſe will I give thee; and they are mine, to give; Whether
B ſhall I deſire to be in the ſtate of theſe Saints, or that devill? He was therefore a better husband then a Philoſopher, that firſt termed riches Goods: and he mended the title well, that (adding a fit Epithet) called them goods of *Fortune*; falſe goods aſcribed to a falſe patron. There is no fortune, to give or guide riches. there is no true goodneſſe in riches to be guided. His meaning then was (as I can interpret it) to teach us, in this title; that it is a chance, if ever riches were good to any. In ſumme, who would account thoſe as riches, or thoſe riches as goods, which hurt the owner, diſquiet others? which the worſt have; which the beſt have not, which thoſe that have not, want not; which thoſe want that have them: which are loſt in a night; and a man is not worſe, when he hath loſt them? It is true of them, that we ſay of fire and water; They are good ſervants, ill maſters. Make them thy ſlaves, they ſhall be goods indeed: in vſe, if not in nature; good to thy ſelfe, good to others by thee: But if they
C be thy maſters, thou haſt condemned thy ſelfe to thine owne gallies. If a ſervant rule, he proves a Tyrant. What madneſſe is this? thou haſt made thy ſelfe, at once a ſlave and a foole. What if thy chaines be of Gold? or if, with *Heliogabalus*, thou haſt made thee ſilken halters? thy ſervitude may be glorious: it is no leſſe miſerable.

Socrates.

A proofe, that with Chriſtians deſerves no credit, but with Heathens commands it.

Sect. XIX.

HOnour, perhaps, is yet better; ſuch is the confuſed opinion of thoſe that know little: but a diſtinct and curious head ſhall finde an hard taske, to define in what point the goodneſſe thereof conſiſteth. Is it in high diſcent of bloud? I would think ſo, if nature were tied by any law to produce children like qualities to their parents. But, although in the bruit creatures ſhe be ever thus regular, that ye
D ſhall never find a young Pigeon hatched in an Eagles neſt; neither can I think that true, or (if true, it was monſtrous) that *Nicippus* his ſheepe ſhould yeane a Lyon: yet in the beſt creature (which hath his forme, and her attending qualities from above) with a likeneſſe of face and features, is commonly found an unlikeneſſe of diſpoſition: only the earthly part followes the ſeed; wiſdome, valour, vertue, are of another beginning. Shall I bow to a molten Calfe, becauſe it was made of golden eare-rings? Shall I condemne all honour of the firſt head (though upon never ſo noble deſerving) becauſe it can ſhew nothing before it ſelfe, but a white ſhield? If *Caſar* or *Agathocles*, be a potters ſonne, ſhall I contemne him? Or if wiſe *Bion* be the ſonne of an infamous Curtizan, ſhall the cenſorious Lawyer raze him out of the Catalogue, with *Partus ſequitur ventrem*? Laſtly, ſhall I account that good, which
E is incident to the worſt? Either therefore greatneſſe muſt ſhew ſome Charter, wherein it is priviledged with ſucceſſion of vertue; or elſe the goodneſſe of honour cannot conſiſt in bloud. Is it then, in the admiration and high opinion that others have conceived of thee, which drawes all dutifull reſpect, and humble offices from them, to thee? O fickle good, that is ever in the keeping of others! eſpecially of the unſtable vulgar, that beaſt of many heads: whoſe divided tongues, as they never agree with each other; ſo ſeldome (when ever) agree long with themſelves. Doe we not ſee the ſuperſtitious *Liſtrians*, that ere-while would needs make *Paul* a God, againſt his will; and in devout zeale, drew crowned bulls to the Altars of their new

The ſecond enemy on the right hand, Honour.

Olympia. Diog. Laert.

Iupiter

Iupiter and *Mercury*? violence can ſcarce hold them from ſacrificing to him: now not many houres after, gather up ſtones againſt him; hauing in their conceits turned him, from a God into a malefactor; and are ready to kill him, in ſtead of killing a ſacrifice to him. Such is the multitude; and ſuch the ſteddineſſe of their honour. There then only is true honour, where bloud and vertue meete together: the greatneſſe whereof is from bloud; the goodneſſe from vertue. Rejoyce ye great men, that your bloud is ennobled with the vertues and deſerts of your anceſtors. This onely is yours: this onely challengeth all unfained reſpect of your inferiours. Count it praiſe-worthy, not that you have, but that you deſerve honour. Bloud may be tainted; the opinion of the vulgar cannot be conſtant; onely vertue is ever like it ſelfe, and onely wins reverence, even of thoſe that hate it. Without which, greatneſſe is as a Beacon of vice, to draw mens eyes the more to behold it: and thoſe that ſee it dare loath it, though they dare not cenſure it. So, while the knee bendeth, the mind abhorreth, and telleth the body, it honours an unworthy ſubject: within it ſelfe, ſecretly, comparing that vicious great man (on whom his ſubmiſſe courteſie is caſt away) to ſome goodly faire bound *Senecaes* Tragedies, that is curiouſly gilded without; which if a man open, he ſhall find *Thyeſtes* the tombe of his owne children; or *Oedipus* the husband of his owne mother, or ſome ſuch monſtrous part: which he (at once) reads, and hates.

Sect. XX.

The ſecond remedy of over-joyed proſperity.

LEt him think, that not only theſe outward things are not in themſelves good, but that they expoſe their owners to miſery. For, beſides that God uſually puniſhes our over-loving them, with their loſſe, (becauſe he thinkes them unworthy Rivalls to himſelfe, who challengeth all height of love, as his only right) ſo that the way to loſe, is to love much; the largeneſſe moreover either of affection, or eſtate, makes an open way to ruine: while a man walks on plaine ground, he falls not; or, if he fall, he doth but meaſure his length on the ground, and riſe againe without harme, but he that climbeth high, is in danger of falling; and if he fall, of killing. All the ſayles hoiſed, give vantage to a tempeſt; which (through the Mariners foreſight giving timely roome thereto) by their fall, deliver the veſſell from the danger of that guſt, whoſe rage now paſſeth over with only beating her with waves for anger that he was prevented. So the larger our eſtate is, the fairer marke hath miſchiefe given to hit; and (which is worſe) that which makes us ſo eaſie to hit, makes our wound more deepe and grievous. If poore *Codrus* his houſe burne, he ſtands by and warmes him with the flame, becauſe he knowes it is but the loſſe of an outſide; which (by gathering ſome few ſticks, ſtraw, and clay) may with little labour, and no coſt, be repaired. But when the many lofts of the rich man doe one give fire to another, he cries out one while of his Counting houſe, another while of his Wardrobe, then of ſome noted cheſt, and ſtraight of ſome rich Cabinet: and lamenting both the frame and the furniture, is therfore impatient, becauſe he had ſomething.

Sect. XXI.

The vanitie of pleaſure; the third enemy on the right hand.

BUt, if there be any Sorcereſſe upon earth, it is pleaſure: which ſo inchanteth the mindes of men, and worketh the diſturbance of our Peace, with ſuch ſecret delight, that fooliſh men think this want of *Tranquillitie*, happineſſe. She turneth men into ſwine, with ſuch ſweet charmes, that they would not change their brutiſh nature, for their former reaſon. It is a good unquietneſſe (ſay they) that contenteth: it is a good enemy that profiteth. Is it any wonder that men ſhould be ſottiſh, when their reaſon is maſtered with ſenſuality? Thou foole, thy pleaſure contents thee: how much? how long? If ſhe have not more befriended thee than ever ſhe did any earthly favorite: yea, if ſhe have not given the more, than ſhe hath her ſelf; thy beſt delight hath had ſome mixture of diſcontentment. For either ſome circumſtance croſſeth thy deſire, or the inward diſtaſte of thy conſcience (checking thine appetite) permits thee not any entire fruition of thy joy. Even the ſweeteſt of all

flowres

A flowers hath his thornes: and who can determine whether the ſent be more delect able, or the pricks more irkeſome? It is enough for heaven to have abſolute pleaſures: which if they could be found here below, certainly that heaven, which is now not enough deſired, would then be feared. God will have our pleaſures here (according to the faſhion of our ſelves) compounded: ſo as the beſt delights may ſtill ſavour of their earth. See how that great King, which never had any match for wiſdome, ſcarce ever any ſuperiour for wealth, traverſed over all this inferiour world, with diligent inquiry, and obſervation, and all to find out that goodneſſe of the children of men which they enjoy under the Sunne; abridging himſelfe of nothing that either his eyes, or his heart could ſuggeſt to him: (as what is it, that he could not either know or purchaſe?) and now comming home to himſelfe (after the diſquiſition of all naturall and humane things) complains, that *Behold, all is* not only
B *vanity*, but *vexation*. Goe then, thou wiſe ſcholler of experience, and make a more accurate ſearch for that which he ſought, and miſſed. Perhaps ſome-where (betwixt the talleſt Cedar in Lebanon, and the ſhrubby Hyſop upon the wall) Pleaſure ſhrouded her ſelf that ſhe could not be deſcried of him; whether through ignorance, or negligence: thine inſight may be more piercing, thy means more commodious, thy ſucceſſe happier. If it were poſſible for any man to entertaine ſuch hopes, his vaine experience could not make him a greater foole: it could but teach him what he is and knoweth not. And yet ſo imperfect as our Pleaſures are, they have their ſatiety: and as their *Continuance* is not good, ſo their *Concluſion* is worſe: looke to their end, and ſee how ſudden, how bitter it is. Their only *Courteſie* is, to ſalute us with a farewell; and ſuch a one, as makes their ſalutation uncomfortable. This *Da-*
C *lila* ſhewes and ſpeaks faire; but in the end ſhe will bereave thee of thy ſtrength, of thy ſight, yea of thy ſelfe. Theſe gnats flie about thine eares, and make thee muſicke a while; but evermore they ſting, ere they part. *Sorrow* and *Repentance* is the beſt end of *Pleaſure: Paine* is yet worſe; but the worſt is *Deſpaire*. If thou miſſe of the firſt of theſe, one of the latter ſhall find thee; perhaps both. How much better is it for thee to want a little honie, then to be ſwolne up with a venomous ſting?

Thus then, the mind reſolved, that theſe earthly things (*Honours, wealth, Pleaſures*) are caſuall, unſtable, deceitfull, imperfect, dangerous; muſt learne to uſe them without truſt, & to want them without griefe; thinking ſtill, If I have them, I have ſome benefit with a great charge: If I have them not; with little reſpect of others, I have much ſecurity and eaſe, in my ſelfe: which once obtained, we cannot fare amiſſe in either eſtate; and without which, we cannot but miſcary in both.

D

Sect. XXII.

Poſitive Rules of our peace.

ALl the enemies of our inward peace, are thus deſcribed & diſcomfited. Which done, we have enough to preſerve us from miſery: but (ſince we moreover ſeeke how to live well & happily) there yet remaine thoſe *Poſitive rules* whereby our *Tranquility* may be both had, continued, and confirmed. Wherein, I feare not leſt I ſhould ſeeme over divine, in caſting the Anhcor of Quietneſſe ſo deepe as Heaven (the only ſeate of conſtancy;) whiles it can find no hold at all upon earth. All earthly things are full of variableneſſe: and therefore having no ſtay in themſelves, can give none to us. He that will have and hold right *Tranquility*, muſt find in himſelfe a ſweet fruition of God, and feeling apprehenſion of his preſence;
E that when he finds manifold occaſions of vexation in theſe earthly things, he (overlooking them all, and having recourſe to his Comforter) may find in him ſuch matter of contentment, that he may paſſe over all theſe pettie grievances with contempt: which whoſoever wants, may be ſecure, cannot be quiet. The mind of man cannot want ſome refuge, and (as we ſay of the Elephant) cannot reſt, unleſſe it have ſomething to leane upon. The *Covetous man*, (whoſe heaven is his cheſt) when he heares himſelfe rated and curſed for oppreſſions, comes home; and ſeeing his baggs ſafe, applauds himſelfe againſt all cenſures. The *Glutton*, when he loſeth friends or good name, yet joyeth in his well furniſht table, and the laughter of his wine: more pleaſing

sing himselfe in one dish, then he can be grieved with all the worlds miſ-carriage. The *needy Scholler* (whose wealth lies all in his braine) cheares himselfe against iniquity of times, with the conceit of his knowledge. These starting holes the minde cannot want, when it is hard driven. Now, when as like to some chased *Sisera*, it shrowds it selfe under the harbour of these *Iaels*; although they give it house-roome and milk for a time, yet at last either they entertaine it with a naile in the temples, or (being guilty to their owne impotency) send it out of themselves, for safety and peace. For, if the Crosse light in that which it made his refuge (as, if the covetous man be crossed in his riches) what earthly thing can stay him from a desperate phrensie? Or, if the Crosse fall in a degree above the height of his stay; as if the rich man be sick, or dying (wherein, all wealth is either contemned, or remembred with anguish) how doe all his comforts (like vermine, from an house on fire) run away from him, and leave him over to his ruine! whiles the Soule, that hath placed his refuge above, is sure that the ground of his comfort cannot be matched with an earthly sorrow, cannot me made variable by the change of any event; but is infinitely above all casualties, and without all uncertainties. What state is there, wherein this heavenly stay shall not affoord me, not onely Peace, but Joy? Am I in Prison? or in the hell of Prisons (in some dark, low, and desolate dungeon?) Loe there *Algerius* (that sweet Martyr) findes more light then above; and pities the darknesse of our liberty. We have but a Sun to enlighten our world, which every cloud dimmeth, and hideth from our eyes: but the Father of lights (in respect of whom, all the bright starres of heaven are but as the snuffe of a dimme candle) shines into his pit, and the presence of his glorious Angels make that an heaven to him, which the world purposed as an hell of discomfort. What *walls* can keep out that infinite Spirit, that fils all things? What *darknesse* can be where the God of this Sun dwelleth? What *sorrow* where he comforteth? Am I wandring in banishment? Can I goe whither God is not? what Sea can divide betwixt him and me? then would I feare exile; if I could be driven away as well from God, as my Country. Now he is as much in all earths: His title is alike to all places; and mine in him: His Sun shines to me; his sea or earth beares me up: his presence cheareth me, whithersoever I goe. He cannot be said to flit, that never changeth his Host. He alone is a thousand companions; he alone is a world of friends. That man never knew what it was to be familiar with God, that complains of the want of home, of friends, of companions, while God is with him. Am I contemned of the world? It is enough for me, that I am honoured of God: of both, I cannot. The world would love me more, if I were lesse friends with God. It cannot hate me so much as God hates it. *What care I to be hated of them whom God hateth?* He is unworthy of Gods *favour*, that cannot think it happinesse enough without the worlds. How easie is it for such a man, whiles the world disgraces him, at once to scorne and pity it, that it cannot think nothing more contemptible then it selfe? I am impoverished with losses: That was never throughly good, that may be lost. My riches will not leese me, yea, though I forgoe all, to my skin, yet have I not lost any part of my wealth. For, if he be rich that hath something; how rich is he, that hath the Maker and owner of all things? I am weak and diseased in body: He cannot miscarry, that hath his Maker for his Physitian. Yet my soule (the better part) is sound; for that cannot be weak, whose strength God is. How many are sick in that, and complaine not? I can be content to be let blood in the arme or foot, for the curing of the head or heart. The health of the principall part is more joy to me, then it is trouble to be distempered in the inferiour. Let me know that God favours me: then I have *liberty* in prison, *home* in banishment, *honour* in contempt, in losses *wealth*, *health* in infirmity, *life* in death; and in all these *happinesse*. And (surely) if our perfect fruition of God be our compleat heaven; it must needs be, that our inchoate conversing with him is our heaven imperfectly, and the entrance into the other: which (me thinks) differs from this, not in the kinde of it, but in the degree. For the continuation of which happy society (sith strangeneſſe loseth acquaintance and breedeth neglect) on our part must be a daily renuing of heavenly familiarity, by seeking him up, even with the contempt of all inferiour distraction; by talking

Pompon. Alger. Fox Martyr.

talking with him in our ſecret invocations; by hearing his conference with us; and by mutuall entertainment of each other in the ſweet diſcourſes of our daily meditations. He is a ſullen and unſociable friend, that wants words. God ſhal take no pleaſure in us if we be ſilent. The heart that is full of love, cannot but have a buſie tongue. All our talke with God is either Suites or Thankes. In them the Chriſtian heart powres out it ſelf to his Maker; and would not change this priviledge for a world. All his annoiances, all his wants, all his diſlikes are powred into the boſome of his inviſible friend; who likes us ſtill ſo much more as we aske more, as we complaine more. Oh the eaſie and happy recourſe that the poore ſoule hath to the high throne of Heaven! we ſtay not for the holding out of a golden ſcepter, to warne our admiſſion, before which our preſence ſhould be preſumption and death. No houre is unſeaſonable, no perſon too baſe, no words too homely, no fact too hard, no importunity too great. We ſpeak familiarly, we are heard, anſwered, comforted. Another while God interchangeably ſpeakes unto us by the ſecret voice of his ſpirit; or by the audible ſound of his word; we heare, adore, anſwer him; by both which the minde ſo communicates it ſelfe to God, and hath God ſo plentifully communicated unto it, that hereby it growes to ſuch an habit of heavenlineſſe, as that now it wants nothing, but diſſolution, of full glory.

Sect. XXIII.

OUt of this maine ground once ſetled in the heart (like as ſo many rivers from one common ſea) flow thoſe ſubordinate reſolutions, which we require as neceſſary to our peace, whether in reſpect of our actions, or our eſtate. For our actions, there muſt be a ſecret vow paſſed in the ſoule, both of conſtant refraining from whatſoever may offend that Majeſty we reſt upon; and above this, of true and canonicall obedience to God, without all care of difficulty, and in ſpight of all contradictions of nature. Not out of the confidence of our owne power; impotent men, who are we, that we ſhould either vow or performe? But as he ſaid; Give what thou bidſt, and bid what thou wilt. Hence the courage of *Moſes* durſt venture his hand to take up the crawling and hiſſing Serpent. Hence *Peter* durſt walke upon the pavement of the waves. Hence that heroicall ſpirit of *Luther* (a man made of metall fit for ſo great a worke) durſt reſolve and profeſſe to enter into that fore-warned Citie, though there had beene as many Devils in their ſtreets as tiles on their houſes. Both theſe vows as wee once ſolemnly made by others; ſo, for our peace we muſt renew in our ſelves. Thus the experienced minde both knowing that it hath met with a good friend, and withall what the price of a friend is, cannot but be carefull to retain him, and warie of diſpleaſing, and therefore to cut off all dangers of variance, voluntarily takes a double oath of allegeance of it ſelf to God; which neither benefit ſhall induce us to break, if we might gaine a world, nor feare urge us thereto, though we muſt loſe our ſelves. The wavering heart that finds continuall combats in it ſelfe betwixt Pleaſure and Conſcience, ſo equally matched that neither gets the day, is not yet capable of peace; and whether ever overcommeth, is troubled both with reſiſtance and victory. Barren *Rebecca* found more eaſe, then when her twins ſtruggled in her wombe. If *Iacob* had been there alone, ſhe had not complained of that painfull contention: One while Pleaſure holds the Fort, and Conſcience aſſaults it; which when it hath entred at laſt by ſtrong hand, after many batteries of judgements denounced; ere long Pleaſure either corrupts the watch, or by ſome cunning ſtratagem, finds way to recover her firſt hold. So, one part is ever attempting, and ever reſiſting. Betwixt both, the heart cannot have peace, becauſe it reſolves not. For while the ſoule is held in ſuſpence, it cannot enjoy the pleaſure it uſeth; becauſe it is halfe taken up with feare; only a ſtrong and reſolute repulſe of pleaſure is truly pleaſant: for therein the Conſcience (filling us with heavenly delight) maketh ſweet triumphs in it ſelfe; as being now the Lord of his own dominions, and knowing what to truſt to. No man knowes the pleaſure of this thought, I have done well, but he that hath felt it: and he that hath felt it, contemnes all pleaſure to it. It is a falſe ſlander raiſed on Chriſtianity, that it maketh men dumpiſh and melancholicke: for therefore are we heavy, becauſe we are not

The ſubordinate rules of Tranquillitie. 1. For actions.

not enough Christians. We have religion enough to mislike pleasures, not enough to overcome them. But if we be once conquerours over our selves, and have devoted our selves wholly to God, there can be nothing but heavenly mirth in the soule. Loe here, ye Philosophers, the true Musicke of Heaven, which the good heart continually heareth, and answers it in the just measures of joy. Others may talke of mirth, as a thing they have heard of, or vainly fancied; onely the Christian feeles it; and in comparison thereof scorneth the idle, ribaldish, and scurrilous mirth of the prophane.

Sect. XXIV.

2. Rule for our actions.

And this resolution which we call for, must not only exclude manifestly evil actions, but also doubting and suspension of mind in actions suspected, and questionable; wherein the judgement must ever give confident determination one way. For this *Tranquility* consisteth in a steddinesse of the mind: and how can that vessell which is beaten upon, by contrary waves and winds (and tottereth to either part) be said to keepe a steady course? Resolution is the only mother of security. For instance: I see, that Usury which was wont to be condemned for no better then a Legall theft, hath now obtained (with many) the reputation of an honest Trade; and is both used by many, and by some defended. It is pittie that a bad practice should find any learned or religious Patron. The summe of my patrimony lieth dead by me, sealed up in the bag of my Father: my thriftier friends advise me to this easie and sure improvement; Their counsell and my gaine prevaile; my yeerely summes come in with no cost but of time, wax, parchment: my estate likes it well; better then my conscience; which tells me still, he doubts, my trade is too easie to be honest: Yet I continue my illiberall course not without some scruple and contradiction: so as my feare of offence hinders the joy of my profit, and the pleasure of my gaine heartens me against the feare of injustice; I would be rich with ease; and yet I would not be uncharitable, I would not be unjust. All the while I live in unquiet doubts, and distraction: Others are not so much entangled in my bonds, as I in my owne. At last, that I may be both just and quiet, I conclude to referre this case wholy to the sentence of my inward Judge, the *Conscience*: the Advocates *Gaine* and *justice* plead on either part at this barre with doubtfull successe. *Gaine* informes the Judge of a new and nice distinction, of toothlesse, and biting Interest, and brings presidents of particular cases of Usury so farre from any breach of charity or justice, that both parts therein confesse themselves advantaged. *Justice* pleads even the most toothles usury to have sharp gummes, and finds in the most harmlesse and profitable practise of it, an insensible wrong to the common body; besides the infinite wracks of private estates. The weake Judge suspends in such probable allegations, and demurreth; as being overcome of both, and of neither part: and leaves me yet no whit more quiet, no whit lesse uncertaine. I suspend my practise accordingly; being sure it is good not to doe, what I am not sure is good to be done: and now *Gaine* solicits me as much as *Iustice* did before. Betwixt both I live troublesomely: nor ever shall doe other, till (in a resolute detestation) I have whipped this evill Merchant out of the Temple of my heart. This rigour is my peace; Before, I could not be well, either full or fasting; uncertainty is much paine, even in a more tolerable action. Neither is it (I think) easie to determine, whether it bee worse to doe a lawfull act with doubting, or an evill with resolution: since that which in it selfe is good, is made evill to mee by my doubt: and what is in nature evill, is in this one point not evill to me, that I doe it upon a verdict of a Conscience: so now my judgement offends in not following the truth: I offend not in that I follow my judgement: Wherein if the most wise God had left us to rove only according to the aime of our owne conjectures, it should have been lesse faulty to be *Sceptickes* in our actions, and either not to judge at all, or to judge amisse: but now that he hath given us a perfect rule of eternall equity, and truth, whereby to direct the sentences of our judgement; that uncertainty which alloweth no peace to us, will afford us no excuse

A cuſe before the tribunall of Heaven: wherefore, then onely is the heart quiet, when our actions are grounded upon judgement, and our judgement upon truth.

Sect. XXV.

Rules for eſtate. 1. Reliance upon the providence of God.

FOr his eſtate, the quiet minde muſt firſt roll it ſelfe upon the providence of the Higheſt. For whoſoever ſo caſts himſelfe upon theſe outward things, that in their proſperous eſtate he rejoyceth, and (contrarily) is caſt downe in their miſcarriage; I know not whether he ſhall find more uncertainty of reſt, or more certainty of unquietneſſe; ſince hee muſt needs be like a light unballaſſed Veſſell, that riſes and falls with every wave, and depends onely on the mercy of winde and water: But who B relies on the inevitable decree, and all-ſeeing providence of God, (which can neither be croſſed with ſecond thoughts, nor with events unlooked for) layes a ſure ground of *Tranquillity*. Let the world toſſe how it liſt, and vary it ſelfe (as it ever doth) in ſtormes and calmes; his reſt is pitched aloft, above the ſphere of changeable mortality. To begin, is harder then to proſecute: What counſell had God in the firſt moulding of thee in the womb of thy mother? What aid ſhall hee have in repairing thee from the womb of the earth? And if he could make, and ſhall reſtore thee without thee, why ſhall he not much more (without thy endeavour) diſpoſe of thee? Is God wiſe enough to guide the Heavens, and to produce all creatures in their kinds and ſeaſons? And ſhal he not be able to order thee alone? Thou ſayeſt, I have friends, and (which is my beſt friend) I have wealth to make both them and me; and wit to put C both to beſt uſe. O the broken reeds of humane confidence! Who ever truſted on friends, that could truſt to himſelfe? *Who ever was ſo wiſe, as not ſometimes to be a foole in his owne conceit? oft-times in the conceit of others?* Who was ever more diſcontent, then the Wealthy? *Friends* may be falſe: *Wealth* cannot but be deceitfull: *Wit* hath made many fooles. Truſt thou to that, which (if thou wouldeſt) cannot faile thee. *Not that thou deſireſt ſhall come to paſſe; but that which God hath decreed.* Neither thy feares, nor thy hopes, nor vowes ſhal either foreſlow or alter it. The unexperienced paſſenger, when hee ſees the veſſell goe amiſſe or too farre, layes faſt hold on the contrary part, or on the Maſt for remedy: the Pilot laughes at his folly; knowing, that (what-ever he labours) the Barke will goe which way the wind and his ſterne directeth it. Thy goods are embarked: Now thou wiſheſt a direct North-wind to drive thee D to the *Straits*; and then a Weſt, to run in: and now, when thou haſt emptied and laded againe, thou calleſt as earneſtly for the South, and South-eaſt, to returne; and lowreſt, if all theſe anſwer thee not: As if Heaven and Earth had nothing elſe to doe, but to wait upon thy pleaſure; and ſerved onely, to bee commanded ſervice by thee. Another that hath contrary occaſion, askes for winds quite oppoſite to thine. Hee that ſits in Heaven, neither fits thy fancy nor his: but bids his winds ſpet ſometimes in thy face; ſometimes to favour thee with a ſide blaſt; ſometimes, to be boyſtrous; otherwhiles, to be ſilent, at his owne pleaſure. Whether the Mariner ſing or curſe, it ſhall goe, whither it is ſent. Strive, or lye ſtiil, thy deſtiny ſhall run on; and what muſt be, ſhall be: Not that we ſhould hence exclude benefit of meanes, (which are alwaies neceſſarily included in this wiſe preordination of all things) but perplexity of cares, E and wreſtling with providence. Oh, the idle and ill-ſpent cares of curious men, that conſult with ſtars, and ſpirits for their deſtinies, under colour of prevention! If it be not thy deſtiny; why wouldſt thou know it, what needſt thou reſiſt it? If it be thy deſtiny; why wouldſt thou know that thou canſt not prevent? That which God hath decreed, is already done in Heaven, and muſt be done on Earth. This kinde of expectation doth but haſten ſlow evils, and prolong them in their continuance: haſten them, not in their event, but in our conceit. Shortly then, if thou ſwimmeſt againſt the ſtreame of this providence, thou canſt not eſcape drowning; every wave turnes thee over, like a *Porkpiſce* before a tempeſt: But if thou ſwimmeſt with the ſtreame, doe but caſt thine armes abroad, thou paſſeſt with ſafety, and with eaſe: it both beares thee up, and carries thee on to the Haven (whither God hath determined thine arrivall) in peace.

Sect. XXVI.

The second rule for estate. A perswasion of the goodnesse and fitnesse of it for us.

NExt to this, the mind of the unquiet man must be so wrought by these former resolutions, that it be throughly perswaded, The estate wherein he is, is best of all; if not in it selfe, yet to him: Not out of pride, but out of contentment: Which whosoever wanteth, cannot but be continually vexed with envy, and racked with ambition. Yea, if it were possible to be in heaven without this, he could not be happy, for it is as impossible, for the mind at once to long after and enjoy, as for a man to feed and sleep at once. And this is the more to bee striven for, because we are all naturally prone to afflict our selves with our own frowardnesse: ingratefully contemning all we have, for what we would have. Even the best of the Patriarkes could say, O Lord, what wilt thou give me, since I goe childlesse? The bond-man desires now, nothing but liberty: that alone would make him happy. Once free (forgetting his former thought) he wishes some wealth to make use of his freedome; and saies, it were as good be straited in place, as in ability. Once rich, he longeth after Nobility, thinking it no praise to be a wealthy peasant. Once noble, he begins to deem it a base matter to be subject: nothing can now content him but a Crowne. Then it is a small matter to rule, so long as he hath but little dominions, and greater neighbours. He would therefore be an Universall Monarch: whither then? surely it vexeth him as much, that the earth is so small a globe, so little a mole-hill; and that there are no more worlds to conquer. And now that he hath attained the highest dignity amongst men, he would needs be a God, conceits his immortality, erects Temples to his own name, commands his dead Statues to be adored, and (not thus contented) is angry that he cannot command heaven, and controll nature. O vain fooles! whither doth our restlesse ambition climb? What shall be at length the period of our wishes? I could not blame these desires, if contentment consisted in having much: but, now that he only hath much, that hath contentment, (and that it is as easily obtained in a low estate) I can account of these thoughts no better then proudly fooliſh. Thou art poore: what difference is there betwixt a greater man and thee? save that he doth his businesses by others; thou doest them thy selfe. He hath *Caters*, *Cookes*, *Baylives*, *Stewards*, *Secretaries*, and all other officers for his severall services: thou provideſt, dresseſt, gathereſt, receiveſt, expendeſt, writeſt for thy selfe. His patrimony is large; thine earnings small. If *Briareus* feed fifty bellies with his hundred hands; what is he the better, then he that with two hands feedeth one? He is served in silver: thou in vessell of the same colour, of lesser price; as good for use, though not for value. His dishes are more dainty, thine as well relished to thee, and no lesse wholsome. He eats Olives, thou Garlike: he mislikes not more the smell of thy sawce, then thou doest the taste of his. Thou wanteſt somewhat that he hath: he wisheth something which thou haſt, and regardeſt not. Thou couldst be content to have the rich mans purse, but his gout thou wouldst not have: he would have thy health, but not thy fare. If wee might pick out of all mens estates, that which is laudable, omitting the inconveniences, we would make our selves complete: but if we must take all together, we should perhaps little advantage our selves with the change. For the most wise God hath so proportion'd out every mans condition, that he hath some just cause of sorrow inseparably mixed with other contentments, and hath allotted to no man living, an absolute happinesse, without some grievances; nor to any man such an exquisite misery, as that he findeth not somewhat wherein to solace himselfe: the weight whereof varies, according to our estimation of them. One hath much wealth, but no child to inherit it: he envies at the poore mans fruitfulnesse, which hath many heires, and no lands; and could be content, with all his abundance to purchase a successor of his own loynes. Another hath many children, little maintenance: he commendeth the careleſſe quietnesse of the barren; and thinks fewer mouths and more meat would doe better. The labouring man hath the blessing of a strong body, fit to digeſt any fare, to endure any labour: yet he wisheth himselfe weaker, on condition he might be wealthier. The man of nice education hath a feeble

A feeble ſtomacke; and (raſping ſince his laſt meale) doubts, whether he ſhould eat of his beſt diſh, or nothing: this man repines at nothing more, than to ſee his hungry Plough-men feed on a cruſt; and wiſheth to change eſtates, on condition hee might change bodies with him. Say that God ſhould give thee thy wiſh: what wouldeſt thou deſire? Let me (thou ſaiſt) be wiſe, healthfull, rich, honourable, ſtrong, learned, beautifull, immortall. I know thou loveſt thy ſelfe ſo well, that thou canſt wiſh all theſe and more. But ſay that God hath ſo ſhared out theſe gifts (by a moſt wiſe and juſt diſtribution) that thou canſt have but ſome of theſe, perhaps but one; which wouldſt thou ſingle out for thy ſelfe? Any thing, beſide what thou haſt: If learned, thou wouldeſt bee ſtrong; if ſtrong, honourable; if honourable, long lived: Some of theſe thou art already. Thou foole! cannot God chuſe better for thee, than thou for thy ſelfe? In other matches thou truſteſt the choice of a skilfuller chapman: when
B thou ſeeſt a goodly horſe in the Faire (though his ſhape pleaſe thine eye well) yet thou dareſt not buy him, if a cunning Horſe-maſter ſhall tell thee he is faulty; and art willing to take a plainer and ſounder, on his commendation, againſt thy fancy. How much more ſhould we in this caſe, allow his choyce that cannot deceive us; that cannot be deceived? But, thou knoweſt that other thou deſireſt, to be better than what thou haſt: Better perhaps for him that hath it; not better for thee. Liberty is ſweet and profitable to thoſe that can uſe it: but fetters are better for the franticke man. Wine is good nouriſhment for the healthfull; poyſon to the aguiſh. It is good for a ſound body to ſleep in a whole skinne; but he that complaines of ſwelling ſores, cannot ſleepe till it be broken. Hemlocke to the Goat, and Spiders to the Monkey, turne to good ſuſtenance; which to other creatures are accounted deadly. As in diets, ſo in eſtimation of good and evill, of greater and leſſer good, there is much variety.
C All palats commend not one diſh; and what one commends for moſt delicate, another rejects for unſavoury. And if thou know what diſh is moſt pleaſant to thee, thy Phyſitian knows beſt which is wholſome. Thou wouldeſt follow thine appetite too much; and (as the French have in their Proverbe) wouldſt dig thy owne grave with thy teeth: thy wiſe Phyſitian over-ſees and over-rules thee. He ſees, if thou wert more eſteemed, thou wouldſt be proud; if more ſtrong, licentious; if richer, covetous; if healthfuller, more ſecure: but thou thinkeſt not thus hardly of thy ſelfe. Fond man! what knoweſt thou future things? beleeve thou him, that only knowes what would be, what will be. Thou wouldeſt willingly goe to heaven; what better guide canſt thou have, than him that dwels there? If he lead thee thorow deepe ſloughs, and brakie thickets; know, that he knowes this the nearer way, though more comberſome. Can there be in him any want of wiſdome, not to foreſee the beſt? Can there
D be any want of power, not to effect the beſt? any want of love, not to give thee what he knowes is beſt? How canſt thou then faile of the beſt? Since what his power can doe, and what his Wiſdome ſees ſhould be done, his Love hath done, becauſe all are infinite. He willeth not things, becauſe they are good, but they are good, becauſe he wills them. Yea, if ought had beene better, this had not beene. God willeth what he doth: and if thy will accord not with his, whether wilt thou condemne of imperfection?

Sect. XXVII.

The concluſion of the whole.

I Have chalked out the way of Peace: What remaineth, but that we walke alone in it? I have conducted my Reader to the Mine, yea, to the Mint of happineſſe;
E and ſhewed him thoſe glorious heaps, which may eternally enrich him: If (now) he ſhall goe away with his hands and skirt empty; how is he but worthy of a miſerable want? Who ſhall pity us, while we have no mercy on our ſelves? Wilfull diſtreſs hath neither remedy, nor compaſſion. And to ſpeak freely, I have oft wondered at this painfull folly of us men, who in the open view of our peace (as if we were condemned to a neceſſary and fatall unquietneſſe) live upon our owne rack, finding no more joy, than if we were under no other hands, but our executioners. One droupeth under a fained evill; another augments a ſmall ſorrow through impatience; ano-

ther drawes upon himſelfe an uncertaine evill through feare: one ſeeks true contentment, but not enough; another hath juſt cauſe of joy, and perceives it not: One is vexed, for that his grounds of joy are matched with equall grievances; another cannot complaine of any preſent occaſion of ſorrow, yet lives ſullenly, becauſe he finds not any preſent cauſe of comfort; one is haunted with his ſinne; another diſtracted with his paſſion: amongſt all which, hee is a miracle of all men, that lives not ſome way diſcontented. So we live not while we doe live, onely for that wee want either wiſdome, or will, to husband our lives to our owne beſt advantage. O the inequality of our cares! Let riches or honour be in queſtion, we ſue to them, we ſeeke for them with importunity, with ſervile ambition: our paines need no ſollicitor; yea, there is no way wrong that leads to this end; wee abhorre the patience to ſtay till they enquire for us. And if ever (as it rarely happens) our deſert and worthineſſe wins us the favour of this proffer, wee meet it with both hands, not daring with our modeſt denials to whet the inſtancie, and double the intreaties of ſo welcome ſuiters. Yet loe, here the only true and precious riches, the higheſt advancement of the ſoule, peace and happines, ſeeks for us, ſues to us for acceptation; our anſwers are coy and overly, ſuch as we give to thoſe clients that looke to gaine by our favours. If our want were through the ſcarcity of good, we might yet hope for pity to eaſe us: but now that it is through negligence, and that we periſh with our hands in our boſome, wee are rather worthy of ſtripes, for the wrong we doe our ſelves, than of pity for what wee ſuffer. That wee may and will not, in opportunity of hurting others, is noble and Chriſtian: but in our owne benefit ſluggiſh, and ſavouring of the worſt kind of unthriftineſſe.

Saieſt thou then, this peace is good to have, but hard to get? It were a ſhamefull neglect that hath no pretence. Is difficulty ſufficient excuſe to hinder thee from the purſuit of riches, of preferment, of learning, of bodily pleaſures? Art thou content to ſit ſhrugging in a baſe cottage, ragged, famiſhed, becauſe houſe, clothes, and food wil neither bee had without money, nor money without labour, nor labour without trouble and painfulneſſe? Who is ſo mercifull, as not to ſay that a whip is the beſt almes for ſo lazy and wilfull need? Peace ſhould not be good if it were not hard: Go, and by this excuſe ſhut thy ſelf out of heaven at thy death, and live miſerably till thy death, becauſe the good of both worlds is hard to compaſſe. There is nothing but miſery on earth and hell below, that thou canſt come to without labour: And if we can be content to caſt away ſuch immoderate and unſeaſonable paines upon theſe earthly trifles, as to weare our bodies with violence, and to encroach upon the night for time to get them; what madneſſe ſhall it ſeeme in us, not to afford a leſſe labour to that which is infinitely better, and which onely gives worth and goodneſſe to the other? Wherefore if we have not vowed emnity with our ſelves, if wee be not in love with miſery and vexation, if we be not obſtinately careleſſe of our owne good; let us ſhake off this unthrifty, dangerous, and deſperate negligence, and quicken theſe dul hearts, to a lively and effectuall ſearch of what only can yeeld them ſweet and abiding contentment: which once attained, how ſhall wee inſult over evils, and bid them doe their worſt? How ſhal we under this calme and quiet day, laugh at the rough weather and unſteady motions of the world? How ſhall heaven and earth ſmile upon us, and we on them; commanding the one, aſpiring to the other? How pleaſant ſhall our life bee, while neither joyes nor ſorrowes can diſtemper it with exceſſe? yea while the matter of joy that is within us, turnes all the moſt ſad occurrences into pleaſure? How deare and welcome ſhall our death be, that ſhall but lead us from one heaven to another, from peace to glory? Goe now, yee vaine and idle worldlings, and pleaſe your ſelves in the large extent of your rich Mannors, or in the homage of thoſe whom baſeneſſe of mind hath made ſlaves to your greatneſſe, or in the price and faſhions of your full warde-robe, or in the wanton varieties of your delicate Gardens, or in your coffers full of red and white earth; or if there be any other earthly thing, more alluring, more precious, enjoy it, poſſeſſe it, and let it poſſeſſe you: Let me have only my Peace; and let me never want it, till I envy you.

FINIS.

THE ART OF DIVINE MEDITATION:

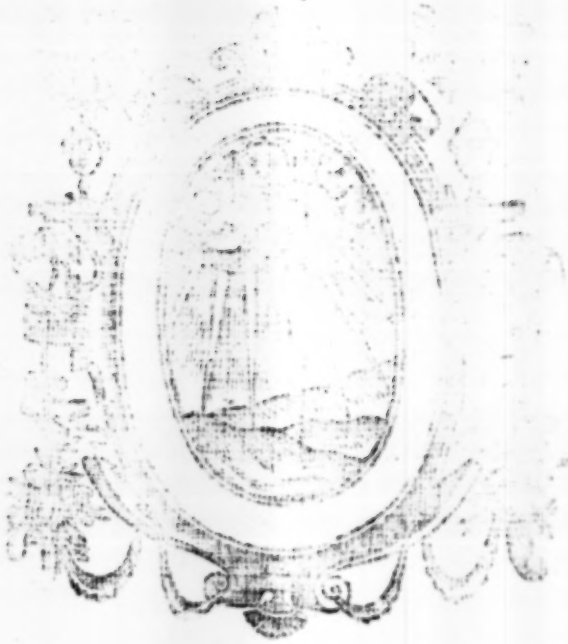
EXEMPLIFIED
VVITH TVVO LARGE PATTERNS
OF MEDITATION:

The one of eternall life, as the end;
The other of Death, as the way.

Reviſed and augmented.

By JOS: HALL.

¶ Imprinted at LONDON, 1640.



TO THE RIGHT VVORSHIPFVLL,

SIR RICHARD LEA, *Knight*,

ALL INCREASE OF TRVE HONOVR with God and men.

SIR, *ever since I began to bestow my selfe upon the common good, studying wherein my labours might be most serviceable; I still found they could bee no way so well improved, as in that part which concerneth devotion, and the practice of true pietie. For on the one side I perceived the number of Polemicall bookes, rather to breed than end strifes; and those which are doctrinall by reason of their multitude, rather to oppresse than satisfie the Reader; wherein, if we write the same things, we are judged tedious; if indifferent, singular. On the other part, respecting the Reader, I saw the braines of men never more stuffed, their tongues never more stirring, their hearts never more empty, nor their hands more idle. Wherefore after those sudden meditations which passed me without rule, I was easily induced by their successe (as a small thing moves the willing) to send forth this rule of Meditation; and after my* Heaven upon Earth, *to discourse (although by way of example) of Heaven above. In this Art of mine, I confesse to have received more light from one obscure nameless Monke, which wrote some hundred and twelve yeeres agoe, than from the directions of all other Writers. I would his humility had not made him niggardly of his name, that wee might have known whom to have thanked. It had been easie to have framed it with more curiositie: but God and my soule know, that I made*

made profit the scope of my labour, and not applause; and therefore (to chuse) I wished rather to be rude than unprofitable. If now the simplicity of any Reader shall bereave him of the benefit of my precepts, I know he may make his use of my examples. Why I have honoured it with your name, I need not give account to the world, which already knoweth your worth and deserts; and shall see by this, that I acknowledge them. Goe you on happily (according to the heavenly advice of your Iunius) *in your worthy and glorious profession, still bearing your selfe as one that knoweth vertue the truest Nobility, and Religion the best vertue. The God whom you serue, shall honour you with men, and crowne you in heaven. To his grace I humbly commend you: requesting you onely to accept the worke, and continue your favour to the Author.*

Your VVorships humbly devoted,

Jos: Hall.

THE SUMME OF THE CHAPTERS.

THe benefit and uses of Meditation. Chap.1.
The description and kinds of Meditation. Chap.2.
Concerning Meditation Extemporall. Chap.3.
Cautions of Extemporary Meditations. Chap.4.
Of Meditation deliberate: wherein first the quality of the person: of whom is required,
1. That he be pure from his sinnes. Chap.5.
2. That he be free from worldly thoughts. Chap.6.
3. Constant { In the time set. Chap.7. / In continuance. Chap.8.
Of other necessary circumstances: and
1. Of the place fit for Meditation. Chap.9.
2. Of the time. Chap.10.
3. Of the site and gesture of body. Chap.11.
Of the Matter and subject of Meditation. Chap.12.
The order of handling the worke it selfe. Chap.13.
The entrance into the worke: { 1. Common entrance, which is prayer. Chap.14. / 2. The particular and proper entrance into the matter, which is in our choyce thereof. Chap.15.
The proceeding of our meditation; therein, a method allowed by some Authors rejected. Chap.16.
Premonitions concerning our proceeding in the first part of Meditation. Chap.17.

The practice of Meditation: the first part whereof in the understanding; therein

1. We begin with some description of that which we meditate of. Chap.18.
2. An easie and voluntary division of the matter meditated. Chap.19.
3. A consideration of the causes thereof in all the kinds of them. Chap.20.
4. The Consideration of the fruits and effects. Chap.21.
5. The Consideration of the subject wherein or whereabout it is employed. Chap.22.
6. Consideration of the appendances and qualities of it. Chap.23.
7. Consideration of that which is contrary to it, or divers from it. Chap.24.
8. Of comparisons and similitudes, wherby it may be most fitly set forth to us. Chap.25.
9. The titles and names of the matter considered. Chap.26.
10. Consideration of fit testimonies of Scripture concerning our Theme. Chap.27.

Of

Of the second part of Meditation, which is the affections: wherein is

1. *First required a taste and relish of what we thought upon.* Chap.28.
2. *A complaint bewailing our want and untowardnesse.* Chap.29.
3. *A hearty wish of the soule for what it complaines to want.* Chap.30.
4. *An humble confession of our disability to effect what we wish.* Chap.31.
5. *An earnest petition for that which we confesse to want.* Chap.32.
6. *A vehement enforcement of our petition.* Chap.33.
7. *A cheerefull confidence of obtaining what we have requested and inforced.* Chap.34.

The conclusion of our Meditation, in what order. Chap.35.
First, with thanksgiving for what we are confident to be granted. Ibid.
Secondly, with a recommendation of our soules and wayes to God. Chap.36.
The Epilogue, reproving the neglect, and exhorting to the use of Meditation. Chap.37.

THE

THE ART OF DIVINE MEDITATION.

CHAP. I.

IT is not, I ſuppoſe, a more bold then profitable labour, after the endevours of ſo many contemplative men, to teach the Art of Meditation: An heavenly buſineſſe, as any belongeth either to man or Chriſtian; and ſuch as whereby the ſoule doth unſpeakably benefit it ſelfe. For by this doe we ranſack our deep and falſe hearts, find out our ſecret enemies, buckle with them, expell them, arme our ſelves againſt their re-entrance. By this, we make uſe of all good meanes, fit our ſelves to all good duties; by this we diſcry our weakneſſe, obtaine redreſſe, prevent tentations, cheer up our ſolitarineſſe, temper our occaſions of delight, get more light unto our knowledge, more heat to our affections, more life to our devotion. By this we grow to be (as we are) ſtrangers upon earth; and, out of a right eſtimation of all earthly things, into a ſweet fruition of inviſible comforts. By this, we ſee our Saviour with *Steven*, we talk with God as *Moſes*, and by this we are raviſhed with bleſſed *Paul* into Paradiſe, and ſee that Heaven which we are loth to leave, which we cannot utter. This alone is the remedy of ſecurity and worldlineſſe, the paſtime of Saints, the ladder of heaven, and in ſhort, the beſt improvement of Chriſtianity. Learn it who can, and neglect it who liſt; he ſhall never find joy, neither in God nor in himſelfe, which doth not both know and practiſe it. And how-ever of old ſome hidden Cloyſters have ingroſſed it to themſelves, and confined it within their Cells, who indeed profeſſing nothing but contemplation, through their immunity from thoſe cares which accompany an active life, might have the beſt leiſure to this buſineſſe: yet ſeeing there is no man ſo taken up with action, as not ſometimes to have a free mind; and there is no reaſonable mind ſo ſimple, as not to be able both to diſcourſe ſomewhat and to better it ſelfe by her ſecret thoughts; I deem it an envious wrong to conceale that from any, whoſe benefit may be univerſall. Thoſe that have but a little ſtock, had need to know the beſt rules of thrift.

The benefit and uſes of Meditation.

Which are univerſall to al Chriſtians, and not to be appropriated to ſome profeſſions.

CHAP. II.

THe rather, for that whereas our Divine Meditation is nothing elſe but a bending of the mind upon ſome ſpirituall object, through divers formes of diſcourſe, untill our thoughts come to an iſſue: and this muſt needs bee either

The deſcription and kinds of Meditation.

ther extemporall, and occasioned by outward occurrences offered to the mind; or deliberate, and wrought out of our own heart: which again is either in matter of Knowledge, for the finding out of some hidden truth, and convincing of an heresie by profound traversing of reason; or in matter of Affection, for the enkindling of our love to God: the former of these two last, we sending to the Schooles and Masters of Controversies, search after the latter; which is both of larger use, and such as no Christian can reject, as either unnecessary, or over-difficult: for, both every Christian had need of fire put to his affections, and weaker judgements are no lesse capable of this divine heat, which proceeds not so much from reason, as from faith.

One saith (and I beleeve him) that Gods Schoole is more of Affection, then Understanding: Both lessons very needfull, very profitable; but for this age, especially the latter: for if there be some that have much zeale, little knowledge, there are more that have much knowledge without zeale. And he that hath much skill, and no affection, may doe good to others by information of judgement, but shall never have thank either of his own heart, or of God, who useth not to cast away his love on those, of whom he is but known, not loved.

Chap. III.

Concerning Meditation Extemporall.

OF Extemporall Meditation there may be much use, no rule: forasmuch as our conceits herein vary according to the infinite multitude of objects, and their divers manner of profering themselves to the mind; as also for the suddennesse of this act. Man is placed in this Stage of the world, to view the severall natures and actions of the creature; to view them, not idly, without his use, as they doe him: God made all these for man, and man for his own sake. Both these purposes were lost, if man should let the creatures passe carelesly by him, onely seen, not thought upon. He only can make benefit of what he sees; which if he doe not, it is all one as if he were blind or brute. Whence it is, that wise *Salomon* putteth the sluggard to schoole unto the Ant; and our Saviour sendeth the distrustfull to the Lilly of the field.

In this kind was that Meditation of the divine Psalmist, which upon the view of the glorious frame of the Heavens, was led to wonder at the mercifull respect God hath to so poore a creature as man. Thus our Saviour took occasion of the water fetcht up solemnly to the Altar, from the Well of *Shilo*, on the day of the great *Hosannah*, to meditate and discourse of the Water of life. Thus holy & sweet *Augustine*, from occasion of the water-course neer to his lodging, running among the pebbles, sometimes more silently, sometimes in a baser murmure, and sometimes in a shriller note, entred into the thought and discourse of that excellent order which God hath setled in all these inferiour things. Thus that learned and heavenly soule of our late *Estye*, when we sate together and heard a sweet comfort of Musick, seemed upon this occasion carried up for the time before-hand to the place of his rest, saying, not without some passion, What Musick may we think there is in heaven? Thus lastly (for who knowes not that examples of this kind are infinite?) that faithfull and reverend *Deering*, when the Sun shined on his face now lying on his death-bed, fell into a sweet Meditation of the glory of God, and his approaching joy. The thoughts of this nature are not only lawfull, but so behovefull, that we cannot omit them, without neglect of God, his creatures, our selves. The creatures are half lost, if we only employ them, not learn something of them. God is wronged, if his creatures be unregarded; our selves most of all, if we read this great volume of the creatures, and take out no lesson for our instruction.

Chap. IV.

Cautions of Extemporall Meditation.

WHerein yet caution is to be had, that our Meditations bee not either too farre fetcht, or savouring of superstition. Farre fetcht I call those which have not a faire and easie resemblance unto the matter from whence

whence they are raiſed; in which caſe our thoughts prove looſe and heartleſſe, making no memorable impreſſion in the mind. Superſtitious, when we make choiſe of thoſe grounds of Meditation, which are forbidden us as Teachers of Vanity; or imploy our own devices (though well grounded) to an uſe above their reach; making them, upon our own pleaſures, not onely furtherances, but parts of Gods worſhip; in both which, our Meditations degenerate, and grow rather perillous to the ſouſe. Whereto adde, that the mind be not too much cloyed with too frequent iteration of the ſame thought; which at laſt breeds a wearineſſe in our ſelves, and an unpleaſantneſſe of that conceit, which at the firſt entertainment, promiſed much delight. Our nature is too ready to abuſe familiarity in any kind: and it is with Meditations, as with Medicines; which with over-ordinary uſe, loſe their ſoveraignty, and fill, in ſtead of purging. God hath not ſtraited us for matter, having given us the ſcope of the whole world; ſo that there is no creature, event, action, ſpeech, which may not afford us new matter of Meditation. And that which we are wont to ſay of fine wits, we may as truly affirme of the Chriſtian heart, that it can make uſe of any thing. Wherefore as travellers in a foraine country make every ſight a leſſon; ſo ought we in this our pilgrimage. Thou ſeeſt the heaven rolling above thine head, in a conſtant and unmoveable motion; the ſtarres ſo overlooking one another, that the greateſt ſhew little, the leaſt greateſt, all glorious: the aire full of the bottles of raine, or fleeces of ſnow, or divers formes of fiery Exhalations: the Sea under one uniforme face, full of ſtrange and monſtrous ſhapes beneath: the earth ſo adorned with variety of plants, that thou canſt not but tread on many at once with every foot; beſides the ſtore of creatures, that flie about it, walke upon it, live in it. Thou idle Truant, doeſt thou learne nothing of ſo many maſters? Haſt thou ſo long read theſe capitall letters of Gods great Book, and canſt thou not yet ſpell one word of them? The brute creatures ſee the ſame things, with as cleer, perhaps better eies. If thine inward eyes ſee not their uſe, as well as thy bodily eies their ſhape, I know not whether is more reaſonable or leſſe brutiſh.

Chap. V.

Of Meditation deliberate.

Wherein firſt, the qualities of the perſon. Of whom is required; Firſt, that hee bee pure from his ſins.

Deliberate Meditation is that we chiefly inquire for; which both may be well guided, and ſhall not be a little furthered by precepts; part whereof the labours of others ſhall yeeld us; and part the plaineſt miſtreſſe, Experience: wherein order requires of us firſt, the qualities of the perſon fit for meditation; then the circumſtances, manner, and proceedings of the work.

The hill of Meditation may not be climbed with a profane foot; but as in the delivery of the Law, ſo here, no beaſt may touch Gods hill, leſt he die; only the pure of heart, have promiſe to ſee God. Sin dimmeth and dazeleth the eye, that it cannot behold ſpiritual things. The Guard of heavenly Souldiers was about *Eliſhaes* ſervant before; he ſaw them not before, through the ſcales of his infidelity. The ſoule muſt therefore be purged, ere it can profitably meditate. And as of old they were wont to ſearch for, and thruſt out malefactors from the preſence, ere they went to ſacrifice; ſo muſt we our ſins, ere we offer our thoughts to God. Firſt, ſaith *David*, I will waſh my hands in innocency, then I will compaſſe thine Altar. Whereupon not unfitly did that worthy Chancellour of *Paris* make the firſt ſtaire of his Ladder of Contemplation, *Humble Repentance*. The cloth that is white (which is wont to be the colour of innocency) is capable of any Dye; the black, of none other. Not that we require an abſolute perfection, (which, as it is incident unto none, ſo if it were would exclude all need and uſe of Meditation) but rather an honeſt ſincerity of the heart, not willingly ſinning, willingly repenting when we have ſinned: which who ſo finds in himſelfe, let him not think any weakneſſe a lawfull barre to Meditation. He that pleads this excuſe, is like ſome ſimple man, which being halfe ſtarved with cold, refuſeth to come neer the fire, becauſe he findeth not heat enough in himſelfe.

Chap. VI.

Secondly, that he bee free from worldly thoughts.

NEither may the ſoule that hopeth to profit by meditation, ſuffer it ſelfe for the time intangled with the world; which is all one, as to come to Gods flaming buſh on the hill of viſions, with our ſhooes on our feet. Thou ſeeſt the bird, whoſe feathers are limed, unable to take her former flight: ſo are we, when our thoughts are clinged together by the world, to ſoare up to our heaven in Meditation. The paire of brothers muſt leave their nets if they wil follow Chriſt; *Eliſha* his oxen, if he will attend a Prophet. It muſt be a free and a light mind that can aſcend this Mount of Contemplation, overcomming this height, this ſteepneſſe. Cares are an heavy load, and uneaſie: theſe muſt be laid downe at the bottome of this hill, if we ever look to attaine the top. Thou art loaded with houſhould cares, perhaps publike; I bid thee not caſt them away: even theſe have their ſeaſon, which thou canſt not omit without impiety: I bid thee lay them down at thy Cloſet dore, when thou attempteſt this worke. Let them in with thee, thou ſhalt find them troubleſome companions, ever diſtracting thee from thy beſt errand. Thou wouldeſt think of heaven, thy Barne comes in thy way, or perhaps thy count-Book, or thy Coffers, or it may be, thy mind is before hand travelling upon the morrowes journey. So while thou thinkeſt of many things, thou thinkeſt of nothing; while thou wouldeſt goe many wayes, thou ſtandeſt ſtill. And as in a crowd, while many preſſe forward at once thorow one doore, none proceedeth; ſo when variety of thoughts tumultuouſly throng in upon the mind, each proveth a barre to the other, and all an hinderance to him that entertaines them.

Chap. VII.

Thirdly, that he be conſtant and that, Firſt, in time and matter.

AND as our Client of meditation muſt both be pure and free in undertaking this taſk, ſo alſo conſtant in continuing it; Conſtant both in time and in matter, both in a ſet courſe and houre reſerved for this work, and in an unwearied proſecution of it once begun. Thoſe that meditate by ſnatches and uncertaine fits, when onely all other employments forſake them, or when good motions are thruſt upon them by neceſſity, let them never hope to reach to any perfection. For theſe feeble beginnings of luke-warme grace, which are wrought in them by one fit of ſerious Meditation, are ſoone extinguiſhed by intermiſſion, and by miſ-wonting periſh: This dayes meale (though large and liberall) ſtrengthens thee not for to morrow: the body languiſheth, if there be not a daily ſupply of repaſt. Thus feed thy ſoule by meditation. Set thine houres and keepe them, and yeeld not to an eaſie diſtraction. There is no hardneſſe in this practice, but in the beginning; uſe ſhall give it not eaſe onely, but delight. Thy companion entertaineth thee this while in loving diſcourſes, or ſome inexpected buſineſſe offers to interrupt thee. Never any good work ſhall want ſome hinderance: Either break thorow the lets, except it be with incivility or loſſe; or if they be importunate, pay thy ſelf the time that was unſeaſonably borrowed: and recompence thine omitted houres with the double labors of another day: For thou ſhalt find, that deferring breeds (beſide the loſſe) an indiſpoſition to good; So that what was before pleaſant to thee being omitted, to morrow growes harſh; the next day unneceſſary; afterward odious. To day thou canſt, but wilt not; to morrow thou couldeſt, but liſteſt not; the next day thou neither wilt nor canſt bend thy mind on theſe thoughts. So I have ſeene friends that upon neglect of duty grow overly: upon overlineſſe ſtrange; upon ſtrangeneſſe to utter defiance. Thoſe, whoſe very trade is Divinity, (me thinks) ſhould omit no day without his line of meditation: thoſe which are ſecular men, not many; remembring that they have a common calling of Chriſtianity to attend, as well as a ſpeciall vocation in the world: and that other being more noble and important, may juſtly challenge both often and diligent ſervice.

Chap.

Chap. VIII.

And as this constancy requires thee to keepe day with thy selfe, unles thou wilt prove bankrupt in good exercises; so also that thy mind should dwell upon the same thought without flitting, without wearinesse, untill it have attained to some issue of spirituall profit: otherwise it attempteth much, effecteth nothing. What availeth it to knock at the doore of the heart, if we depart ere we have an answer? What are we the warmer, if we passe hastily along by the hearth, and stay not at it? Those that doe only travell thorow *Africke*, become not blackmoores: but those which are borne there, those that inhabite there. We account those damsels too light of their love, which betroth themselves upon the first sight, upon the first motion: and those we deeme of much price, which require long and earnest solliciting. He deceiveth himself that thinketh grace so easily wonne; there must be much suit and importunitie, ere it will yeeld to our desires: Not that we call for a perpetuity of this labour of Meditation; Humane frailtie could never beare so great a toyle. Nothing under heaven is capable of a continuall motion without complaint. It is enough for the glorified spirits above, to be ever thinking and never weary. The mind of man is of a strange metall; if it be not used, it rusteth; if used heardly, it breaketh: briefly, is sooner dulled then satisfied with a continuall Meditation. Whence it came to passe that those ancient Monkes, who intermedled bodily labour with their contemplations, proved so excellent in this divine businesse; when those at this day, which having mewed and mured up themselves from the world, spend themselves wholly upon their Beads, and Crucifix, pretending no other worke but Meditation, have cold hearts to God, and to the world shew nothing but a dull shadow of devotion; for, that if the thoughts of these latter were as divine as they are superstitious: yet being without all interchangableness bent upon the same discourse, the mind must needs grow weary, the thoughts remisse and languishing, the objects tedious: while the other refreshed themselves with this wise variety, imploying the hands, while they called off the mind, as good Comœdians so mix their parts, that the pleasantnesse of the one, may temper the austereness of the other; whereupon they gained both enough to the body, and to the soule more then if it had beene all the while busied.

Secondly, that he be constant in the continuance.

Besides, the excellency of the object letteth this assiduity of Meditation, which is so glorious, that like unto the Sunne, it may abide to have an eye cast upon it for a while, will not be gazed upon; whosoever ventureth so farre, loseth both his hope and his wits. If we hold with that blessed *Monica*, that such like cogitations are the food of the mind, yet even the mind also hath her satiety, and may surfet of too much. It shall be sufficient therefore, that we persever in our Meditation, without any such affectation of perpetuity, and leave without a light fickleness; making alwayes not our Houreglasse, but some competent increase of our devotion, the measure of our continuance; knowing, that as for Heaven, so for our pursuit of grace, it shall availe us little to have begun well, without perseverance, and withall that the soule of man is not alwayes in the like disposition: but sometimes is longer in setling, through some unquietnesse, or more obstinate distraction; sometimes heavier, and sometimes more active, and nimble to dispatch. * *Gerson* (whose authority I rather use, because our adversaries disclaime him for theirs) professeth, he hath beene sometimes foure hours together working his heart, ere he could frame it to purpose. A singular patterne of unwearied constancy, of an unconquerable spirit; whom his present unfitnesse did not so much discourage, as it whetted him to strive with himselfe till he could overcome. And surely other victories are hazzardous, this certaine, if we will persist to strive: other fights are upon hope, this upon assurance; whiles our successe dependeth upon the promise of God, which cannot disappoint us. Persist therefore, and prevaile: persist till thou hast prevailed: so that which thou beganst with difficultie, shall end in comfort.

* Saving our just quarrell against him for the Councell of Constance.

Chap. IX.

Of the Circumstance of Meditation.

And therein, First of the place.

FRom the qualities of the Person, we descend towards the action it selfe: where first we meet with those circumstances which are necessary for our prediſposition to the worke; *Place, Time, Site of the body.*

Solitarinesse of Place is fittest for Meditation. Retire thy selfe from others, if thou wouldst talke profitably with thy selfe. So Jesus meditates alone in the Mount, *Isaac* in the fields, *John Baptist* in the Desart, *David* on his bed, *Chrysostome* in the Bath, each in severall places; but all solitary. There is no place free from God, none to which he is more tied; one finds his Closet most convenient, where his eyes being limited by the knowne walls, call the mind after a sort from wandring abroad. Another findeth his soule more free, when it beholdeth his heaven above and about him. It matters not so we be solitary and silent. It was a wittie and divine speech of *Bernard*, that the Spouse of the soule, Christ Jesus, is bashfull, neither willingly commeth to his Bride in the presence of a multitude. And hence is that sweet invitation which we find o her: *Come my welt eloved, let us goe forth into the fields: let us lodge in the villages: Let us goe up early to the Vines: let us see if the Vine flourish, whether it hath disclosed the first Grape, or whether the Pomgranates blossome; there will I give thee my love.* Abandon therefore all worldly societie, that thou maist change it for the company of God and his Angels; the society, I say, of the world, not outward onely, but inward also. There be many that sequester themselves from the visible company of men, which yet carry a world within them; who being alone in body, are haunted with a throng of fancies: as *Ierome*, in his wildest Desart, found himselfe too oft in his thoughts amongst the dances of the Roman Dames. This company is worse then the other: for it is more possible for some thoughtfull men to have a solitary mind in the midst of a market, then for a man thus disposed to be alone in a wildernesse. Both companies are enemies to Meditations: whither tendeth that ancient counsell of a great Master in this Art, of three things requisite to this businesse, *Secrecy, Silence, Rest:* whereof the first excludeth company, the second noise, the third motion. It cannot be spoken how subject we are in this worke, to distraction, like *Salomons* old man, whom the noise of every bird wakeneth: sensuall delights we are not drawne from with the three-fold cords of Judgment; but our spiritual pleasures are easily hindered. Make choise therefore of that place, which shall admit the fewest occasions of withdrawing thy soule from good thoughts: wherein also even change of places is somewhat prejudiciall; and I know not how it falls out, that we find God neerer us in the place where we have beene accustomed familiarly to meet him: not for that his presence is confined to one place above others, but that our thoughts are, through custome more easily gathered to the place where we have ordinarily cõversed with him.

Chap. X.

Secondly, of the time.

ONe *Time* cannot be prescribed to all: for neither is God bound to houres, neither doth the contrary disposition of men agree in one choyce of opportunities: the golden houres of the morning some find fittest for Meditation, when the body newly raised, is well calmed with his late rest, and the soule hath not as yet had from these outward things any motives of alienation. Others find it best to learne wisdome of their reines in the night; hoping with *Iob*, that their bed will bring them comfort in their Meditation; when both all other things are still, and themselves, wearied with these earthly cares, doe out of a contempt of them, grow into greater liking and love of heavenly things. I have ever found *Isaacs* time fittest, who went out in the evening, to meditate. No precept, no practise of others can prescribe to us in this circumstance. It shall be enough, that first we set our selves a time: secondly, that we set apart that time, wherein we are aptest for this service. And as no time is prejudiced with unfitnesse, but every day is without difference seasonable for this worke, so especially Gods Day. No day is barren of grace

A grace to the ſearcher of it, none alike fruitfull to this; which being by God ſanctified to himſelfe, and to be ſanctified by us to God, is priviledged with bleſſings above others: for the plentifull inſtruction of that Day ſtirreth thee up to this action, and fills thee with matter; and the zeal of thy publike ſervice warmeth thy heart to this other buſineſſe of devotion. No Manna fell to the Iſraelites on their Sabbath; our ſpirituall Manna falleth on ours, moſt frequent: if thou wouldeſt have a full ſoule, gather as it falls, gather it by hearing, reading, meditation: ſpirituall idleneſſe is a fault this Day, perhaps not leſſe then bodily worke.

Chap. XI.

B NEither is there leſſe variety in the Site and geſture of the body: the due compoſedneſſe whereof is no little advantage to this exerciſe; even in our ſpeech to God, we obſerve not alwaies one and the ſame poſition; ſometimes we fall groveling on our faces; ſometimes we bow our knees: ſometimes ſtand on our feet; ſometimes we lift up our hands, ſometimes caſt downe our eyes. God is a Spirit, who therefore being a ſevere obſerver of the diſpoſition of the ſoule, is not ſcrupulous for the body; requiring not ſo much, that the geſture thereof ſhould be uniforme, as reverent. No marvell therefore though in this all our teachers of Meditation have commended ſeverall poſitions of body, according to their diſpoſition and practice. * One, ſitting with the face turned up to heaven-ward, according to the C precept of the philoſopher, who taught him, that by ſitting and reſting, the mind gathereth wiſdome.* Another, leauing to ſome Reſt, towards the left ſide, for the greater quieting of the heart. * A third, ſtanding with the eyes lift up to Heaven, but ſhut, for feare of diſtractions. But of all other (me thinketh) *Iſaacs* choice the beſt, who meditated walking. In this let every man be his owne maſter; ſo be we uſe that frame of body that may both teſtifie reverence and in ſome caſes helpe to ſtirre up further devotion; which alſo muſt needs be varied according to the matter of our Meditation. If we think of our ſinnes, *Ahabs* ſoft paſe, the Publicans dejected eyes, and his hand beating his breſt, are moſt ſeaſonable. If of the joyes of heaven, *Stevens* countenance fixed above, and *Davids* hands lift up on high, are moſt fitting. In all which, the body, as it is the inſtrument and vaſſall of the ſoule, ſo will eaſily follow D the affections thereof; and in truth then is our devotion moſt kindly, when the body is thus commanded his ſervice by the Spirit, and not ſuffered to goe before it, and by his forwardneſſe to provoke his maſter to emulation.

Of the Site and geſture of the body.

* *Gerſon.*

* *Guiliel. Pariſ.* * *Dionyſ. Carthuſ.*

Chap. XII.

NOw time and order call us from theſe circumſtances, to the matter & ſubject of Meditation: which muſt be Divine and Spirituall; not evill, nor worldly. O the Carnall and unprofitable thoughts of men! We all meditate; one, how to doe ill to others; another, how to doe ſome earthly good to himſelfe: another, E to hurt himſelfe, under a colour of good, as how to accompliſh his lewd deſires; the fulfilling whereof proveth the bane of the ſoule; how he may ſinne unſeene, and goe to hell with the leaſt noiſe of the world. Or perhaps, ſome better mindes bend their thoughts upon the ſearch of naturall things; the motions of every heaven, and of every ſtarre; the reaſon and courſe of the ebbing and flowing of the Sea; the manifold kinds of ſimples that grow out of the earth, and creatures that creepe upon it; with all their ſtrange qualities, and operations. Or perhaps, the ſeverall formes of government, and rules of State take up their buſie heads: ſo that while they would be acquainted with the whole world, they are ſtrangers at home, and while they ſeek to know all other things, they remaine unknowne of themſelves. The God that made them, the vileneſſe of their nature, the danger of their ſinnes, the multitude of their imperfections, the Saviour that bought them, the Heaven that he bought for them, are in the meane time as unknowne, as unregarded, as if they were not.

Of the matter and ſubject of our Meditation.

Thus doe fooliſh children ſpend their time and labour, in turning over leaves to look for painted babes, not at all reſpecting the ſolid matter under their hands. We fooles, when will we be wiſe, and turning our eyes from vanity, with that ſweet Singer of Iſrael, make Gods ſtatutes our ſong and meditation in the houſe of our pilgrimage? A

Earthly things profer themſelves with importunity. Heavenly things muſt with importunity be ſued to. Thoſe, if they were not ſo little worth, would not be ſo forward, and being forward, need not any Meditation to ſolicite them: Theſe, by how much more hard they are to intreat, by ſo much more precious they are being obtained; and therefore worthier our indevour. As then we cannot goe amiſſe, ſo long as we keep our ſelves in the tracke of Divinity; while the ſoule is taken up with the thoughts either of the Deity in his eſſence, and perſons, (ſparingly yet in this point, and more in faith and admiration then inquiry) or of his attributes, his Juſtice, Power, Wiſdome, Mercy, Truth: or of his workes, in the creation, preſervation, government of all things; according to the Pſalmiſt, *I will meditate of the beauty of thy glorious Majeſty, and thy wonderfull workes:* ſo, moſt directly in our way, and beſt fitting our exerciſe of Meditation, are thoſe matters in Divinity, which can moſt of all work compunction in the heart, and moſt ſtirre us up to devotion. Of which kind are the Meditations concerning Chriſt Jeſus our Mediator, his Incarnation, Miracles, Life, Paſſion, Buriall, Reſurrection, Aſcenſion, Interceſſion, the benefit of our Redemption, the certainty of our Election, the graces and proceeding of our Sanctification, our glorious eſtate in Paradiſe loſt in our firſt Parents, our preſent vilenes, our inclination to ſinne, our ſeverall actuall offences, the tentations and ſleights of evill Angels, the uſe of the Sacraments, nature and practice of Faith and Repentance: the miſeries of our life, with the frailty of it; the certainty and uncertainty of our death, the glory of Gods Saints above, the awfulneſſe of Judgement, the terrours of hell, and the reſt of this quality: wherein both it is fit to have variety, (for that even the ſtrongeſt ſtomack doth not alwaies delight in one diſh) and yet ſo to change, that our choyce may be free from wildneſſe and inconſtancy. B C

Chap. XIII.

The order of the work it ſelfe.

NOw after that we have thus orderly ſuited the perſon and his qualities, with the due circumſtances of time, place, diſpoſition of body, and ſubſtance of the matter diſcuſſed, I know not what can remaine, beſides the maine buſineſſe it ſelfe, and the manner and degrees of our proſecution thereof; which above all other calleth for an intentive Reader, and reſolute practice. Wherein that we may avoid all niceneſſe and obſcurity (ſince we ſtrive to profit) we will give direction for the *Entrance, Proceeding, Concluſion* of this Divine worke. D

Chap. XIV.

The entrance into the work.

A Goodly building muſt ſhew ſome magnificence in the gate; and great perſonages have ſeemly Uſhers to goe before them; who by their uncovered heads command reverence and way. Even very Poets of old had wont, before their Ballads to implore the aid of their gods. And the Heathen Romans entred not upon any publike civill buſineſſe, without a ſolemne apprecation of good ſucceſſe: How much leſſe ſhould a Chriſtian dare to undertake a ſpiritual work of ſuch importance, not having craved the aſſiſtance of his God? which (me thinks) is no leſſe, then to profeſſe he could doe well without Gods leave. When we think evill, it is from our ſelves: when good, from God. As Prayer is our ſpeech to God, ſo is each good Meditation (according to *Bernard*) Gods ſpeech to the heart: The heart muſt ſpeake to God, that God may ſpeak to it. Prayer therefore and Meditation, are as thoſe famous Twinnes in the ſtory, or as Two loving Turtles, whereof ſeparate one, the other languiſheth. E

1 the common entrance, which is Prayer.

Prayer maketh way for Meditation. Meditation giveth matter, ſtrength, and life to our

A our prayers. By which, as all other things are ſanctified to us, ſo we are ſanctified to all holy things. This is as ſome royall Eunuch to perfume and dreſſe our ſoules, that they may be fit to converſe with the King of Heaven.

But the prayer that leadeth in Meditation would not be long, requiring rather that the extenſion and length ſhould be put into the vigour and fervencie of it; for that is not here intended to be the principall buſineſſe, but an introduction to another; and no otherwiſe, then as a Portall to this building of Meditation: The matter whereof ſhall be, that the courſe of our Meditation may be guided aright and bleſſed; that all diſtractions may be avoided; our judgement enlightened, our inventions quickned, our wills rectified, our affections whetted to heavenly things, our hearts inlarged to God-ward, our devotion enkindled; ſo that we may find our corruptions abated, our B graces thriven, our ſoules and lives every way bettered by this exerciſe.

Chap. XV.

SUch is the common entrance into this worke: there is another yet more particular and proper; wherein the mind, recollecting it ſelfe, maketh choyce of that Theme or matter whereupon it will beſtow it ſelfe for the preſent; ſetling it ſelfe on that which it hath choſen: which is done by an inward inquiſition made into our heart, of what we both doe, and ſhould think upon: rejecting what is unexpedient and unprofitable. In both which, the Soule, like unto ſome noble Hawke, lets paſſe the Crows, and Larks, and ſuch other worthleſſe Birds that croſſe her way, and C ſtoopeth upon a Fowle of price, worthy of her flight: after this manner.

Particular and proper entrance into the matter, which is in our choyce thereof.

What wilt thou muſe upon, O my ſoule? thou ſeeſt how little it availeth thee to wander and rove about in uncertainties: thou findeſt how little ſavour there is in theſe earthly things, wherewith thou haſt wearied thy ſelfe; Trouble not thy ſelfe any longer (with Martha) *about the many and needleſſe thoughts of the world: None but heavenly things can afford thee comfort: up then, my ſoule, and minde thoſe things that are above, whence thy ſelfe art: Amongſt all which wherein ſhouldeſt thou rather meditate then of the life and glory of Gods Saints? A worthier imployment thou canſt never find, then to thinke upon that eſtate thou ſhalt once poſſeſſe and now deſireſt.*

Chap. XVI.

D HItherto the *entrance*; after which, our Meditation muſt *proceed* in due order, not troubledly, not prepoſterouſly: It begins in the underſtanding, endeth in the affection; It begins in the braine, deſcends to the heart; Begins on earth, aſcends to Heaven; Not ſuddenly, but by certaine ſtaires and degrees till we come to the higheſt.

The proceeding of our Meditation.

I have found a ſubtill ſcale of Meditation, admired by ſome Profeſſors of this Art, above all other humane devices, and farre preferred by them to the beſt directions of *Origen*, *Auſtin*, *Bernard*, *Hugo*, *Bonaventure*, *Gerſon*, and whoſoever hath beene reputed of greateſt perfection in this skill. The ſeverall ſtaires whereof (leſt I ſhould ſeeme to defraud my Reader through envy) I would willingly deſcribe, were it not E that I feared, to ſcarre him rather with the danger of obſcuritie, from venturing further upon this ſo worthy a buſineſſe: yet leſt any man perhaps might complaine of an unknowne loſſe, my Margent ſhall find roome for that which I hold too knottie for my Text.

And therein a Method allowed by ſome Authors rejected by us.

* In all which, (after the incredible commendations of ſome practitioners) I doubt not but an ordinary Reader will eaſily eſpie a double fault at the leaſt, *Darkneſſe* and *Coincidence*: that they are both

The Scale of Meditation of an Author, ancient, but nameleſſe.

* *Degrees of Preparation.*

1 *Queſtion.* What I { thinke. / ſhould thinke.

2 *Excuſſion.* A repelling of what I ſhould not thinke.

too

too obſcurely delivered, and that divers of them fall into other, not without ſome vaine ſuperfluitie. For this part therefore which concerneth the underſtanding, I had rather to require onely a deepe and firme *Conſideration* of the thing propounded: which ſhall be done if we follow it in our diſcourſe, through all, or the principall of thoſe places which naturall reaſon doth afford us: wherein, let no man pleade ignorance, or feare difficultie: we are all thus farre borne Logicians; neither is there, in this, ſo much need of skill, as of induſtrie. In which courſe yet, we may not be too curious, in a preciſe ſearch of every place and argument, without omiſſion of any (though to be fetcht in with racking the invention.) For as the mind, if it goe looſe and without rule, roves to no purpoſe; ſo if it be too much fettered, with the gieves of ſtrict regularitie, moveth nothing at all.

3 *Choyce, or Election,* Of what moſt { neceſſary. / expedient. / comely.

* *Degrees of proceeding in the underſtanding.*

4 *Commemoration.* An actuall thinking upon the matter elected.

5 *Conſideration.* A redoubled Cõmemoration of the ſame, till it be fully known.

6 *Attention,* A fixed and earneſt conſideration whereby it is faſtned in the mind.

7 *Explanation.* A clearing of the thing conſidered by ſimilitudes.

8 *Tractation.* An extending the thing conſidered to other points, where all queſtions of doubts are diſcuſſed.

9 *Dijudication.* An eſtimation of the worth of the thing thus handled.

10 *Cauſation.* A confirmation of the eſtimation thus made.

11 *Rumination.* A ſad and ſerious Meditation of all the former, till it may work upon the affections.

From hence to the degrees of affection.

Chap. XVII.

Premonitions concerning our proceeding in the firſt part of Meditation.

Ere I enter therefore into any particular tractation, there are three things whereof I would premoniſh my Reader, concerning this firſt part, which is in the underſtanding. Firſt, that I deſire not to binde every man to the ſame uniforme proceeding in this part: Practiſe and cuſtome may perhaps have taught other courſes more familiar, and not leſſe direct. If then we can, by any other method, worke in our hearts ſo deepe an apprehenſion of the matter meditated, as it may duly ſtirre the affections, it is that onely we require.

Secondly, that whoſoever applieth himſelfe to this direction, think him not neceſſarily tied to the proſecution of all theſe Logicall places, which he findeth in the ſequell of our Treatiſe, ſo as his Meditation ſhould be lame and imperfect without the whole number: for there are ſome Themes will not beare all theſe; as when we meditate of God, there is no roome for *Cauſes* or *Compariſons*, and others yeeld them with ſuch difficultie, that their ſearch interrupteth the chiefe worke intended. It ſhall be ſufficient, if we take the moſt pregnant, and moſt voluntary.

Thirdly, that when we ſtick in the diſpoſition of any the places following (as if, meditating of *Sin*, I cannot readily meet with the *Materiall* and *Formall Cauſes*, or the *Appendances* of it) we racke not our mindes too much with the inquiry thereof; which were to ſtrive more for Logique, then devotion: but without too much diſturbance of our thoughts, quietly paſſe over to the next. If we breake our teeth with the ſhell, we ſhall find ſmall pleaſure in the kernell.

Now then for that my only feare is, leſt this part of my diſcourſe ſhall ſeem over-perplexed unto the unlearned Reader; I will in this whole proceſſe, ſecond my rule with his example, that ſo what might ſeeme obſcure in the one, may by the other be explained; and the ſame ſteps he ſeeth me take in this, he may accordingly tread in any other Theme.

Chap.

Chap. XVIII.

The practice of Meditation, wherein, First we begin with some description of that we meditate of.

FIrst therefore it shall be expedient to consider seriously, what the thing is whereof we meditate.

What then, O my soule, is the life of the Saints, whereof thou studiest? who are the Saints, but those which having been weakly holy upon earth, are perfectly holy above? which even on earth were perfectly holy in their Saviour, now are so in themselves? which overcomming on earth, are truely canonized in Heaven? What is their life, but that blessed estate above, wherein their glorified soule hath a full fruition of God?

Chap. XIX.

Secondly, followes an easie and voluntary division of the matter meditated.

THe nature whereof, after we have thus shadowed out to our selves by a description, not curious alwayes, and exactly framed according to the rules of Art, but sufficient for our owne conceit; the next is (if it shall seeme needfull, or if the matter will beare, or offer it) some easie and voluntarie division, whereby our thoughts shall have more roome made for them, and our proceeding shall be more distinct.

There is a life of nature, when thou, my soul, dwellest in this body, and informest thine earthly burthen. There is a life of grace, whē the Spirit of God dwells in thee. There is a life of glory, when the body being united to thee, both shall be united to God: or when in the meane time, being separated from thy companion, thou enjoyest God alone. This life of thine therefore, as the other, hath his ages, hath his statures; for it entreth upon his birth, when thou passest out of thy body, and changest this earthly house for an Heavenly: It enters into his full vigour, when at the day of the common resurrection, thou resumest this thy companion, unlike to it selfe, like to thee, like to thy Saviour, immortall now, & glorious. In this life here may be degrees; there can be no imperfection. If some be like the Skie, others like the Starres, yet all shine. If some sit at their Saviours right hand, others at his left, all are blessed. If some vessels hold more, all are full; none complaineth of want, none envieth him that hath more.

Chap. XX.

3. A consideration of the causes thereof in all kinds of them.

WHich done, it shall be requisit for our perfecter understanding, and for the laying grounds of matter for our affection, to carry it thorow those other principall places, and heads of reason, which nature hath taught every man, both for knowledge and amplification: the first whereof are the *Causes*, of all sorts.

Whence is this eternall life, but from him which only is eternall, which only is the fountaine of life, yea life it selfe? Who but the same God that gives our tēporall life, giveth also that eternal? The Father bestoweth it, the Son meriteth it, the holy Ghost seales & applieth it. Expect it only frō him, O my soul, whose free electiō gave thee the first title to it, to be purchased by the blood of thy Saviour. For thou shalt not therefore be happy, because he saw that thou wouldest be good; but therfore art thou good, because he hath ordained, thou shalt be happy. He hath ordained thee to life, he hath givē thee a Saviour to give this life unto thee; faith, whereby thou mightest attain to this Saviour; his Word, by which thou mightst attain to this faith; what is there in this not his? And yet not his so simply, as that it is without thee: without thy merite indeed, not without thine act. Thou livest here through his blessing, but by bread; thou shalt live above through his mercy, but by thy faith below, apprehending the Author of thy life. And yet as he wil not save thee without thy faith, so thou canst never have faith without his gift. Looke to him therefore O my soule, as the beginner and finisher of thy salvation; and while thou magnifiest the Auther, be ravished with the glory of the worke: which farre passeth both the tongue of Angels, & the hart of man. It can be no good thing that is not there. How can they want water, that have the spring? Where God is enjoyed, in whō only all things are good, what good can be wanting? And what perfectiō of blisse is there, where all goodnes is

met

met and united? In thy preſence is fulneſſe of Joy, and at thy right hand are pleaſures for evermore. *O bleſſed reflection of glory! We ſee there, as we are ſeene, in that we are ſeene it is our glory; in that we ſee, it is Gods glory; therefore doth he glorifie us, that our glory ſhould be his. How worthy art thou, O Lord, that through us thou ſhouldeſt looke at thy ſelfe!*

A

Chap. XXI.

4. The conſideration of the Fruits and Effects.

THe next place ſhall be the *fruits* and *effects* following upon their ſeverall cauſes: which alſo affords very feeling and copious matter to our meditation; wherein it ſhall be ever beſt, not ſo much to ſeeke for all, as to chuſe out the chiefeſt.

No marvell then if from this glory proceed unſpeakable joy, and from this joy the ſweet ſongs of praiſe & thanksgiving. The Spirit bids us, when we are merry ſing: How much more then, whē we are merry without all mixture of ſorrow, beyond all meaſure of our earthly affections, ſhall we ſing joyful Hallelu-jahs *&* Hoſannahs *to him that dwelleth in the higheſt heavens? our hearts ſhall be ſo full, that we cannot chuſe but ſing, and we cannot but ſing melodiouſly. There is no jar in this Muſick, no end of this ſong. O bleſſed change of the Saints! They do nothing but weep below, and now nothing but ſing above. We ſowed in teares, reape in joy; there was ſome comfort in thoſe teares, when they were at the worſt; but there is no danger of complaint in this heavenly mirth. If we cannot ſing here with Angels,* On earth peace, *yet there we ſhall ſing with them,* Glory to God on high; *and joyning our voices to theirs, ſhall make up that celeſtiall conſort, which none can either heare or beare part in, and not be happy.*

B

C

Chap. XXII.

5. Conſideration of the Subject wherein, or whereabout it is.

AFter which comes to be conſidered the *Subject*, either *wherein* that is, or *whereabout* that is imployed, which we meditate of: As,

And indeed, what leſſe happineſſe doth the very place promiſe, wherein this glory is exhibited? which is no other then the Paradiſe of God. Here below we dwell, or rather we wander in a continued wilderneſſe, there we ſhall reſt us in the true Eden: I am come into my Garden, my Siſter, my Spouſe. *Kings uſe not to dwell in cottages of Clay, but in Royall Courts fit for their eſtate: How much more ſhall the King of Heaven, who hath prepared for men ſo faire manſions on earth, make himſelfe an habitation ſutable to his Majeſtie? even earthly Princes have dwelt in Cedar and Ivory: But the great City,* Holy Jeruſalem, *the Palace of the Higheſt, hath her walls of Iaſper, her building of gold, her foundation of precious ſtones, her gates of pearle:* How glorious things are ſpoken of thee, O thou City of God! *we ſee but the pavement, and yet how goodly it is! The beleeving Centurion, thought himſelfe unworthy that Chriſt ſhould come under his roofe: yet wert thou, O Saviour, in thine humbled eſtate, in the forme of a ſervant: How then ſhall I thinke my ſelfe worthy to come under this roofe of thine, ſo ſhining and glorious? O, if this clay of mine may come to this honour above, let it be trampled upon and deſpiſed on earth.*

D

Chap. XXIII.

6. Conſid. of the *Appendances* and *Qualities* of it.

SIxtly, ſhall follow the *Appendances* and *Qualities*, which cleave unto the ſubject whereof we meditate: As,

But were the place leſſe noble and majeſticall; yet the company which it affordeth, hath enough to make the ſoule bleſſed. For, not the place giveth ornament to the gueſt, ſo much as the gueſt to the place. How loath are we to leave this earth, only for the ſociety of ſome few friends in whom we delight, which yet are ſubject every day to mutuall diſlikes? what pleaſure ſhall we then take in the enjoying of the Saints; when there is nothing in them not amiable, nothing in us that may coole the fervour of our love? There ſhalt thou, my ſoule, thy ſelf glorified, meet with thy deare Parents and friends alike glorious, never to be ſevered: There thou ſhalt ſee & converſe with thoſe ancient Worthies of the former world; the bleſſed Patriarkes & Prophets, with the crowned Martyrs and Confeſſors; with the holy Apoſtles, and the Fathers

E

A *Fathers of that Primitive & this present Church, shining each one according to the measure of his blessed labors. There shalt thou live familiarly in the sight of those Angels, whom now thou receivest good from, but seest not. There (which is the head of all thy felicity,) thine eies shall see Him whom now thine heart longeth for, (that Saviour of thine) in the only hope of whom now thou livest. Alas, how dimly, and afarre off dost thou now behold him? How imperfectly dost thou enjoy him, while every temptation bereaves thee for the time, of his presence? I sought him whom my soule loveth: I sought him, but found him not; his back is now towards thee many times, through thy sins, and therefore thou hardly discerneſt him. Otherwhile & often thy back is turned unto him through negligence, that when thou mightest obscurely see him, thou dost not: now thou shalt see him, and thine eyes thou fixed shall not be removed. Yet neither could this glory make us happy, if being thus absolute, it were not*
B *perpetuall. To be happy, is not so sweet a state, as it is miserable to have been happy. Left ought therefore should be wanting, behold, this felicity knoweth no end, feareth no intermission, and is as eternall for the continuance, as he that had no beginning. O blessednesse truly infinite! Our earthly joyes dot scarce ever begin; but when they begin, their end bordereth upon their beginning. One hour seeth us oft-times joyfull & miserable: here alone is nothing but eternity. If then the Divine Prophet thought here one day in Gods earthly house, better then a thousand other-where, what shall I compare to thousands of millions of yeers in Gods heavenly Temple? Yea, millions of yeers are not so much as a minute to eternity, and that other house not a cottage to this.*

C

Chap. XXIV.

7 Of that which is *divers* from it, or *contrary* to it.

SEventhly, our thoughts, leaving a while the consideration of the thing as it is in it selfe, shall descend unto it as respectively with others; and therefore first shall meditate of that which is *diverse* from it, or *contrary* unto it.

What dost thou here then, O my soule? What dost thou here groveling upon earth? where the best things are vanity, the rest no bettter then vexation. Look round about thee, and see whether thine eies can meet with any thing but either sinnes or miseries. Those few & short pleasures thou seest, and ever sorrowfully, and in the mean time are intermingled with many grievances. Here thou haarest one cry out of a sick body, wherof there is no part which affords not choise of diseases. This man layeth his hand upon his consuming lungs, & complaineth of short wind: that other, upon his rising spleene: a third shaketh his painfull head: another
D *roars out for the torment of his reins or bladder: another for the racking of his gowty joynts: one is distempered with a watery Dropsie, another with a windy Collick, a third with a fiery Ague, a fourth with an earthen melancholy; one grovels & soweth with the falling sickneſs; another lyeth bed rid, half senseleſſe with a dead Palsie. There are but few bodies that complaine not of some disease; and that thou maiest not look farre, it is a wonder if thy ſelf feel not alwaies one of these evils within thee. There, thou heareſt another lament his losse: either his estate is impaired by suretiship, or stealth, or shipwrack, or oppression; or his child is unruly, or miscaried; or his wife dead, or disloyall; another tormented with paſsions; each one is some way miserable. But, that which is yet more irkesome, thy one eare is beaten with cursings and blaſphemies; thy other with scornfull, or wanton, or murthering speeches; thine eies*
E *see nothing but pride, filthinesse, profaneneſſe, blood, exceſſe, & whatsoever else might vex a righteous soule: and if all the world besides were innocent, thou findest enough within thy selfe to make thy selfe weary, and thy life loathsome. Thou needest not fetch cause of complaint from others; thy corruptions yeeld thee too much at home; ever sinning, ever presuming; Sinning even when thou haſt repented: yea, even while thou repenteſt, sinning. Goe to now, my soule, and solace thy selfe here below, and suffer thy selfe besotted with these goodly contentments; worthy of no better, while thou fixeſt thy self on these: see if thou canst find any of these above; and if thou canst meet with any distemper, any losse, any sin, any complaint, from thy selfe or any other above, despise thine Heaven, as much as now thou loveſt the earth. Or if all this cannot enough commend unto thee the state of Heavenly glory, cast down thine eies yet lower, into that deep and bottomleſſe pit, full of horrour, full of torment, where there is nothing but flames, and tears, and shricks, and gnaſhing of teeth, nothing but Fiends, and tortures: where there is palpable darkneſſe, and yet perpetuall fire; where the damned*

damned are ever boyling, never consumed; ever dying, never dead; ever complaining, never pitied; where the Glutton, that once would not give a crust of bread, now begs for one drop of water; and yet alas, if whole rivers of water should fall into his mouth, how should they quench those rivers of Brimstone that feed this flame? where there is no intermission of complaints, no breathing from paine, & after millions of yeeres, no possibility of comfort. And if the rod wherewith thou chastisest thy children, O Lord, even in this life, be so smart and galling, that they have been brought down to the brim of despaire, and in the bitternesse of their soul have intreated death to release them: What shall I think of their plagues, in whose righteous confusion thou consultest, and saiest; Aha, I will avenge me of mine enemies? *Even that thou shalt not be thus miserable, O my soule, is some kind of happinesse: but that thou shalt be as happy, as the reprobate are miserable, how worthy is it of more estimation, then thy self is capable of?*

Chap. XXV.

3 Of comparisons and similitudes whereby it may be most fitly set forth.

After this opposition, the mind shall make comparison of the matter meditated, with what may neerest resemble it; and shall illustrate it with fittest similitudes, which give no small light to the understanding, nor lesse force to the affection.

Wonder then, O my soule, as much as thou canst, at this glory; and in comparison thereof, contemne this earth, which now thou treadest upon; whose joyes if they were perfect, are but short; and if they were long, are imperfect. One day when thou art above, looking down from the height of thy glory, and seeing the sons of men creeping like so many Ants on this Molehill of earth, thou shalt think, Alas, how basely I once lived! Was yonder silly dungeon the place I so loved, and was so loth to leave! Think so now before hand, and since of heaven thou canst not, yet account of the earth as it is worthy. How heartlesse and irkesome are ye, O yee best earthly pleasures, if ye be matched with the least of those above? How vile are you, O yee sumptuous buildings of Kings, even if all the entrails of the earth had agreed to enrich you, in comparison of this frame not made with hands? It is not so high above the earth in distance of place, as in worth and Majesty. We may see the face of heaven from the heart of the earth; but frō the neerest part of the earth who can see the least glory of heaven? The three Disciples on mount Tabor, *saw but a glimpse of this glory shining upon the face of their Saviour; & yet being ravished with the sight, cryed out, Master, it is good being here, and, thinking of building of three Tabernacles (for* Christ, Moses, Elias) *could have been content themselves to have lien without shelter, so they might always have enjoyed that sight. Alas, how could earthly Tabernacles have fitted those heavenly bodies? They knew what they saw; what they said they knew not. Lo, these three Disciples were not transfigured; yet how deeply they were affected even with the glory of others! How happy shall we be, when our selves shall be changed into glorious? & shall have Tabernacles not of our own making, but prepared for us by God? & yet not tabernacles, but eternall Mansions?* Moses *saw God but a while, and shined: how shall we shine that shall behold his face for ever? What greater honour is there then in Soveraignty? What greater pleasure then in feasting? This life is both a Kingdome and a feast. A kingdome:* He that overcomes, shall rule the Nations, and shall sit with me in my Throne: *O blessed promotion! Oh large dominion and royall seat! to which* Salomons *Throne of Ivory was not worthy to become a foot-stoole. A feast:* Blessed are they that are called to the Marriage-supper of the Lamb. *Feasts have more then necessity of provision, more then ordinary dyet; but mariage feasts yet more then common abundance; but the Mariage-feast of the sonne of God to his blessed Spouse the Church, must so farre exceed in all heavenly munificence and variety, as the persons are of the greater state and Majesty. There is new wine, pure Manna, and all manner of spirituall dainties; and with the continuall cheere, a sweet and answerable welcome; while the Bridegroom lovingly cheereth us up,* Eat, O friends, drink, and make you merry, O welbeloved: *yea, there shalt thou be my soule, not a guest, but (how unworthy soever) the Bride her selfe, whom he hath everlastingly espoused to himself in truth and righteousnesse. The contract is passed here below, the mariage is consummate above, and solemnized with a perpetuall feast: so that now thou maiest safely say, My well-beloved is mine, and I*

am

A am his: Wherefore hearken, O my ſoule, and conſider and incline thine eare, forget alſo thine owne people, and thy fathers houſe, (thy ſuppoſed home of this world) ſo ſhall the King have pleaſure in thy beauty; for he is the Lord, and worſhip thou him.

Chap. XXVI.

THe very *Names* and *Titles* of the matter conſidered, yeeld no ſmall ſtore to our Meditation: which being commonly ſo impoſed, that they ſecretly comprehend the nature of the thing which they repreſent, are not unworthy of our diſcourſe. 9. The Titles and Names of the thing conſidered.

What need I ſeeke thoſe reſemblances, when the very name of life implieth ſweetneſſe to men on earth, even to them which confeſſe to live with ſome diſcontentment? Surely the
B *light is a pleaſant thing, and it is good to the eyes to ſee the Sun: yet when* Temporall *is added to* Life, *I know not how this addition detracteth ſomething, and doth greatly abate the pleaſure of* Life; *for thoſe which joy to think of* Life *grieve to thinke it but* Temporall: *ſo vexing is the end of that whoſe continuance was delightfull. But now when there is an addition (above Time) of Eternity, it maketh life ſo much more ſweet as it is moſt laſting; and laſting infinitely, what can it give leſſe than an infinite contentment? Oh dying and falſe life, which we enjoy here, and ſcarce a ſhadow and counterfeit of that other! What is more eſteemed than glory? which is ſo precious to men of ſpirit, that it makes them prodigall of their bloud, proud of their wounds, careleſſe of themſelves: and yet (alas) how pent, and how fading is this glory, effected with ſuch dangers and death? hardly after all Trophees and*
C *monuments, either knowne to the next Sea, or ſurviving him that dieth for it: It is true glory to triumph in heaven, where is neither envy nor forgetfulneſſe.*

What is more deare to us than our Countrey? which the worthy and faithfull Patriots of all times have reſpected above their parents, their children, their lives; counting it only happy to live in it, and to dye for it. The baniſht man pines for the want of it: the traveller digeſteth all the tedioufneſſe of his way, all the ſorrowes of an ill journey, in the only hope of home; forgetting all his forraine miſeries, when he feeleth his owne ſmoke. Where is our Countrey but above? Thence thou cameſt, O my ſoule; thither thou art going, in a ſhort, but weary pil-
D *grimage. O miſerable men, if we account our ſelves at home in our pilgrimage; if in our journey, we long not for home! Doeſt thou ſee men ſo in love with their native ſoyle, that even when it is all deformed with the deſolations of warre, and turned into rude heaps, or while it is even now flaming with the fire of civill broiles, they covet yet ſtill to live in it, preferring it to all other places of more peace and pleaſure? and ſhalt thou, ſeeing nothing but peace and bleſſedneſſe at home, nothing but trouble abroad, content thy ſelfe with a faint wiſh of thy diſſolution? If heaven were thy Iayle, thou couldeſt but thinke of it uncomfortably. Oh what affection can be worthy of ſuch an home!*

Chap. XXVII.

LAſtly, if wee can recall any pregnant *Teſtimonies of Scripture* concerning our Theme, thoſe ſhall fitly conclude this part of our Meditation. Of Scripture; for that in theſe matters of God, none but divine authority can command aſſent, and ſettle the conſcience. Witneſſes of holy men may ſerve for colours, but the ground muſt be only from God. 10. Conſid. of fit teſtimonies of Scripture, concerning our Theme.

There it is (ſaith the Spirit of God, which cannot deceive thee) that all teares ſhall be wiped
E *from our eyes; there ſhall be no more death, nor ſorrow, nor crying, neither ſhall there be any more paine: yea, there ſhall not only be an end of ſorrowes, but an abundant recompence for the ſorrowes of our life; as he that was rapt up into the third Heaven, and there ſaw what cannot be ſpoken, ſpeaketh yet thus of what he ſaw: I count, that the afflictions of this preſent time are not worthy of the glory which ſhall be ſhewed to us: It was ſhewed unto him what ſhould hereafter be ſhewed unto us, and he ſaw, that if all the world full of miſeries were laid in one ballance, & the leaſt glory of heaven in another, thoſe would be incomparably light, yea (as that divine Father) that one dayes felicity above, were worth a thouſand yeeres torment below; what then can bee matched with the eternity of ſuch joyes? Oh how*

great therefore is this thy goodneſſe, O Lord, which thou haſt laid up for them that fear thee, and done to them that truſt in thee, before the ſons of men!

Chap. XXVIII.

Of our ſecond part of Meditation: which is in the affections.

THe moſt difficult and knotty part of Meditation thus finiſhed, there remaineth that which is both more lively, and more eaſie unto a good heart to be wrought altogether by the affections: which if our diſcourſes reach not unto, they prove vaine and to no purpoſe. That which followeth therefore, is the very ſoule of Meditation, whereto all that is paſt ſerveth but as an inſtrument. A man is a man by his underſtanding part: but he is a Chriſtian by his will and affections. Seeing therefore, that all our former labour of the brain is only to affect the heart, after that the mind hath thus traverſed the point propoſed through all the heads of reaſon, it ſhall endevour to find in the firſt place ſome feeling touch, and ſweet reliſh in that which it hath thus chewed; which fruit through the bleſſing of God, will voluntarily follow upon a ſerious Meditation. *David* ſaith, *Oh taſte, and ſee how ſweet the Lord is.* In Meditation we doe both ſee, and taſte; but we ſee before we taſte: ſight, is of the underſtanding: taſte, of the affection; neither can we ſee, but we muſt taſte; we cannot know aright, but we muſt needs be affected. Let the heart therefore firſt conceive and feele in it ſelf the *ſweetneſſe* or *bitterneſſe* of the matter meditated: which is never done, without ſome paſſion; nor expreſſed, without ſome hearty exclamation.

Wherein is required a Taſte and reliſh of what we have thought upon.

Oh bleſſed eſtate of the Saints! O glory not to be expreſſed, even by thoſe which are glorified! O incomprehenſible ſalvation! What ſavour hath this earth to thee? Who can regard the world, that beleeveth thee? Who can think of thee, and not be raviſhed with wonder and deſire? Who can hope for thee, and not rejoyce? Who can know thee, and not be ſwallowed up with admiration at the mercy of him that beſtoweth thee? O bleſſednes worthy of Chriſts blood to purchaſe thee! Worthy of the continuall ſongs of Saints and Angels to celebrate thee! How ſhould I magnifie thee! How ſhould I long for thee! How ſhould I hate all this world for thee!

Chap. XXIX.

Secondly, a Complaint, bewailing our wants and untowardneſſe.

AFter this *Taſte* ſhall follow a *Complaint*, wherein the heart bewaileth to it ſelf his own poverty, dulneſſe, and imperfection; chiding and abaſing it ſelfe in reſpect of his wants and indiſpoſition: wherein *Humiliation* truly goeth before glory. For the more we are caſt downe in our conceit, the higher ſhall God lift us up at the end of this exerciſe, in ſpirituall rejoycing.

But alas, where is my love? Where is my longing? Where art thou, O my ſoul? What heavineſſe hath overtaken thee? How hath the world bewitched and poſſeſſed thee, that thou art become ſo careleſſe of thine home, ſo ſenſeleſſe of ſpirituall delights, ſo fond upon theſe vanities? Doſt thou doubt whether there be an heaven? or whether thou have a God, and a Saviour there? O far be from thee this Atheiſme: far be from thee the leaſt thought of this deſperate impiety. Woe were thee, if thou beleeveſt not: But, O thou of little Faith, doſt thou beleeve there is happineſſe, and happineſſe for thee, and deſireſt it not, and delighteſt not in it? Alas, how weak and unbeleeving is thy beleefe! How cold and faint are thy deſires? Tell me, what ſuch goodly entertainment haſt thou met with all here on earth, that was worthy to withdraw thee from theſe heavenly joyes? What pleaſure in it ever gave thee contentment? or what cauſe of diſlike findeſt thou above? Oh no, my ſoule, it is onely thy miſerable drouſineſſe, onely thy ſecurity: The world, the world hath beſotted thee, hath undone thee with careleſneſſe. Alas, if thy delight be ſo cold, what difference is there in thee from an ignorant Heathen, that doubts of another life: yea, from an Epicure that denies it? Art thou a Chriſtian, or art thou none? If thou be what thou profeſſeſt, away with this dull and ſenſeleſſe worldlineſſe; away with this earthly uncheerfulneſſe; ſhake off at laſt this profane and godleſſe ſecurity, that hath thus long weighed thee down from mounting up to thy joyes. Looke up to thy God, and to thy Crowne, and ſay with confidence, O Lord, I have waited for thy ſalvation.

Chap.

Chap. XXX.

After this *Complaint*, must succeed an hearty and passionate *Wish* of the soule which ariseth cleerely from the two former degrees: For, that which a man hath found sweet, and comfortable, and complaines that he still wanteth, he cannot but wish to enjoy.

Thirdly, an hearty Wish of the soule, for what it complaineth to want.

O Lord, that I could wait and long for thy salvation! Oh that I could mind the things above: that as I am a stranger indeed, so I could be also in affection! Oh that mine eyes, like the eyes of thy first Martyr, could by the light of Faith see but a glimpse of heaven! Oh that my heart could be rapt up thither in desire! How should I trample upon these poore vanities of the earth! How willingly should I endure all sorrowes, all torments! How scornefully should I passe by all pleasures! How should I be in travaile of my dissolution! Oh when shall that blessed day come, when all this wretched worldlinesse removed, I shall solace my self in my God? Behold, as the Heart brayeth for the rivers of waters, so panteth my soule after thee, O God: My soule thirsteth for God, even for the living God; Oh when shall I come and appeare before the presence of God?

Chap. XXXI.

After this *Wishing*, shall follow humble *Confession*, by just order of nature: for, having bemoaned our want, and wished supply, not finding this hope in our selves, we must needs acknowledge it to him, of whom onely we may both seeke and find; where it is to be duly observed, how the mind is by turnes depressed, and lifted up: being lifted up with our estate of joy, it is cast downe with *Complaint*: lift up with *Wishes*, it is cast downe with *Confession*; which order doth best hold it in ure, and just temper; and maketh it more feeling of the comfort which followeth in the conclusion. This *Confession* must derogate all from our selves, and ascribe all to God.

4. An humble Confession of our disabilitie to effect what we wish.

Thus I desire, O Lord, to be aright affected towards thee and thy glory; I desire to come to thee: but, alas, how weakely? how heartlesly? Thou knowest that I can neither come to thee, nor desire to come, but from thee. It is Nature that holds me from thee; this treacherom Nature favours it self, loveth the world, hateth to thinke of a dissolution, and chuseth rather to dwell in this dungeon with continuall sorrow and complaint, then to endure a parting, although to liberty and joy. Alas, Lord, it is my misery that I love my paine. How long shall these vanities thus besot me? It is thou only that canst turne away mine eyes from regarding these follies, and my heart from affecting them: thou only, who as thou shalt one day receive my soul into heaven, so now before-hand canst fix my soule upon heaven and thee.

Chap. XXXII.

After *Confession*, naturally followes *Petition*; earnestly requesting that at his hands, which we acknowledge our selves unable, and none but God able to performe.

5. An earnest Petition for that which we confesse to want.

O carry it up therefore, thou that hast created and redeemed it, carry it up to thy glory: Oh let me not alwayes be thus dull and brutish; let not these scales of earthly affection alwayes dim and blind mine eyes: Oh thou that layedst clay upon the blindmans eyes, take away this clay from mine eyes, wherewith (alas) they are so daubed up, that they cannot see Heaven. Illuminate them from above, and in thy light let me see light. Oh thou that hast prepared a place for my soule, prepare my soule for that place; prepare it with holinesse, prepare it with desire: and even while it sojourneth on earth, let it dwell in heaven with thee, beholding ever the beauty of thy face, the glory of thy Saints, and of it selfe.

Chap. XXXIII.

6. A vehement Enforcement of our petition.

After *Petition* shall follow the *Enforcement* of our request, from argument and importunate obsecration; wherein we must take heed of complementing in termes with God, as knowing that he will not be mocked by any fashionable forme of suit, but requireth holy and feeling intreatie.

How graciously hast thou proclaimed to the world, that who ever wants wisdome, shall aske it of thee, which neither denyest nor upbraidest! O Lord, I want heavenly wisedome, to conceive aright of heaven; I want it, and aske it of thee; give me to aske it instantly, and give me according to thy promise abundantly. Thou seest it is no strange favour that I beg of thee: no other then that which thou hast richly bestowed upon all thy valiant Martyrs, Confessors, Servants, from the beginning: who never could have so cheerefully embraced death and torment, if through the middest of their flames and paine they had not seen their Crown of glory. The poore Theefe on the Crosse had no sooner craved thy remembrance when thou camest to thy Kingdome, then thou promisedst to take him with thee into heaven. Presence was better to him then remembrance. Behold, now thou art in thy Kingdome, I am on earth; remember thine unworthy servant, and let my soule in conceit, in affection, in conversation, be this day and for ever with thee in Paradise. I see, man walketh in a vaine shadow, and disquieteth himself in vaine: they are pittifull pleasures he enjoyeth, while he forgetteth thee; I am as vaine, make me more wise: O let me see heaven, and I know, I shall never envy, nor follow them. My times are in thine hand: I am no better then my fathers, a stranger on earth. As I speak of them, so the next, yea this generation shall speak of me as one that was. My life is a bubble, a smoak, a shadow, a thought: I know, it is no abiding in this thorow-fare: Oh suffer me not so mad, as while I passe on the way, I should forget the end. It is that other life that I must trust to; with thee it is that I shall continue: Oh let me not be so foolish, as to settle my selfe on what I must leave, and to neglect eternitie. I have seene enough of this earth, and yet I love it too much. O let me see heaven another while, and love it so much more then the earth, by how much the things there are more worthy to be loved. Oh God, looke downe on thy wretched Pilgrim, and teach me to looke up to thee, and to see thy goodnesse in the Land of the living. Thou that boughtest heaven for me, guide me thither; and for the price that it cost thee, for thy mercies sake, in spight of all tentations, enlighten thou my soule, direct it, crowne it.

Chap. XXXIV.

7. A cheerefull Confidence of obtaining what we have requested and enforced.

After this *Enforcement*, doth follow *Confidence*; wherein the soule, after many doubtfull and unquiet bickerings, gathereth up her forces, and cheerefully rowzeth up it selfe; and like one of *Davids* Worthies, breaketh thorow a whole Armie of doubts, and fetcheth comfort from the Well of life, which, though in some latter, yet in all is a sure reward from God of sincere Meditation.

Yea, be thou bold, O my soule, and doe not meerly crave, but challenge this favour of God, as that which he oweth thee; he oweth it thee, because he hath promised it, and by his mercy hath made his gift, his debt: Faithfull is he that hath promised, which will also doe it. *Hath he not given thee not only his hand in the sweet hopes of the Gospel, but his seale also in the* Sacraments? *Yea, besides promise, hand, seale, hath he not given thee a sure earnest of thy salvation, in some weake, but true graces? Yet more, hath he not given thee, besides* Earnest, *possession? while he that is the* Truth *and* Life, *saith,* He that beleeveth hath everlasting life, *and hath passed from death to life. Canst thou not then be content to cast thy selfe upon this blessed issue; If God be mercifull, I am glorious; I have thee already, Oh my life? God is faithfull, and I doe beleeve: who shall separate me from the love of Christ? from my glory with Christ? who shall pull me out of my heaven? Goe to then, and returne to thy rest, O my soule; make use of that heaven wherein thou art, and be happy.*

Thus we have found, that our Meditation, like the wind, gathereth strength in proceeding; and as naturall bodies, the neerer they come to their places, move with more celeritie; so doth the soule in this course of Meditation, to the unspeakeable benefit of it selfe.

Chap.

Chap. XXXV.

The Conclusion of our Meditation, in what order it must be.

THe *Conclusion* remaineth: wherein we must advise (like as Physitians doe in their sweats and exercise) that we cease not over-suddenly, but leave off by little and little. The mind may not be suffered to fall head-long from this height, but must also descend by degrees.

First with Thanksgiving.

The first whereof, after our *Confidence*, shall be an hearty *Gratulation*, and thanksgiving. For, as man naturally cannot be miserable, but he must complaine, and crave remedy; so the good heart cannot find it selfe happy, and not be thankfull: and this thankfulnesse which it feeleth and expresseth, maketh it yet more good, and effecteth it more.

What shall I then doe to thee for this mercy, O thou Saviour of men? What should I render to my Lord, for all his benefits? Alas! what can I give thee, which is not thine own before? Oh that I could give thee but all thine! Thou giveſt me to drinke of this cup of salvation: I will therefore take the cup of salvation, and call upon the name of the Lord: Praise thou the Lord, O my soule; and all that is within me, praise his holy name. And since here thou beginnest thine heaven, begin here also that joyfull song of thanksgiving, which there thou shalt sing more sweetly, and never end.

Chap. XXXVI.

Secondly, with Recommendation of our soules and wayes to God.

AFter this *Thanksgiving*, shall follow a faithfull recommendation of our selves to God; wherein the soule doth cheerefully give up it selfe, and repose it selfe wholly upon her Maker and Redeemer; committing her selfe to him in all her wayes, submitting her selfe to him in all his wayes, desiring in all things to glorifie him, and to walke worthy of her high and glorious calling.

Both which latter shall be done (as I have ever found) with much life and comfort, if for the full conclusion, we shall lift up our heart and voyce to God, in singing some *Versicle* of *Davids* divine Psalmes, answerable to our disposition, and matter; whereby the heart closes up it selfe with much sweetnesse and contentment.

This course of Meditation thus heartily observed, let him that practiseth it, tell me whether he find not that his soule, which at the beginning of this exercise did but creepe and grovell upon earth, doe not now in the conclusion soare aloft in Heaven; and being before aloofe off, doe not now find it selfe neere to God, yea with him and in him.

Chap. XXXVII.

An Epilogue.

THus have I endevoured (Right Worshipfull Sir) according to my slender faculty, to prescribe a method of Meditation: not upon so strict tearmes of necessity, that whosoever goeth not my way, erreth. Divers paths lead oft-times to the same end, and every man aboundeth in his owne sense. If experience and custome hath made another forme familiar to any man, I forbid it not: as that learned Father said of his Translation, *Let him use his owne, not contemne mine.* If any man be to chuse, and begin, let him practice mine, till he meet with a better Master: If another course may be better, I am sure this is good. Neither is it to be suffered, that like as fantasticall men, while they doubt what fashioned sute they should weare, put on nothing; so, that we Christians should neglect the matter of this worthy businesse, while we nicely stand upon the forme thereof. Wherein give me leave to complaine with just sorrow and shame, that if there be any Christian duty, whose omission is notoriously shamefull and prejudiciall to the soules of Professors, it is this of Meditation. This is the very end God hath given us our soules for: we mis-spend them, if we use them not thus. How lamentable is it, that we so employ them, as if our facul ty of discourse served for nothing but our earthly provision? as if our reasonable and Christian minds were appointed for the slaves and drudges of this body, onely to be the Caters and Cookes of our Appetite?

Reproving the neglect of Meditation.

The world filleth us, yea cloyeth us: we find our ſelves worke enough to thinke; *What have I yet? How may I get more? What muſt I lay out? What ſhall I leave for poſterity? How may I prevent the wrong of mine Adverſary? How may I returne it? What anſwers ſhall I make to ſuch allegations? What entertainment ſhall I give to ſuch friends? What courſes ſhall I take in ſuch ſuits? In what paſtime ſhall I ſpend this day? In what the next? What advantage ſhall I reape by this practice, what loſſe? What was ſaid, anſwered, replied, done, followed?* A

Goodly thoughts, and fit for ſpirituall minds! Say there were no other world; how could we ſpend our cares otherwiſe? Unto this onely neglect, let me aſcribe the commonneſſe of that *Laodicean* temper of men; or (if that be worſe) of the dead coldneſſe which hath ſtricken the hearts of many, having left them nothing but the bodies of men, and viſors of Chriſtians; to this only, *They have not meditated.* It is not more impoſſible to live without an heart, then to be devoute without Meditation. B

Exhorting to the uſe of Meditation.

Would God therefore my words could be in this (as the Wiſe-man ſaith the words of the wiſe are) like unto *Goads* in the ſides of every Reader, to quicken him up out of this dull and lazy ſecurity, to a cheerefull practice of this *Divine Meditation*. Let him curſe me upon his death-bed, if looking backe from thence to the beſtowing of his former times, he acknowledge not theſe houres placed the moſt happily in his whole life; if he then wiſh not he had worn out more dayes in ſo profitable and heavenly a worke.

A MEDITATION
OF DEATH ACCORDING to the former Rules.

AND now, my ſoule, that thou haſt thought of the end, what can fit thee better then to thinke of the way? And though the forepart of the way to Heaven be a good life, the latter and more immediate is death: Shall I call it the way, or the gate of life? Sure I am, that by it onely we paſſe into that bleſſedneſſe, whereof we have ſo thought; that we have found it cannot be thought of enough. The Entrance.

What then is this death, but the taking downe of theſe ſtickes, whereof this earthly Tent is compoſed? The ſeparation of two great and old friends till they meet againe? The Gaole-delivery of a long priſoner? Our journey into that other world, for which we, and this thorowfare were made? Our payment of our firſt debt to Nature, the ſleepe of the body, and the awaking of the ſoule? The Deſcription.

But leſt thou ſhouldeſt ſeeme to flatter him, whoſe name and face hath ever ſeemed terrible to others, remember that there are more deaths then one: if the firſt death be not ſo fearefull as he is made, (his horrour lying more in the conceit of the beholder, then in his owne aſpect) ſurely, the ſecond is not made ſo fearefull as he is. No living eye can behold the terrours thereof: it is as impoſſible, to ſee them, as to feele them, and live. Nothing but a name is common to both: The firſt hath men, caſualties, diſeaſes, for his executioners: the ſecond Devils. The power of the firſt is in the grave: the ſecond in hell. The worſt of the firſt, is ſenſleſneſſe; the eaſieſt of the ſecond, is, a perpetuall ſenſe of all the paine that can make a man exquiſitely miſerable. The diviſion.

Thou ſhalt have no buſineſſe, O my ſoule, with the ſecond death: Thy firſt Reſurrection hath ſecured thee: Thanke him that hath redeemed thee, for thy ſafety. And how can I thanke thee enough, O my Saviour, which haſt ſo mercifully bought off my torment, with thy owne; and haſt drunke off that bitter potion of thy Fathers wrath, whereof the very taſte had beene our death? Yea, ſuch is thy mercy, O thou Redeemer of men, that thou haſt not onely ſubdued the ſecond death, but reconciled the firſt; ſo as thy children taſte not at all of the ſecond, and find the firſt ſo ſweetned to them by thee, that they complaine of bitterneſſe. It was not thou, O God, that madeſt death; our hands are they that were guilty of this evill. Thou ſaweſt all thy worke that it was good; we brought forth ſin, and ſin brought forth death. To the diſcharge of thy Juſtice and Mercy, we acknowledge this miſerable conception; and needs muſt that child be ugly, that hath ſuch parents. Certainly, if Being and Good be (as they are) of an equall extent, then the diſſolution of our Being muſt needs in it ſelfe be evill. How full of darkneſſe and horrour then is the privation of this vitall light? eſpecially ſince thy wiſdome intended it to the revenge of ſinne, which is no leſſe then the violation of an infinite Juſtice? it was thy juſt pleaſure to plague The Cauſes.

plague us with this brood of our own begetting: Behold, that death which was not till then in the world, is now in every thing: one great Conquerour finds it in a Slate, another finds it in a Fly; one finds it in the kernel of a Grape, another in the pricke of a thorne; one in the taſte of an herb, another in the ſmell of a flower; one in a bit of meat, another in a mouthfull of aire; one in the very ſight of a danger, another in the conceit of what might have beene: Nothing in all our life is too little to hide death under it: There need no cords, nor knives, nor ſwords, nor Peeces: we have made our ſelves as many wayes to death, as there are helps of living. A

But if we were the authors of our death, it was thou that didſt alter it: our diſobedience made it, and thy mercy made it not to be evill. It had been all one to thee, to have taken away the very Being of death from thine owne: but thou thoughteſt it beſt to take away the ſting of it onely, as good Phyſitians, when they would apply their Leeches, ſcowre them with Salt and Nettles, and when their corrupt blood is voyded, imploy them to the health of the patient. It is more glory to thee, that thou haſt removed enmity from this *Eſau*, that now he meets us with kiſſes in ſtead of frownes: and if we receive a blow from this rough hand, yet that very ſtripe is healing. Oh how much more powerfull is thy death, then our ſinne! O my Saviour, how haſt thou perfumed and ſoftned this bed of my grave by dying? How can it grieve me to tread in thy ſteps to glory? B

The Effects. Our ſinne made death our laſt enemy; thy goodneſſe hath made it the firſt friend that we meet with, in our paſſage to another world: For as ſhe that receives us from the knees of our mother, in our firſt entrance to the light, waſheth, cleanſeth, dreſſeth us, and preſents us to the breſt of our nurſe, or the armes of our mother, challenges ſome intereſt in us when we come to our growth; ſo death, which in our paſſage to that other life, is the firſt that receives and preſents our naked ſoules to the hands of thoſe Angels, which carry it up to her glory, cannot but thinke this office friendly and meritorious. What if this guide lead my careaſs through corruption and rottenneſſe, when my ſoule in the very inſtant of her ſeparation knowes it ſelfe happy? What if my friends mourne about my bed and coffin, when my ſoule ſees the ſmiling face and loving embracements of him that was dead, and is alive? What care I, who ſhuts theſe earthen eyes, when death opens the eye of my ſoule, to ſee as I am ſeene? What if my name be forgotten of men, when I live above with the God of Spirits? C

The Subject. If death would be ſtill an enemy, it is the worſt part of me that he hath any thing to doe withall: the beſt is above his reach, and gaines more then the other can leeſe. The worſt peece of the horrour of death is the grave: and ſet aſide infidelity, what ſo great miſery is this? That part which is corrupted, feeles it not: that which is free from corruption, feeles an abundant recompence, and foreſees a joyfull reparation. What is here but a juſt reſtitution? We carry heaven and earth wrapt up in our boſomes: each part returnes homeward: And if the exceeding glory of heaven cannot countervaile the doleſomeneſſe of the grave, what doe I beleeving? But if the beauty of that celeſtiall Sanctuary doe more then equalize the horrour of the bottomeleſſe pit, how can I ſhrinke at earth like my ſelfe, when I know my glory? And if examples can move thee any whit, looke behind thee, O my ſoule, and ſee which of the Worthies of that ancient latter world, which of the Patriarchs, Kings, Prophets, Apoſtles, have not trod in theſe red ſteps. Where are thoſe millions of generations, which have hitherto peopled the earth? How many paſſing-bels haſt thou heard for thy known friends? How many ſick beds haſt thou viſited? How many eyes haſt thou ſeene cloſed? How many vaine men haſt thou ſeene that have gone into the field to ſeeke death, in hope to find an honour as fooliſh as themſelves? How many poore creatures haſt thou mulcted with death for thine owne pleaſure? And canſt thou hope that that God will make a by-way and a poſtern for thee alone, that thou maiſt paſſe to the next world, not by the gates of death, not by the bottome of the grave? D E

The Adjunct. What then doſt thou feare, O my ſoule? There are but two ſtages of death, the bed and the grave: This latter, if it have ſenſleſneſſe, yet it hath reſt: The former, if it have paine, yet it hath ſpeedineſſe; and when it lights upon a faithfull heart, meets with

A with many and ſtrong antidotes of comfort. The evill that is ever in motion, is not fearefull: That which both time and eternity finds ſtanding where it was, is worthy of terrour. Well may thoſe tremble at death, which find more diſtreſſe within, then without, whoſe conſciences are more ſicke, and neerer to death, then their bodies. It was thy Fathers wrath that did ſo terrifie thy ſoule, O my Saviour, that it put thy body into a bloudy ſweat. The mention and thought of thy death ended in a Pſalme, but this began in an agony. Then didſt thou ſweat out my feares. The power of that agony doth more comfort all thine, then the Angels could comfort thee. That very voice deſerved an eternall ſeparation of horrour from death, where thou ſaidſt, *My God, my God, why haſt thou forſaken me?* Thou hadſt not complained of being left, if thou wouldeſt have any of thine left deſtitute of comfort in their parting. I know
B not whom I can feare, while I know whom I have beleeved; how can I be diſcouraraged with the ſight of my loſſe, when I ſee ſo cleere an advantage?

What diſcomfort is this, to leave a fraile body, to be joyned unto a glorious head? To forſake vaine pleaſures, falſe honours, bootleſſe hopes, unſatisfying wealth, ſtormy contentments, ſinfull men, perillous tentations, a ſea of troubles, a gally of ſervitude, and evill world, and a conſuming life; for Freedome, Reſt, Happineſſe, Eternitie? And if thou wert ſentenced, O my ſoule, to live a thouſand yeares in this body, with theſe infirmities, how wouldeſt thou be wearie, not of being onely, but of complaining? Whiles, ere the firſt hundred, I ſhould be a child; ere the ſecond, a beaſt; a ſtone, ere the third; and therefore ſhould be ſo farre from finding pleaſure in my continuance, that I ſhould not have ſenſe enough left, to feele my ſelfe miſerable.
C And when I am once gone, what difference is there betwixt the aged ſt of the firſt Patriarchs, and me, and the child that did but live to be borne, ſave onely in what was; and that which was, is not? And if this body had no weakneſſe, to make my life tedious, yet what a torment is it, that while I live, I muſt ſinne? Alas my ſoule, every one of thy knowne ſins is not a diſeaſe, but a death. What an enemie art thou to thy ſelfe, if thou canſt not be content, that one bodily death ſhould excuſe thee from many ſpirituall; to caſt off thy body, that thou mayeſt be ſtripped of the rags, yea the fetters of thy ſinne, and cloathed with the Robes of glory? Yet theſe termes are too hard: Thou ſhalt not be caſt off, O my body; rather thou ſhalt be put to making: this change is no leſſe happy for thee, then for thy partner. This very skin of thine, which is now tawnie, and wrinkled, ſhall once ſhine; this earth ſhall be heaven, this
D duſt ſhall be glorious: Theſe eyes, that are now wearie of being witneſſes of thy ſins and miſeries, ſhall then never be weary of ſeeing the beauty of thy Saviour, and thine owne in his: Theſe eares, that have beene now tormented with the impious tongues of men, ſhall firſt heare the voice of the Sonne of God, and then the voices of Saints and Angels in their ſongs of *Alleluiah:* And this tongue, that now complaines of miſeries, and feares, ſhall then beare a part in that divine harmony.

The contrary.

In the meane time, thou ſhalt but ſleep in this bed of earth: he that hath tried the worſt of death, hath called it no worſe; very Heathens have termed them couſins; and it is no unuſuall thing for couſins of blood, to carry both the ſame names & features. Haſt thou wont, O my body, when the day hath wearied thee, to lie down unwillingly to thy reſt? Behold in this ſleep there is more quietneſſe, more pleaſure of viſions,
E more certaintie of waking, more chearefulneſſe in riſing: why then art thou loth to thinke of laying off thy rags, and repoſing thy ſelfe? Why art thou like a child, unwilling to goe to bed? Haſt thou ever ſeene any bird, which when the cage hath been opened, would rather ſit ſtill and ſing within her grates, then flie forth unto her freedome in the woods? Haſt thou ever ſeene any priſoner, in love with his bolts and fetters? Did the Chiefe of the Apoſtles, when the Angell of God ſhined in his Jayle, and ſtrooke him on the ſide, and looſed his two chaines, and bad him, Ariſe quickly, and opened both the woodden, and Iron gate, ſay, What, ſo ſoone? yet, a little ſleep? What madneſſe had it beene, rather to ſlumber betwixt his two Keepers, then to follow the Angell of God into liberty? Haſt thou ever ſeene any Mariner that hath ſaluted the Sea with ſongs, and the Haven with teares? What ſhall I ſay to this diffidence, O my ſoule, that thou art unwilling to think of reſt after thy toile, of freedome after

The compariſons.

after thy durance, of the Haven after an unquiet and tempestuous passage? How many are there that seeke death, and cannot find it? meerely out of the irksomnesse of life. Hath it found thee, and offered thee better conditions, not of immunity from evils, but of possession of more good, then thou canst thinke, and wouldest thou now flie from happinesse, to be rid of it? A

The Names. What? Is it a name that troubles thee? what if men would call sleepe death, wouldst thou be afraid to close thine eyes? what hurt is it then, if he that sent the first sleepe upon man, whilest he made him an helper, send this last and soundest sleepe upon me, whiles he prepares my soule for a glorious spouse to himselfe? It is but a parting which we call death; as two friends, when they have led each other on the way, shake hands till they returne from their journey: If either could miscarry, there were cause of sorrow; now they are more sure of a meeting, then of a parture; what folly is it, not to be content to redeeme the unspeakable gaine of so deare a friend, with a little intermission of enjoying him? He will returne laden with the riches of heaven, and will fetch his old partner to the participation of this glorious wealth. Goe then, my Soule, to this sure and gainfull traffique, and leave my other halfe in an harbour as safe, though not so blessed; yet so shalt thou be separated, that my very dust shall be united to thee still, and to my Saviour in thee. B

The Testimonies. Wert thou unwilling at the command of thy Creator to joyne thy selfe at the first with this body of mine? why art thou then loath to part with that, which thou hast found, though intire, yet troublesome? Dost thou not heare *Salomon* say, *The day of death is better then the day of thy birth?* dost thou not beleeve him? or art thou in love with the worse, and displeased with the better? If any man could have found a life worthy to be preferred unto death, so great a King must needs have done it; now in his very Throne, he commends his Coffin. Yea, what wilt thou say to those Heathens that mourned at the birth, and feasted at the death of their children? They knew the miseries of living as well as thou, the happinesse of dying they could not know; and if they rejoyced out of a conceit of ceasing to be miserable; how shouldest thou cheere thy selfe, in an expectation, yea an assurance of being happy? He that is the Lord of Life, and tryed what it was to die, hath proclaimed them blessed that die in the Lord. Those are blessed, I know, that live in him, but they rest not from their labours; Toyle and sorrow is betweene them, and a perfect enjoying of that blessednesse, which they now possesse only in hope and inchoation; when death hath added rest, their happinesse is finished. C

The taste of our Meditation. O death, how sweet is that rest, wherewith thou refreshest the weary Pilgrims of this vale of mortality? How pleasant is thy face to those eyes, that have acquainted themselves with the sight of it, which to strangers is grim and gastly? How worthy art thou to be welcome, unto those that know whence thou art, and whither thou tendest? who that knowes thee, can feare thee? who that is not all nature, would rather hide himself amongst the baggage of this vile life, then follow thee to a Crown? what indifferent Judge that should see life painted over, with vaine semblances of pleasures, attended with troups of sorrowes on the one side, and on the other with uncertaintie of continuance, and certaintie of dissolution; and then should turne his eyes unto death, and see her black, but comely, attended on the one hand with a momentany paine, with eternity of glory on the other, would not say out of choice, that which the Prophet said out of passion, *It is better for me to die then to live?* D

The Complaint. But, O my Soule, what ailes thee to be thus suddenly backward, and fearefull? No heart hath more freely discoursed of death, in speculation; no tongue hath more extolled it in absence. And now, that it is come to thy beds side, and hath drawne thy curtaines, and takes thee by the hand, and offers thee service, thou shrinkest inward, and by the paleneſse of thy face, and wildnes of thine eye, bewraiest an amazement at the presence of such a guest. That face, which was so familiar to thy thoughts, is now unwelcome to thine eyes; I am ashamed of this wea irresolution. Whitherto have tended all thy serious meditations? what hath Christianity done to thee, if thy feares be still heathenish? is this thine imitation of so many worthy Saints of God, whom thou hast seene entertaine the violentest deaths with smiles and songs? Is this the E

fruit

A fruit of thy long and frequent inſtruction? Didſt thou think death would have been content with words? didſt thou hope it would ſuffice thee to talk, while all other ſuffer? Where is thy faith? Yea, where art thou thy ſelf, O my ſoule? Is heaven worthy of no more thanks, no more joy? Shall Hereticks, ſhall Pagans give death a better welcome than thou? Hath thy Maker, thy Redeemer ſent for thee, and art thou loth to goe? hath he ſent for thee, to put thee in poſſeſſion of that glorious Inheritance, which thy wardſhip hath cheerfully expected, and art thou loth to goe? Hath God with this Sergeant of his, ſent his Angels to fetch thee, and art thou loth to go? Rouſe up thy ſelfe for ſhame, O my ſoule: and if ever thou haſt truly beleeved, ſhake off this unchriſtian diffidence, and addreſſe thy ſelfe joyfully for thy glory.

The wiſh.

Yea, O my Lord, it is thou, that muſt raiſe up this faint and drooping heart of mine; thou only canſt rid me of this weak and cowardly diſtruſt; Thou that ſendeſt for my
B ſoule, canſt prepare it for thy ſelfe; thou only canſt make thy meſſenger welcome to me. O that I could but ſee thy face through death! O that I could ſee death, not as it was, but as thou haſt made it! Oh that I could heartily pledge thee, my Saviour, in this cup, that ſo I might drink new wine with thee, in thy Fathers Kingdome!

The Confeſſion.

But alas, O my God, nature is ſtrong and weak in me, at once: I cannot wiſh to welcome death, as it is worthy; when I look for moſt courage, I find ſtrongeſt temptations: I ſee and confeſſe, that when I am my ſelfe, thou haſt no ſuch coward as I: Let me alone, and I ſhall ſhame that name of thine, which I have profeſſed: every ſecure worldling ſhall laugh at my feebleneſſe. O God, were thy Martyrs thus haled to their ſtakes? might they not have been looſed from their racks, and chooſe to die in thoſe torments? Let it be no ſhame for thy ſervant to take up that complaint which thou mad'ſt of thy better Attendants; *The ſpirit is willing, but the fleſh is weak.*

The Petition and enforcement.

C O thou God of ſpirits, that haſt coupled theſe two together, unite them in a deſire of their diſſolution; weaken this fleſh to receive, and encourage this ſpirit either to deſire, or to contemne death; and now, as I grow neerer to my home, let me increaſe in the ſenſe of my joyes: I am thine, ſave me, O Lord; It was thou that didſt put ſuch courage into thine ancient, and late witneſſes, that they either invited, or challenged death; and held their perſecutors their beſt friends, for letting them looſe from theſe gieves of fleſh. I know, thine hand is not ſhortned; neither any of them hath received more proofes of thy former mercies; Oh let thy goodneſſe enable me to reach them in the comfortable ſteadineſſe of my paſſage: Doe but draw this Vaile a little, that I may ſee my glory, and I cannot but be enflamed with the deſire of it: It was not I, that either made this body for the earth, or this ſoule for my body, or this heaven for my ſoule, or this glory of heaven, or this entrance into glory: All is
D thine own work; Oh perfect what thou haſt begun, that thy praiſe and my happineſſe may be conſummate at once.

The aſſurance or Confidence.

Yea, O my ſoule, what need'ſt thou wiſh the God of mercies to be tender of his own honour? Art thou not a member of that body, whereof thy Saviour is the Head? canſt thou drowne, when thy Head is above? was it not for thee, that he triumpht over death? Is there any feare in a foyled adverſary? Oh my Redeemer, I have already overcome in thee: how can I miſcarry in my ſelfe? Oh my ſoule, thou haſt marched valiantly! Behold, the Damoſels of that heavenly Jeruſalem come forth with Timbrels and Harps to meet thee, and to applaud thy ſucceſſe: And now, there remains nothing for thee but a Crown of righteouſneſſe, which that righteous Judge ſhall give thee, at that day: *Oh death, where is thy ſting? Oh grave, where is thy victory?*

The Thankſgiving.

Returne now unto thy reſt, O my ſoule; for the Lord hath been beneficiall unto
E thee. O Lord God, the ſtrength of my ſalvation, thou haſt covered my head in the day of battell: O my God, and King, I will extoll thee, and will bleſſe thy Name for ever, and ever. I will bleſſe thee daily, and praiſe thy Name for ever, and ever. Great is the Lord, and moſt worthy to be praiſed, and his greatneſſe is incomprehenſible: I will meditate of the beauty of thy glorious Majeſty, and thy wonderfull works: *Hoſanna*, thou that dwelleſt in the higheſt Heavens. Amen.

FINIS.

HOLY OBSERVATIONS.

LIB. I.

By Jos: Hall.

¶ Imprinted at London, 1640.

HOLY OBSERVATION

TO THE RIGHT HONOVRABLE EDWARD Lord DENNY, BARON OF *WALTHAM*,

My moſt bountifull Patron,

Grace and Peace.

RIGHT HONOVRABLE,

THis advantage a Scholler hath above others, that he cannot be idle, and that hee can worke without inſtruments. For, the mind inured to contemplation, will ſet it ſelfe on worke, when other occaſions faile: and hath no more power not to ſtudy, than the eye which is open, hath, not to ſee ſomething; in which buſineſſe it carries about his owne Library, neither can complaine to want Bookes while it enjoyeth it ſelfe.

I could not then neglect the commodity of this plentifull leaſure in my ſo eaſie attendance here; but (though beſides my courſe, and without the helpe of others writings) muſt needs buſie my ſelfe in ſuch thoughts as I have ever given account of, to your Lordſhip: ſuch as I hope ſhall not bee unprofitable, nor unwelcome to their Patron, to their Readers. I ſend them forth from hence, under your Honourable name; to ſhew you that no abſence, no imployment can make me forget my due reſpect to your Lordſhip: to whom

(next under my gracious Maſter) I have deſervedly bequeathed my ſelfe and my endeavours. Your goodneſſe hath not wont to magnifie it ſelfe more in giving, than in receiving ſuch like holy preſents: the knowledge whereof hath intitled you to more labours of this nature (if I have numbred aright) than any of your Peeres. I miſdoubt not either your acceptation, or their uſe. That God, who hath above all his other favours given your Lordſhip, even in theſe careleſſe times, an heart truly religious, give you an happie increaſe of all his heavenly graces by my unworthy ſervice. To his gracious care I daily commend your Lordſhip with my Honourable Lady; wiſhing you both, all that little joy earth can affoord you, and fulneſſe of glory above.

Non-ſuch. *July* 3.

Your Lordſhips

Moſt humbly devoted for ever in all dutie and obſervance,

JOS: HALL.

HOLY OBSERVATIONS.

1.

AS there is nothing ſooner dry than a teare; ſo there is nothing ſooner out of ſeaſon than worldly ſorrow: which if it be freſh and ſtill bleeding, finds ſome to comfort and pity it; if ſtale and skinned over with time, is rather entertained with ſmiles, than commiſeration: But the ſorrow of repentance comes never out of time. All times are alike unto that Eternitie, whereto wee make our ſpirituall mones: That which is paſt, that which is future, are both preſent with him. It is neither weake nor uncomely, for an old man to weepe for the ſinnes of his youth. Thoſe teares can never be ſhed either too ſoone, or too late.

2.

Some men live to be their owne executors for their good name; which they ſee (not honeſtly) buried, before themſelves die. Some other of great place, and ill deſert, part with their good name and breath, at once. There is ſcarce a vicious man, whoſe name is not rotten before his carcaſſe. Contrarily, the good mans name is oft-times heire to his life; either borne after the death of the parent, for that envy would not ſuffer it to come forth before: or perhaps ſo well growne up in his life-time, that the hope thereof is the ſtaffe of his age, and joy of his death. A wicked mans name may be feared a while; ſoone after, it is either forgotten or curſed: The good man either ſleepeth with his body in peace, or waketh (as his ſoule) in glory.

3.

Oft-times thoſe which ſhew much valour while there is equall poſſibility of life, when they ſee a preſent neceſſity of death, are found moſt ſhamefully timorous. Their courage was before grounded upon hope: that, cut off, leaves them at once deſperate and cowardly: whereas men of feebler ſpirits meet more cheerefully with death; becauſe though their courage be leſſe, yet their expectation was more.

4.

I have ſeldome ſeene the ſon of an excellent and famous man, excellent: But that an ill bird hath an ill egge, is not rare; children poſſeſſing as the bodily diſeaſes, ſo the vices of their parents. Vertue is not propagated: Vice is; even in them which have it not reigning in themſelves. The graine is ſowne pure, but comes up with chaffe and huske. Haſt thou a good ſonne? He is Gods, not thine. Is he evill? Nothing but his ſinne is thine. Help by thy prayers and endevours to take away that which thou haſt given him, and to obtaine from God that which thou haſt, and canſt not give: Elſe thou maiſt name him a poſſeſſion; but thou ſhalt finde him a loſſe.

5.

Theſe things be comely and pleaſant to ſee, and worthy of honor from the beholder: A young Saint, an old Martyr, a religious Souldier, a conſcionable Stateſman, a great man courteous, a learned man humble, a ſilent woman, a child underſtanding

the eye of his Parent, a merry companion without vanity, a friend not changed with honour, a ſick man cheerefull, a ſoule departing with comfort and aſſurance. A

6.

I have oft obſerved in merry meetings ſolemnly made, that ſomewhat hath fallen out croſſe: either in the time, or immediatly upon it; to ſeaſon (as I think) our immoderation in deſiring or enjoying our friends: and againe, events ſuſpected, have proved ever beſt; God here in bleſſing our awfull ſubmiſſion with good ſucceſſe. In all theſe humane things, indifferency is ſafe. Let thy doubts be ever equall to thy deſires: ſo thy diſappointment ſhall not be grievous, becauſe thy expectation was not peremptory.

7.

You ſhall rarely find a man eminent in ſundry faculties of mind, or ſundry manuary trades. If his memory be excellent, his fantaſie is but dull: if his fancy bee buſie and quicke, his judgement is but ſhallow: If his judgement bee deepe, his utterance is harſh: which alſo holds no leſſe in the activities of the hand. And if it happen that one man bee qualified with skill of divers trades, and practiſe this variety, you ſhall ſeldome find ſuch one thriving in his eſtate: with ſpirituall gifts it is otherwiſe; which are ſo chained together, that who excels in one, hath ſome eminency in more, yea, in all. Looke upon faith: ſhee is attended with a Bevy of Graces: Hee that beleeves, cannot but have hope: if hope, patience. Hee that beleeves and hopes, muſt needs find joy in God: if joy, love of God; he that loves God, cannot but love his brother: his love to God, breeds piety and care to pleaſe, ſorrow for offending, feare to offend: his love to men, fidelity and Chriſtian beneficence. Vices are ſeldome ſingle; but vertues goe ever in troups: they goe ſo thick, that ſometimes ſome are hid in the crowd; which yet are, but appeare not. They may be ſhut out from ſight; they cannot be ſevered. B C

8.

The heaven ever moves, and yet is the place of our reſt. Earth ever reſts, and yet is the place of our trouble. Outward motion can be no enemy to inward reſt; as outward reſt may well ſtand with inward unquietneſſe.

9.

None live ſo ill, but they content themſelves in ſomewhat: Even the begger likes the ſmell of his diſh. It is a rare evill that hath not ſomething to ſweeten it, either in ſenſe, or in hope: otherwiſe men would grow deſperate, mutinous, envious of others, weary of themſelves. The better that thing is wherein wee place our comfort, the happier we live: and the more we love good things, the better they are to us. The worldlings comfort, though it be good to him becauſe hee loves it; yet becauſe it is not abſolutely and eternally good, it failes him: wherein the Chriſtian hath juſt advantage of him, while he hath all the ſame cauſes of joy refined and exalted; beſides, more and higher, which the other knowes not of: the worldling laughs more, but the Chriſtian is more delighted. Theſe two are eaſily ſevered. Thou ſeeſt a goodly picture, or an heape of thy gold: thou laugheſt not, yet thy delight is more than in a jeſt that ſhaketh thy ſpleene. As griefe, ſo joy is not leſſe when it is leaſt expreſſed. D

10.

I have ſeene the worſt natures, and moſt depraved minds, not affecting all ſinnes: but ſtill ſome they have condemned in others, and abhorred in themſelves. One exclaimes on covetouſnes, yet he can too well abide riotous good fellowſhip. Another inveighs againſt drunkenneſſe and exceſſe, not caring how cruell he be in uſury and oppreſſion. One cannot endure a rough and quarrellous diſpoſition, yet gives himſelf over to unclean and laſcivious courſes. Another hates all wrongs, ſave wrong to God. One is a civill Atheiſt, another a religious Uſurer, a third an honeſt Drunkard, a fourth an unchaſte Juſticer, a fift a chaſte Quarreller. I know not whether every Devill excell in all ſinnes: I am ſure ſome of them have denomination from ſome ſinnes more ſpeciall. Let no man applaud himſelfe for thoſe ſins he wanteth, but condemne himſelfe rather for that ſin he hath. Thou cenſureſt another mans ſin, he thine; God curſeth both. E

11.

Gold is the heavieſt of all metals: It is no wonder that the rich man is uſually carried downeward to his place. It is hard for the ſoule, clogged with many weights, to aſcend to Heaven: It muſt be a ſtrong and nimble ſoule, that can carrie up it ſelfe, and ſuch a load, yet *Adam* and *Noah* flew up thither with the double Monarchy of the world, the Patriarks with much wealth, many holy Kings with maſſie Crownes and Scepters. The burthen of covetous deſires is more heavy to an empty ſoule, than much treaſure to the full. Our affections give poize or lightneſſe to earthly things. Either abate of thy load, if thou find it too preſſing, whether by having leſſe, or loving leſſe: or adde to thy ſtrength and activity, that thou maieſt yet aſcend. It is more commendable, by how much more hard, to climb into heaven with a burden.

12.

A Chriſtian in all his wayes muſt have three guides: Truth, Charity, Wiſdome. Truth to goe before him; Charity and Wiſdome on either hand. If any of the three be abſent, he walkes amiſſe. I have ſeene ſome doe hurt by following a truth uncharitably. And others, while they would ſalve up an error with love, have failed in their wiſdome, and offended againſt juſtice. A charitable untruth, and an uncharitable truth, and an unwiſe menaging of truth or love, are all to be carefully avoided of him, that would goe with a right foot in the narrow way.

13.

God brought man forth at firſt, not into a wilderneſſe, but a Garden; yet then he expected the beſt ſervice of him. I never find that he delights in the miſery, but in the proſperity of his ſervants. Cheerefulneſſe pleaſes him better than a dejected and dull heavineſſe of heart. If we can be good with pleaſure, hee grudgeth not our joy: If not, it is beſt to ſtint our ſelves; not for that theſe comforts are not good, but becauſe our hearts are evill: faulting not their nature, but our uſe and corruption.

14.

The homelieſt ſervice that we doe in an honeſt calling, though it be but to plow, or dig, if done in obedience, and conſcience of Gods Commandement, is crowned with an ample reward; whereas the beſt workes for their kind (preaching, praying, offering Evangelicall ſacrifices) if without reſpect of Gods injunction and glory, are loaded with curſes. God loveth adverbs; and cares not how good, but how well.

15.

The golden infancy of ſome hath proceeded to a brazen youth, and ended in a leaden age. All humane maturities have their period: onely grace hath none. I durſt never lay too much hope on the forward beginnings of wit and memory, which have been applauded in children. I knew, they could but attaine their vigor; and that if ſooner, no whit the better: for the earlier is their perfection of wiſdome, the longer ſhall be their witleſſe age. Seaſonableneſſe is the beſt in all theſe things which have their ripeneſs and decay. We can never hope too much of the timely bloſſomes of grace, whoſe ſpring is perpetuall, and whoſe harveſt begins with our end.

16.

A man muſt give thankes for ſomewhat which he may not pray for. It hath been ſaid of Courtiers, that they muſt receive injuries, and give thankes. God cannot wrong his, but hee will croſſe them; thoſe croſſes are beneficiall; all benefits challenge thanks: yet I have read, that Gods children have with condition prayed againſt them, never for them. In good things, we pray both for them, and their good uſe: in evill, for their good uſe, not themſelves; yet we muſt give thanks for both. For there is no evill of paine which God doth not; nothing that God doth, is not good; no good thing but is worthy of thankes.

17.

One halfe of the world knowes not how the other lives: & therfore the better ſort pitty not the diſtreſſed; and the miſerable envy not thoſe which fare better, becauſe they know it not. Each man judges of others conditions, by his owne. The worſt ſort would be too much diſcõtented, if they ſaw how far more pleaſant the life of others is. And if the better ſort (ſuch we call thoſe which are greater) could look downe to the

the infinite miſeries of inferiours, it would make them either miſerable in compaſſion, or proud in conceit. It is good, ſometimes, for the delicate rich man to looke into the poore mans Cupbord: and ſeeing God in mercy gives him not to know their ſorrow by experience, to know it yet in ſpeculation: This ſhall teach him more thanks to God, more mercy to men, more contentment in himſelfe.

18.

Such as a mans prayer is for another, it ſhall be in time of his extremity for himſelfe: for though he love himſelfe more than others, yet his apprehenſion of God is alike for both. Such as his prayer is in a former extremity, it ſhall be alſo in death: this way we may have experience even of a thing future: If God have been far off from thee in a fit of thine ordinary ſickneſſe, feare leſt hee will not bee neerer thee in thy laſt: what differs that from this, but in time? Correct thy dulneſſe upon former proofes; or elſe at laſt thy devotion ſhall want life before thy body.

19.

Thoſe that come to their meat as to a medicine (as *Auguſtine* reports of himſelfe) live in an auſtere and Chriſtian temper, and ſhall be ſure not to joy too much in the creature, nor to abuſe themſelves: Thoſe that come to their medicine as to meat, ſhall be ſure to live miſerably and dye ſoone. To come to meat, if without a gluttonous appetite and palate, is allowed to Chriſtians: To come to meat as to a ſacrifice unto the belley, is a moſt baſe and brutiſh idolatry.

20.

The worſt that ever were, even *Cain* and *Iudas*, have had ſome Fautors that have honoured them for Saints: and the Serpent that beguiled our firſt Parents, hath in that name had divine honour and thanks. Never any man trod ſo perillous and deep ſteps, but ſome have followed, and admired him. Each maſter of Hereſie hath found ſome clients; even hee, that taught all mens opinions were true. Againe, no man hath beene ſo exquiſite, but ſome have detracted from him, even in thoſe qualities, which have ſeemed moſt worthy of wonder to others. A man ſhall bee ſure to bee backed by ſome, either in good or evill, and by ſome ſhouldered in both. It is good for a man not to ſtand upon his Abbetters, but his quarrell, and not to depend upon others, but himſelfe.

21.

Wee ſee thouſands of creatures dye for our uſe, and never doe ſo much as pitty them: why doe we thinke much to dye once for God? They are not ours ſo much as we are his; nor our pleaſure ſo much to us, as his glory to him: their lives are loſt to us, ours but changed to him.

22.

Much ornament is no good ſigne: painting of the face argues an ill complexion of body, a worſe mind. Truth hath a face both honeſt and comely, and lookes beſt in her owne colours: but, above all, Divine Truth is moſt faire, and moſt ſcorneth to borrow beauty of mans wit or tongue: ſhe loveth to come forth in her native grace, like a princely Matron; and counts it the greateſt indignity, to bee dallied with as a wanton Strumpet: ſhee lookes to command reverence, not pleaſure: ſhee would bee kneeled to, not laughed at. To prank her up in vaine dreſſes and faſhions, or to ſport with her in a light and youthfull manner, is moſt abhorring from her nature: they know her not, that give her ſuch entertainment; and ſhall firſt know her angry, when they doe know her. Againe, ſhe would be plaine, but not baſe, not ſluttiſh: ſhe would be clad, not gariſhly, yet not in rags: ſhe likes as little to be ſet out by a baſe foile, as to ſeem credited with gay colours. It is no ſmall wiſdome to know her juſt guiſe, but more to follow it; and ſo to keep the meane, that while we pleaſe her, we diſcontent not the beholders.

23.

In worldly carriage, ſo much is a man made of, as he takes upon himſelfe: but ſuch is Gods bleſſing upō true humility, that it ſtil procureth reverence. I never ſaw Chriſtian leſſe honoured for a wiſe neglect of himſelfe. If our dejection proceed from the cōſcience of our want, it is poſſible we ſhould be as little eſteemed of others, as of our ſelves:

A ſelves: but if we have true graces, and prize them not at the higheſt, others ſhall value both them in us, and us for them, and with uſury give us that honour wee withheld modeſtly from our ſelves.

24.

He that takes his full liberty in what he may, ſhall repent him: how much more in what he ſhould not? I never read of Chriſtian that repented him of two little worldly delight. The ſureſt courſe I have ſtill found in all earthly pleaſures, to riſe with an appetite, and to be ſatisfied with a little.

25.

There is a time when Kings goe not forth to warfare: our ſpirituall warre admits no intermiſſion: it knowes no night, no winter, abides no peace, no truce. This calls us not into garriſon, where we may have eaſe and reſpit, but into pitched fields con-
B tinually: we ſee our enemies in the face alwayes, and are alwayes ſeene and aſſaulted; ever reſiſting, ever defending, receiving and returning blowes. If either we be negligent or weary, wee dye: what other hope is there while one fights, and the other ſtands ſtill? We can never have ſafety and peace, but in victory. There muſt our reſiſtance be couragious and conſtant, where both yeelding is death, and all treaties of peace mortall.

26.

Neutrality in things good or evill, is both odious, and prejudiciall; but in matters of an indifferent nature is ſafe and commendable. Herein taking of parts maketh ſides, and breaketh unity. In an unjuſt cauſe of ſeparation, hee that favoureth both parts may (perhaps) have leaſt love of either ſide, but hath moſt charity in himſelfe.

27.

C Nothing is more abſurd than that Epicurean reſolution, *Let us eat and drink, to morrow we ſhall dye:* As if we were made onely for the panch, and lived that wee might live: yet there was never any naturall man found ſavour in that meat which he knew ſhould be his laſt: whereas they ſhould ſay, Let us faſt and pray, to morrow wee ſhall dye: for, to what purpoſe is the body ſtrengthned, that it may periſh, whoſe greatter ſtrength makes our death more violent? No man beſtowes a coſtly roofe on a ruinous tenement: that mans end is eaſie and happy, whom death finds with a weake body, and a ſtrong ſoule.

28.

Sometime, even things in themſelves naturally good, are to be refuſed for thoſe, which (being evill) may be an occaſion to a greater good. Life is in it ſelfe good, and death evill: elſe *David*, *Elias*, and many excellent Martyrs would not have fled, to
D hold life, and avoid death; nor *Ezechiah* have prayed for it, nor our Saviour have bidden us to flee for it, nor God promiſed it to his for a reward: yet if in ſome caſes we hate not life, we love not God, nor our ſoules. Herein, as much as in any thing, the perverſneſſe of our nature appeares, that we wiſh death, or love life upon wrong cauſes: we would live for pleaſure, or we would dye for paine; *Iob* for his ſores, *Elias* for his perſecution, *Ionas* for his Gourd would preſently die, and will needs out-face God that it is better for him to dye than to live: wherein we are like to garriſon-ſouldiers, that while they live within ſafe walls, and ſhew themſelves once a day rather for ceremonie and pompe, than need or danger, like warfare well enough; but if once called forth to the field, they wiſh themſelves at home.

29.

Not onely the leaſt, but the worſt is ever in the bottome: what ſhould God doe
E with the dregs of our age? When ſinne will admit thee his Client no longer, then God ſhall bee beholden to thee for thy ſervice: Thus is God dealt with in all other offerings: The worſt and leaſt ſheafe muſt be Gods Tenth: The deformedſt or ſimpleſt of our children muſt bee Gods Miniſters: the uncleanlieſt and moſt careleſſe houſe muſt be Gods Temple: the idleſt and ſleepieſt houres of the day muſt be reſerved for our prayers: The worſt part of our age for devotion. We would have God give us ſtill of the beſt, and are ready to murmure at every little evill he ſends us: yet nothing is bad enough for him, of whom we receive all. Nature condemnes this in-

equality;

equality; and tels us, that he which is the Author of good, ſhould have the beſt; and he which gives all ſhould have his choyce. A

30.

When we go about an evill buſineſſe, it is ſtrange how ready the devill is to ſet us forward; how carefull, that we ſhould want no furtherances. So that if a man would be lewdly witty, he ſhall be ſure to be furniſhed with ſtore of prophane jeſts, wherein a looſe heart hath double advantage of the conſcionable. If he would be voluptuous, he ſhall want neither objects nor opportunities. The currant paſſage of ill enterpriſes is ſo farre from giving cauſe of encouragement, that it ſhould juſtly fright a man to looke back to the Author; and to conſider that hee therefore goes faſt, becauſe the devill drives him.

31.

In the choyce of companions for our converſation, it is good dealing with men of good natures: for though grace exerciſeth her power in bridling nature, yet, (ſith we are ſtill men, at the beſt) ſome ſwinge ſhe will have in the moſt mortified. Auſterity, ſullenneſſe, or ſtrangeneſſe of diſpoſition, and whatſoever qualities may make a man unſociable, cleave faſter to our nature, than thoſe which are morally evill. True Chriſtian love may be ſeparated from acquaintance, and acquaintance from intireneſſe: Theſe are not qualities to hinder our love, but our familiaritie. B

32.

Ignorance, as it makes bold, intruding men careleſly into unknowne dangers; ſo alſo it makes men oft-times cauſeleſly fearefull. *Herod* feared Chriſts comming, becauſe he miſtooke it: if that Tyrant had knowne the manner of his ſpirituall Regiment, he had ſpared both his owne fright and the bloud of other. And hence it is that we feare death, becauſe wee are not acquainted with the vertue of it. Nothing but innocency and knowledge can give ſound confidence to the heart. C

33.

Where are divers opinions, they may be all falſe; there can be but one true: and that one truth oft-times muſt bee fetcht by peece-meale out of divers branches of contrary opinions. For, it falls out not ſeldome, that Truth is through ignorance or raſh vehemency, ſcattered into ſundry parts; and like to a little Silver melted amongſt the ruines of a burnt houſe, muſt be tried out from heapes of much ſuperfluous aſhes. There is much paines in the ſearch of it; much skill in finding it: the value of it once found, requites the coſt of both.

34.

Affectation of ſuperfluity, is in all things a ſigne of weakneſſe: As, in words, he that uſeth circumlocutions to expreſſe himſelf, ſhews want of memory and want of proper ſpeech: And much talke argues a braine feeble and diſtempered. What good can any earthly thing yeeld us beſide his uſe? and what is it but vanity, to affect that which doth us no good? and what uſe is in that which is ſuperfluous? It is a great skill to know what is enough, and great wiſdome to care for no more. D

35.

Good things, which in abſence were deſired, now offering themſelves to our preſence, are ſcarce entertained; or at leaſt not with our purpoſed cheerefulneſſe. Chriſts comming to us, and our going to him, are in our profeſſion well eſteemed, much wiſhed: but when he ſingleth us out by a direct meſſage of death, or by ſome fearefull ſigne giveth likelihood of a preſent returne, wee are as much affected with feare, as before with deſire. All changes, although to the better, are troubleſome for the time, untill our ſetling: There is no remedy hereof but inward prevention: Our minde muſt change, before our eſtate be changed. E

36.

Thoſe are greateſt enemies to Religion, that are not moſt irreligious. Atheiſts, though in themſelves they be the worſt, yet are ſeldome found hot Perſecutors of others: whereas thoſe which in ſome one fundamentall point be hereticall, are commonly moſt violent in oppoſitions. One hurts by ſecret infection, the other by open reſiſtance: One is careleſſe of all truth, the other vehement for ſome untruth.

truth. An Atheiſt is worthy of more hatred, an Heretike of more feare; both of avoydance.

37.

Wayes, if never uſed, cannot but be faire; if much uſed, are made commodiouſly paſſable; if before oft uſed, and now ſeldome, they become deepe and dangerous. If the heart be not at all inured to meditation, it findeth no fault with it ſelfe; not for that it is innocent, but ſecure; if often, it findeth comfortable paſſage for his thoughts; if rarely, and with intermiſſion, tedious and troubleſome. In things of this nature, we only eſcape complaint, if we uſe them either alwayes or never.

38.

Our ſenſuall hand holds faſt whatſoever delight it apprehendeth: our ſpirituall hand eaſily remitteth; becauſe appetite is ſtronger in us than grace: whence it is, that we ſo hardly deliver our ſelves of earthly pleaſures, which we have once entertained; and with ſuch difficulty draw our ſelves to a conſtant courſe of faith, hope, and ſpirituall joy, or to the renued acts of them once intermitted. Age is naturally weak, and youth vigorous; but in us the old man is ſtrong, the new faint and feeble: the fault is not in grace, but in us: Faith doth not want ſtrength, but we want faith.

39.

It is not good in worldly eſtates for a man to make himſelfe neceſſary; for hereupon hee is both more toyled, and more ſuſpected: but in the ſacred Commonwealth of the Church, a man cannot be engaged too deeply by his ſervice. The ambition of ſpirituall well-doing breeds no danger. He that doth beſt, and may worſt be ſpared, is happieſt.

40.

It was a fit compariſon of worldly cares, to thornes: for as they choke the Word, ſo they pricke our ſoules: Neither the Word can grow up amongſt them, nor the heart can reſt upon them: Neither body nor ſoule can find eaſe while they are within, or cloſe to us. Spirituall cares are as ſharp; but more profitable: they paine us, but leave the ſoule better. They breake our ſleep, but for a ſweeter reſt: wee are not wel, but either while we have them, or after we have had them. It is as impoſſible to have ſpirituall health without theſe, as to have bodily ſtrength with the other.

41.

In temporall good things, it is beſt to live in doubt; not making full account of that which we hold in ſo weake a tenure: In ſpirituall, with confidence; not fearing that which is warranted to us by an infallible promiſe and ſure earneſt. Hee lives more contentedly, that is moſt ſecure for this world, moſt reſolute for the other.

42.

God hath in nature given every man inclinations to ſome one particular calling; which if he follow, he excells; if he croſſe, he proves a *non-proficient*, and changeable: but all mens natures are equally indiſpoſed to grace, and to the common vocation of Chriſtianity; we are all borne Heathens. To do well, Nature muſt in the firſt be obſerved and followed, in the other croſſed and overcome.

43.

Good-man is a title given to the loweſt; whereas all Titles of Greatneſſe, Worſhip, Honour, are obſerved and attributed with choyce. The ſpeech of the world bewrayes their mind, and ſhews the common eſtimation of goodneſſe compared with other qualities. The World therefore is an ill Herald, and unskilfull in the true ſtiles. It were happy that Goodneſſe were ſo common; and pity that it either ſhould not ſtand with Greatneſſe, or not be preferred to it.

44.

Amongſt all actions, Satan is ever buſieſt in the beſt, and moſt in the beſt part of the beſt; as in the end of Prayer, when the heart ſhould cloſe up it ſelfe with moſt comfort. He never feares us, but when we are well employed: and the more likelihood he ſees of our profit, the more is his envy and labour to diſtract us. We ſhould love our ſelves as much as he hates us; and therfore ſtrive ſo much the more towards our good, as his malice ſtriveth to interrupt it. Wee doe nothing, if we contend not,

when

when wee are reſiſted. The good ſoule is ever in contradiction; denying what is granted, and contending for that which is denied; ſuſpecting when it is gain-ſaid, and fearing liberty.

45.

God fore-warnes ere he trie, becauſe he would be prevented: Satan ſteales upon us ſuddenly by temptations, becauſe he would foile us. If we relent not upon Gods premonition, and meet not the lingring paſe of his puniſhments, to fore-ſtall them, hee puniſheth more, by how much his warning was more evident and more large. Gods trialls muſt be met when they come: Satans muſt be ſeene before they come; and if we be not armed ere we be aſſaulted, we ſhall be foyled ere wee can be armed.

46.

It is not good to be continuall in denunciation of judgement: The noiſe to which we are accuſtomed (though loud) wakes us not; whereas a leſſe (if unuſuall) ſtirreth us. The next way to make threatnings contemned, is to make them common. It is a profitable rod that ſtrikes ſparingly, and frights ſomewhat oftner than it ſmiteth.

47.

Want of uſe cauſeth diſability, and cuſtome perfection. Thoſe that have not uſed to pray in their Cloſet, cannot pray in publike, but coldly and in forme. He that diſcontinues meditation, ſhall be long in recovering; whereas the man inured to theſe exerciſes (who is not dreſſed till he have prayed, nor hath ſupped till he have meditated) doth both theſe well, and with eaſe. Hee that intermits good duties, incurres a double loſſe: of the bleſſing that followeth good; of the faculty of doing it.

48.

Chriſtianity is both an eaſie yoke, and a hard; hard to take up; eaſie to beare when once taken. The heart requires much labour, ere it can be induced to ſtoop under it; and finds as much contentment when it hath ſtooped. The worldling thinks Religion ſervility; but the Chriſtian knowes whoſe ſlave hee was, till he entred into this ſervice; and that no bondage can be ſo evill, as freedome from theſe bonds.

49.

It is a wonder how full of ſhifts Nature is; ready to turne over all good purpoſes. If we thinke of death, ſhe ſuggeſts ſecretly; Tuſh, it ſhall not come yet: If of judgement for ſinne; This concernes not thee; it ſhall not come at all: If of heaven, and our labour to reach it; Trouble not thy ſelfe; it will come ſoone enough alone. Addreſſe thy ſelfe to pray; It is yet unſeaſonable; ſtay for a better opportunity: To give almes; Thou knoweſt not thine owne future wants: To reprove; What needſt thou thruſt thy ſelfe into wilfull hatred? Every good action hath his let: He can never be good, that is not reſolute.

50.

All Arts are Maids to Divinity; therefore they both vaile to her, and doe her ſervice, and ſhe like a grave Miſtreſſe, controlles them at pleaſure: Naturall Philoſophy teacheth, that of nothing can be nothing made; and that from the privation to the habit, is no returne: Divinity takes her up for theſe; and upon ſupernaturall principles, teaches her a Creation, a Reſurrection. Philoſophy teaches us to follow ſenſe, as an infallible guide: Divinity tells her, that faith is of things not ſeene. Logick teaches us firſt to diſcourſe, then to reſolve: Divinity, to aſſent without arguing. Civill Law teacheth, that long cuſtome preſcribeth: Divinity, that old things are paſſed. Morall Philoſophy, that tallying of injuries is juſtice: Divinity, that good muſt be returned for ill. Policy, that better is a miſchiefe than an inconvenience: Divinity, that we may not doe evill, that good may enſue. The Schoole is well ordered, while Divinity keeps the Chaire: but if any other skill uſurpe it, and check their Miſtreſſe, there can follow nothing but confuſion and Atheiſme.

51.

Much difference is to be made betwixt a revolter and a man trained up in error. A Jew and an Arrian both deny Chriſts Deity, yet this opinion is not in both puniſht with bodily death. Yea, a revolt to a leſſe errour, is more puniſhable than education in

in a capitall Heriſie. Errours of judgment, though leſſe regarded than errours of practice, yet are more pernicious: but none ſo deadly as theirs, that once were in the truth. If truth be not ſued to, it is dangerous; but if forſaken, deſperate.

52.

It is an ill argument of a good action not well done, when wee are glad that it is done. To bee affected with the comfort of the conſcience of well performing it, is good: but meerely to rejoyce that the act is over, is carnall. Hee never can begin cheerefully, that is glad he hath ended.

53.

He that doth not ſecret ſervice to God with ſome delight, doth but counterfeit in publike. The truth of any act or paſſion is then beſt tried, when it is without witneſs. Openly, many ſiniſter reſpects may draw from us a forme of religious duties: ſecretly, nothing but the power of a good conſcience. It is to be feared, God hath more true and devout ſervice in Cloſets, than in Churches.

54.

Words and diſeaſes grow upon us with yeeres. In age, we talke much, becauſe we have ſeen much, and ſoon after ſhall ceaſe talking for ever: We are moſt diſeaſed, becauſe nature is weakeſt; & death which is neere, muſt have harbingers: ſuch is the old age of the World. No marvell, if this laſt time be full of writing, and weak diſcourſe, full of ſects and hereſies, which are the ſickneſſes of this great and decayed body.

55.

The beſt ground untilled, ſooneſt runs out into rank weeds. Such are Gods children; Over-growne with ſecurity ere they are aware, unleſſe they be well exerciſed both with Gods plow of affliction, and their owne induſtry in meditation. A man of knowledge that is either negligent or un-corrected, cannot but grow wild and godleſſe.

56.

With us, vileſt things are moſt common; But with God the beſt things are moſt frequently given. Grace, which is the nobleſt of all Gods favours, is unpartially beſtowed upon all willing receivers; whereas nobility of blood and height of place, bleſſings of an inferiour nature, are reſerved for few. Herein the Chriſtian followes his Father; his prayers which are his richeſt portion, he communicates to all; his ſubſtance according to his ability, to few.

57.

God therefore gives, becauſe he hath given; making his former favours, arguments for more; Man therefore ſhuts his hand, becauſe he hath opened it. There is no ſuch way to procure more from God, as to urge him with what he hath done. All Gods bleſſings are profitable and excellent; not ſo much in themſelves, as that they are inducements to greater.

58.

Gods immediate actions are beſt, at firſt. The frame of this creation how exquiſite was it under his hand! afterward, blemiſhed by our ſinne: mans indevours are weak in their beginnings, and perfecter by degrees. No ſcience, no device hath ever beene perfect in his cradle; or at once hath ſeene his birth and maturitie: of the ſame nature are thoſe actions which God worketh mediately by us according to our meaſure of receit. The cauſe of both is, on the one ſide the infiniteneſſe of his wiſdome and power, which cannot be corrected by any ſecond aſſayes: On the other, our weakneſs, helping it ſelfe by former grounds and trialls. He is an happy man that detracts nothing from Gods workes, and addes moſt to his owne.

59.

The old ſaying is more common than true; that thoſe which are in hell, know no other heaven: for this makes the damned perfectly miſerable, that out of their owne torment, they ſee the felicity of the Saints; together with their impoſſibility of attaining it. Sight without hope of fruition, is a torment alone: Thoſe that here might ſee God and will not, or doe ſee him obſcurely and love him not, ſhall once ſee him with anguiſh of ſoule and not enjoy him.

60.

Sometimes evill ſpeeches come from good men, in their unadviſedneſſe: and ſometimes even the good ſpeeches of men may proceed from an ill ſpirit. No confeſſion could be better than Satan gave of Chriſt: It is not enough to conſider what is ſpoken, or by whom; but whence, and for what. The ſpirit is oftentimes tried by the ſpeech: but other-times the ſpeech muſt bee examined by the ſpirit; and the ſpirit, by the rule of an higher word.

61.

Greatneſſe puts high thoughts, and bigge words into a man; whereas the dejected mind takes, careleſly, what offers it ſelf. Every worldling is baſe-minded; and therefore his thoughts creepe ſtill low upon the earth. The Chriſtian both is and knowes himſelfe truly great; and thereupon mindeth and ſpeaketh of ſpirituall, immortall, glorious, heavenly things. So much as the ſoule ſtoopeth unto earthly thoughts, ſo much is it unregenerate.

62.

Long acquaintance, as it maketh thoſe things which are evill, to ſeeme leſſe evill, ſo it makes good things, which at firſt were unpleaſant, delightfull. There is no evill of paine, nor no morall good action, which is not harſh at the firſt. Continuance of evill, which might ſeeme to weary us, is the remedy and abatement of wearineſſe: and the practice of good, as it profiteth, ſo it pleaſeth. He that is a ſtranger to good and evill, finds both of them troubleſome. God therefore doth well for us, while he exerciſeth us with long afflictions: and we doe well to our ſelves, while we continually buſie our ſelves in good exerciſes.

63.

Sometimes it is well taken by men, that we humble our ſelves lower than there is cauſe. *Thy ſervant Iacob*, ſaith that good Patriarch, to his brother, to his inferior. And no leſſe well doth God take theſe ſubmiſſe extenuations of our ſelves; I am a worme, and no man: Surely I am more fooliſh than a man, and have not the underſtanding of a man in me. But I never find that any man bragged to God, although in a matter of truth, and within the compaſſe of his deſert, and was accepted. A man may be too lowly in his dealing with men, even unto contempt: with God he cannot; but the lower he falleth, the higher is his exaltation.

64.

The ſoule is fed as the body, ſtarved with hunger as the body, requires proportionable diet and neceſſary variety, as the body. All ages and ſtatures of the ſoule beare not the ſame nouriſhment. There is milke for ſpirituall Infants, ſtrong meate for the growne Chriſtian. The ſpoone is fit for one, the knife for the other. The beſt Chriſtian is not ſo growne, that he need to ſcorn the ſpoone: but the weake Chriſtian may find a ſtrong food dangerous. How many have been caſt away with ſpirituall ſurfets, becauſe being but new-borne, they have ſwallowed downe big morſels of the higheſt miſteries of godlineſſe, which they never could digeſt; but together with them have caſt up their proper nouriſhment? A man muſt firſt know the power of his ſtomack, ere he know how with ſafety and profit to frequent Gods Ordinary.

65.

It is very hard for the beſt man in a ſudden extremity of death, to ſatisfie himſelf in apprehending his ſtay, and repoſing his heart upon it: for the ſoule is ſo oppreſſed with ſudden terrour, that it cannot well command it ſelfe, till it have digeſted an evill. It were miſerable for the beſt Chriſtian, if all his former prayers and meditations did not ſerve to aid him in his laſt ſtraits, and meet together in the center of his extremitie; yeelding, though not ſenſible releeſe, yet ſecret benefit to the ſoule: whereas the worldly man in this caſe, having not laid up for this houre, hath no comfort from God, or from others, or from himſelfe.

66.

All externall good or evill is meaſured by ſenſe: neither can we account that either good or ill, which doth neither actually availe, nor hurt us: ſpiritually this rule holds not. All our beſt good is inſenſible. For all our future (which is the greateſt) good, we hold

A hold only in hope, and the preſent favour of God we have many times; and feele not. The ſtomacke finds the beſt digeſtion even in ſleepe, when we leaſt perceive it: and whiles we are moſt awake, this power worketh in us either to further ſtrength or diſeaſe, without our knoledge of what is done within: And on the other ſide; that man is moſt dangerouſly ſick, in whom nature decayes without his feeling, without complaint. To know our ſelves happy, is good: but woe were to us Chriſtians, if we could not be happy, and know it not.

67.

There are none that ever did ſo much miſchiefe to the Church, as thoſe that have been excellent in wit and learning. Others may be ſpightful enough, but want power to accompliſh their malice. An enemie that hath both ſtrength and craft, is worthy to be feared. None can ſin againſt the Holy Ghoſt, but thoſe which have had former
B illumination. Tell not me what parts a man hath, but what grace: honeſt ſottiſhneſſe is better than prophane eminence.

68.

The entertainment of all ſpirituall events muſt be with feare, or hope; but, of all earthly extremities, muſt be with contempt or deriſion. For what is terrible, is worthy of a Chriſtians contempt; what is pleaſant, to be turned over with a ſcorne. The meane requires a meane affection betwixt love and hatred. We may not love them, becauſe of their vanity: we may not hate them, becauſe of their neceſſary uſe. It is an hard thing to he a wiſe Oaſt, and to fit our entertainment to all commers: which if it be not done, the ſoule is ſoone waſted, either for want of cuſtomers, or for the miſ-rule of ill gueſts.

69.

C God and man build in a contrary order. Man layes the foundation firſt, then addes the walles, the roofe laſt. God began the roofe firſt, ſpreading out this vault of heaven, ere he laid the Baſe of the earth. Our thoughts muſt follow the order of his workmanſhip. Heaven muſt bee minded firſt; earth afterward: and ſo much more, as it is ſeene more. Our meditation muſt herein follow our ſence: A few miles give bounds to our view of earth; whereas we may neere ſee halfe the heaven at once. He that thinkes moſt both of that which is moſt ſeene, and of that which is not ſeene at
D all, is happieſt.

70.

I have ever noted it a true ſigne of a falſe-heart, To be ſcrupulous and nice in ſmall matters, negligent in the maine: whereas the good ſoule is ſtill curious in ſubſtantiall points, and not careleſſe in things of an inferiour nature; accounting no duty ſo ſmall as to be neglected, and no care great enough for principall duties, not ſo tything Mint and Cummin, that he ſhould forget juſtice and judgement; nor yet ſo regarding judgement and juſtice, that hee ſhould contemne Mint and Cummin. He that thus miſplaces his conſcience, will be found either hypocriticall or ſuperſtitious.

71.

It argues the world full of Atheiſts, that thoſe offences which may impeach humane ſocietie, are entertained with an anſwerable hatred and rigour: thoſe which doe immediately wrong the ſupreme majeſtie of God, are turned over with ſcarce ſo much as diſlike. If we converſed with God as we doe with men, his right would be at leaſt as precious to us as our owne. All that converſe not with God, are without God: not onely thoſe that are againſt God, but thoſe that are without God, are Atheiſts. We may be too charitable: I feare not to ſay, that theſe our laſt times abound
E with honeſt Atheiſts.

72.

The beſt thing corrupted, is worſt: An ill man is the worſt of all creatures, an ill Chriſtian the worſt of all men, an ill profeſſour the worſt of all Chriſtians, an ill Miniſter the worſt of all profeſſours.

73.

Naturally, life is before death; and death is only a privation of life: Spiritually, it is contrary. As *Paul* ſaith of the graine, ſo may we of man in the buſineſſe of regenera-

tion: He muſt die before he can live: yet this death preſuppoſes a life that was once and ſhould be. God chuſes to have the difficulteſt, firſt: we muſt be content with the paine of dying, ere we feele the comfort of life. As we die to nature, ere wee live in glory: ſo we muſt die to ſinne, ere we can live to grace.

74.

Death did not firſt ſtrike *Adam* the firſt ſinfull man, nor *Cain* the firſt hypocrite, but *Abel* the innocent & righteous. The firſt ſoule that met with death, overcame death: the firſt ſoule that parted from earth, went to heaven. Death argues not diſpleaſure; becauſe he whom God loved beſt, dies firſt; & the murtherer is puniſhed with living.

75.

The lives of moſt are miſ-ſpent, only for want of a certaine end of their actions: wherein they do as unwiſe Archers, ſhoot away their arrows they know not at what mark. They live only out of the preſent, not directing themſelves and their proceedings to one univerſall ſcope: whence they alter upon all change of occaſions, and never reach any perfection; neither can doe other but continue in uncertainty, and end in diſcomfort. Others aime at one certaine mark, but a wrong one. Some (though fewer) levell at the right end, but amiſſe. To live without one maine and common end, is idleneſſe and folly. To live to a falſe end, is deceit and loſſe. True Chriſtian wiſdome both ſhews the end, and finds the way. And as cunning Politicks have many plots to compaſſe one and the ſame deſigne by a determined ſucceſſion; ſo the wiſe Chriſtian failing in the meanes, yet ſtill fetcheth about to his ſteady end with a conſtant change of endevours: ſuch one only lives to purpoſe, and at laſt repents not that he hath lived.

76.

The ſhipwrack of a good conſcience, is the caſting away of all other excellencies. It is no rare thing to note the ſoule of a wilful ſinner ſtripped of all her graces, and by degrees expoſed to ſhame: ſo thoſe, whom we have knowne admired, have fallen to be levell with their fellowes; and from thence beneath them, to a mediocritie; and afterwards to ſottiſhneſſe and contempt, below the vulgar, Since they have caſt away the beſt, it is juſt with God to take away the worſt; and to caſt off them in leſſer regards, which have rejected him in greater.

77.

It hath ever been counted more noble and ſucceſſefull to ſet upon an open enemie in his owne home, than to expect till he ſet upon us, whiles he make only a defenſive warre. This rule ſerves us for our laſt enemy Death: whence that old demand of *Epicure* is eaſily anſwered, Whether it be better Death ſhould come to us, or that wee ſhould meet him in the way: meet him in our miuds, ere hee ſeize upon our bodies. Our cowardlineſſe, our unpreparation is his advantage: whereas true boldneſſe in confronting him, diſmaies and weakens his forces. Happy is that ſoule, that can ſend out the ſcouts of his thoughts before-hand, to diſcover the power of death afarre off; and then can reſolutely encounter him at unawares upon advantage: ſuch one lives with ſecurity, dies with comfort.

78.

Many a man ſends others to heaven, and yet goes to hell himſelfe: and not few having drawne others to hell, yet themſelves returne by a late repentance, to life. In a good action, it is not good to ſearch too deeply into the intention of the agent, but in ſilence to make our beſt benefit of the work: In an evill, it is not ſafe to regard the qualitie of the perſon, or his ſucceſſe, but to conſider the action abſtracted from all circumſtances, in his owne kind. So we ſhall neither neglect good deeds, becauſe they ſpeed not well in ſome hands, nor affect a proſperous evill.

79.

God doth ſome ſingular actions, wherein wee cannot imitate him; ſome, wherein we may not; moſt, wherein he may and would faine be followed. He fetcheth good out of evill; ſo may we turne our owne and others ſinnes to private or publike good: we may not do evill for a good uſe; but we muſt uſe our evill once done, to good. I hope I ſhall not offend, to ſay, that the good uſe which is made of ſins, is as gainfull

to

to God, as that which ariſes from good actions. Happy is that man, that can uſe either his good well, or his evill.

80.

There is no difference betwixt anger and madneſſe, but continuance: for, raging anger is a ſhort madneſſe. What elſe argues the ſhaking of the hands and lips, paleneſſe, or redneſſe, or ſwelling of the face, glaring of the eyes, ſtammering of the tongue, ſtamping with the feet, unſteady motions of the whole body, raſh actions which we remember not to have done, diſtracted and wild ſpeeches? and madneſſe againe is nothing but a continued rage, yea ſome madneſſe rageth not: ſuch a mild madneſſe is more tolerable, than frequent and furious anger.

81.

Thoſe that would keepe ſtate, muſt keepe aloofe off; eſpecially if their qualities be not anſwerable in height to their place. For many great perſons are like a welwrought picture upon a courſe cloth; which afarre off ſhewes faire, but neer-hand the roundneſſe of the threed marres the good workmanſhip. Concealment of gifts, after ſome one commended act, is the beſt way to admiration, and ſecret honour: but he that would profit, muſt vent himſelfe oft, and liberally, and ſhew what he is, without all private regard. As therefore, many times, honour followes modeſty unlookt for; ſo, contrarily, a man may ſhew no leſſe pride in ſilence and obſcuritie, than others, which ſpeak and writ for glory. And that other pride is ſo much the worſe, as it is more unprofitable: for whereas thoſe which put forth their gifts, benefit others whiles they ſeeke themſelves; theſe are ſo wholly devoted to themſelves, that their ſecrecy doth no good to others.

82.

Such as a mans delights and cares are in health, ſuch are both his thoughts and ſpeeches commonly on his death-bed: the proud man talks of his faire ſutes, the glutton of his diſhes, the wanton of his beaſtlineſs, the religious man of heavenly things. The tongue will hardly leave that to which the heart is inured. If wee would have good motions to viſit us while we are ſick, wee muſt ſend for them familiarly in our health.

83.

He is a rare man, that hath not ſome kind of madneſſe raigning in him: One a dull madneſſe of melancholy, another a conceited madneſſe of pride; another a ſuperſtitious madneſſe of falſe devotion; a fourth of ambition, or covetouſneſſe; a fift, the furious madneſſe of anger; a ſixt, the laughing madneſſe of extreme mirth; a ſeventh, a drunken madneſſe; an eight, of outragious luſt; a ninth, the learned madneſſe of curioſitie; a tenth, the worſt madneſſe of prophaneneſſe and Atheiſme. It is as hard to reckon up all kinds of madneſſes, as of diſpoſitions. Some are more noted and puniſhed than others; ſo that, the mad-man in one kind as much condemnes another, as the ſober man condemnes him. Onely that man is both good, and wiſe, and happie, that is free from all kinds of phrenſie.

84.

There be ſome honeſt errours, where-with I never found that God was offended. That an husband ſhould thinke his owne Wife comely, although ill-favoured in the eyes of others: That a man ſhould think more meanly of his owne good parts, than of weaker in others: To give charitable (though miſtaken) conſtructions of doubtfull actions and perſons (which are the effects of naturall affection, humility, love) were never cenſured by God: Herein alone we erre, if we erre not.

85.

No marvell if the worldling eſcape earthly afflictions. God corrects him not, becauſe he loves him not. He is baſe borne and begot. God will not doe him the favour to whip him. The world afflicts him not, becauſe he loves him: for each man is indulgent to his owne. God uſes not the rod where he meanes to uſe the ſword. The Pillory or ſcourge is for thoſe malefactors which ſhall eſcape execution.

86.

Weak ſtomacks which cannot digeſt large meals, feed oft and little: For our ſoules, that which we want in meaſure, we muſt ſupply in frequence. Wee can never fully

enough comprehend in our thoughts the joyes of heaven, the meritorious ſuffe- A
rings of Chriſt, the terrours of the ſecond death: therefore wee muſt meditate of them often.

87.

The ſame thoughts doe commonly meet us in the ſame places; as if we had left them there till our returne. For that the mind doth ſecretly frame to it ſelfe memorative heads, whereby it recalls eaſily the ſame conceits. It is beſt to imploy our mind there, where it is moſt fixed. Our devotion is ſo dull, it cannot have too many advantages.

88.

I find but one example in all Scripture, of any bodily cure which our Saviour wrought by degrees: only the blind man, whoſe weak faith craved help by others, not by himſelf, ſaw men firſt like trees, then in their true ſhape. All other miraculous B
cures of Chriſt were done at once, and perfect at firſt. Contrarily, I find but one example of a ſoule fully healed (that is) ſanctified and glorified, both in a day; all other by degrees and leiſure. The ſteps of grace are ſoft and ſhort. Thoſe externall miracles he wrought immediately by himſelfe; and therefore no marvell if they were abſolute like their Author. The miraculous work of our Regeneration he works together with us: He giveth it efficacie; we give it imperfection.

FINIS.

SOME FEW OF DAVIDS PSALMES METAPHRASED, for a taste of the rest.

By Jos: Hall.

¶ Imprinted at London, 1639.

DAVID'S PSALMS

OR

SONGS

TO MY LOVING AND LEARNED COVSIN,

Mr. SAMUEL BURTON,

Archdeacon of Gloceſter.

INdeed, my Poetry was long ſithence out of date, and yeelded her place to graver ſtudies: but whoſe veine would it not revive, to looke into thoſe heavenly Songs? I were not worthy to be a Divine, if it ſhould repent me to bee a Poet with *David*, after I ſhall have aged in the Pulpit. This worke is holy and ſtrict, and abides not any youthfull or heatheniſh liberty, but requires hands free from prophaneſs, looſeneſſe, affection. It is a ſervice to God and the Church by ſo much more carefully to bee regarded, as it is more common. For who is there that will not challenge a part in this labour? and that ſhall not find himſelf much more affected with holy meaſure rightly cõpoſed: Wherefore I have oft wondred, how it could be offenſive to our adverſaries, that theſe divine Ditties which the Spirit of God wrote in verſe, ſhould bee ſung in verſe; and that an Hebrew Poem ſhould bee made Engliſh. For if this kind of compoſition had been unfit, God would never have made choice of numbers, wherein to expreſſe himſelfe. Yea, who knows not that ſome other Scriptures, which the Spirit hath indited in proſe, have yet been happily & with good allowance put into ſtrict numbers? If hiſtories tell us of a Wanton Poet of old, which loſt his eyes while he went about to turne *Moſes* into verſe; yet every ſtudent knowes with what good ſucceſſe and commendation *Nonnus* hath turned *Iohns* Goſpel into Greek Heroicks. And *Appollinarius*, that learned Syrian matched with *Baſil* and *Gregory* (who lived in his time) in the termes of this equality, that *Baſils* ſpeech Was τριθερώπερος, but *Appollinaries* ἀδροπλόκος, wrote, as *Suidas* reports, all the Hebrew Scripture in Heroicks, as *Sozomen* (ſomewhat more reſtrainedly) all the Archaiology of the Iewes, till *Sauls* government, in 24. parts; or as *Socrates* yet more particularly, all *Moſes* in Heroicks, and all the other Hiſtories in divers metres: but how-ever his other labours lie hid, his Metaphraſe of the Pſalmes is ſtill in our hands, with the applauſe of all the learned: beſides the

the labours of their owne *Flaminius* and *Arias Montanus* (to ſeeke for no more) which have worthily beſtowed themſelves in this ſubject. Neither doe I ſee how it can be offenſive to our friends, that wee ſhould deſire our Engliſh Metaphraſe bettered. I ſay nothing to the diſgrace of that we have: I know how glad our adverſaries are of all ſuch advantages; which they are ready enough to find out without me, ever reprochfully upbraiding us with theſe defects. But ſince our whole Tranſlation is now univerſally reviſed, what inconvenience or ſhew of innovation can it beare, that the verſe ſhould accompany the proſe? eſpecially ſince it is well knowne how rude and homely our Engliſh Poſie was in thoſe times, compared with the preſent; wherein, if ever, it ſeeth her full perfection. I have beene ſollicited by ſome reverend friends to undertake this taske; as that which ſeemed well to accord with the former exerciſes of my youth, and my preſent profeſſion. The difficulties I found many, the worke long and great; yet not more painfull than beneficiall to Gods Church: whereto as I dare not profeſſe any ſufficiency; ſo I will not deny my readineſſe and utmoſt endevour, if I ſhall be emploied by Authority: wherefore, in this part, I doe humbly ſubmit my ſelfe to the grave cenſures of them, whoſe wiſdome manageth theſe common affaires of the Church: and am ready either to ſtand ſtill or proceed, as I ſhall ſee their Cloud or Fire go before or behind me. Only (howſoever) I ſhall for my true affection to the Church, wiſh it done by better workmen: wherein as you approve, ſo further my bold, but not unprofitable motion, and commend it unto greater cares: as I doe you to the Greateſt.

Non-ſuch. *July* 3.

Your loving Kinſman

JOS: HALL.

Some fewe of DAVIDS Pſalmes Metaphraſed.

PSALME 1.

In the tune of the 148. *Pſalme.*

Give laud unto the Lord.

WHo hath not walkt aſtray,
In wicked mens advice,
Nor ſtood in ſinners way;
Nor in their companies
That ſcorners are,
As their fit mate,
In ſcoffing chaire,
Hath ever ſate.

2 *But in thy lawes divine,*
O Lord ſets his delight,
And in thoſe lawes of thine
Studies all day and night;
Oh, how that man
Thrice bleſſed is!
And ſure ſhall gaine
Eternall bliſſe.

3 *He ſhall be like the tree*
Set by the water-ſprings,
Which when his ſeaſons be
Moſt pleaſant fruit forth brings,
Whoſe boughs ſo greene
Shall never fade,
But covered beene
With comely ſhade.

So, to this happy wight,
All his deſignes ſhall thrive:
4 *Whereas the man unright,*
As chaffe which winds doe drive,
With every blaſt
Is toſt on hie,
Nor can at laſt
In ſafety lie.

5 *Wherefore in that ſad doome,*
They dare not riſe from duſt:
Nor ſhall no ſinner come,
To glory of the juſt.
For, God will grace
The juſt mans way;
While ſinners race
Runs to decay.

PSALME 2.

In the tune of the 125. *Pſalme.*

Thoſe that doe put their confidence.

WHy do the Gentiles tumults make,
And nations all conſpire in vaine,
2 *And earthly Princes counſell take*
Againſt their God, againſt the Raigne
Of his deare Chriſt? let us, they ſaine,
3 *Breake all their bonds: and from us ſhake*
Their thraldome, yoke, and ſervile chaine,
4 *Whiles thus (alas) they fondly ſpake,*

He that aloft rides on the skies,
Laughs all their lewd device to ſcorne,
5 *And when his wrathfull rage ſhall riſe,*
With plagues ſhall make them all forlorne,
And in his fury thus replies;
6 *But I, my King with ſacred horne*
Anointing, ſhall in princely guiſe
His head with royall Crowne adorne.

Vpon my Sions holy mount
His Empires glorious ſeat ſhall be.
And I thus rais'd ſhall farre recount
The tenour of his true degree.
7 *My Sonne thou art, ſaid God, I thee*
Begat this day by due account:
Thy Scepter, doe but aske of me,
All earthly kingdomes ſhall ſurmount.

8 *All nations to thy rightfull ſway,*
I will ſubject from furtheſt end
9 *Of all the world, and thou ſhalt bray*
Thoſe ſtubborne foes that will not bend,
With iron Mace (like Potters clay)
10 *In peeces ſmall: ye Kings attend;*
And yee, whom others wont obey,
Learne wiſdome, and at laſt amend.

11 *See,*

11 See, ye serve God, with greater dread
Than others you: and in your feare
Rejoyce the while; and (lowly spread)
12 Doe homage to his Sonne so deare:
Lest he be wroth, and doe you dead
13 Amids your way, if kindled
His wrath shall be; O blessed those
That doe on him their trust repose.

PSALME 3.

As the 113. Psalme.

Ye children which, &c.

AH Lord! how many be my foes!
How many are against me rose,
2 That to my grieved soule have sed,
Tush, God shall him no succour yeeld;
3 Whiles thou, Lord, art my praise, my shield,
And dost advance my carefull head!

4 Loud with my voice to God I cry'd:
His Grace unto my sute reply'd,
From out his holy Hill.
5 I laid me downe, slept, rose againe:
For thou, O Lord, dost me sustaine,
And sav'st my soule from feared ill.

6 Not if ten thousand armed foes
My naked side should round enclose,
Would I be thereof ought a-dread.
Vp, Lord, and shield me from disgrace:
7 For thou hast broke my foe-mens face,
And all the wickeds teeth hast shed.

8 From thee, O God, is safe defence;
Doe thou thy free beneficence
Vpon thy people largely spread.

PSALME 4.

As the ten Commandements.

Attend my people.

THou witnesse of my truth sincere,
My God, unto my poore request
Vouchsafe to lend thy gracious eare:
Thou hast my soule from thrall releast.

2 Favour me still, and daigne to heare
Mine humble sute. O wretched wights,
3 How long will yee mine honour deare
Turne into shame through your despights?

Still will ye love what thing is vaine,
4 And seeke false hopes? know then at last, A
That God hath chose, and will maintaine
His favourite, whom ye disgrac't.

God Will regard my instant mone.
5 Oh! tremble then, and cease offending;
And on your silent bed alone,
Talke with your hearts, your wayes amending

6 Offer the truest sacrifice
Of broken hearts; on God besetting
7 Your onely trust. The most devise
The wayes of worldly treasure getting: B

But thou, O Lord, lift up to me
The light of that sweet looke of thine;
8 So shall my soule more gladsome be,
Than theirs with all their corne and wine.

9 So I in peace shall lay me downe,
And on my bed take quiet sleepe;
Whiles thou, O Lord, shalt me alone
From dangers all securely keepe. C

PSALME 5.

In the tune of the 124. Psalme.

Now Israel may say, &c.

BOw downe thine eare,
Lord, to these words of mine,
And well regard
the secret plaints I make.
2 My King, my God,
to thee I doe betake D
My sad estate:
oh doe thine eare incline
To these loud cries
that to thee powred bin.

3 At early morne
thou shalt my voice attend:
For, at day break,
I will my selfe addresse
Thee to implore,
and wait for due redresse.
4 Thou dost not Lord, E
delight in wickednesse;
Nor to bad men
wilt thy protection lend.

5 The boasters proud
cannot before thee stay:
Thou hat'st all those

that

A that are to sin devoted:
6 The lying lips,
and who with blood are spotted,
Thou doest abhorre,
And wilt for ever slay:
7 But I unto
thine house shall take the way.

And through thy grace
abundant shall adore,
With humble feare
within thy holy place.
B 8 Oh! leade me, Lord,
within thy righteous trace:
Even for their sakes
that malice me so sore,
Make smooth thy paths
my dimmer eyes before.

9 Within their mouth
no truth is ever found:
Pure mischiefe is
their heart: a gaping tombe
10 Is their wide throat;
C and yet their tongues still sound,
11 With smoothing words.
O Lord give them their doome,
And let them fall
in those their plots profound.
In their excesse
of mischiefe them destroy

12 That Rebels are;
so those that to thee flye,
Shall all rejoyce
and sing eternally:
D 13 And whom thou dost
protect, and who love thee,
And thy deere name,
in thee shall ever joy;
Since thou with blisse
the righteous dost reward,
And with thy grace,
as with a shield him guard.

PSALME 6.

As the 50. Psalme.

The mighty God, &c.

E LEt me not, Lord,
be in thy wrath reproved:
Oh! scourge me not
when thy fierce wrath is moved.
2 Pity me, Lord,
that doe with languor pine:
Heale me whose bones
with paine dissolved bin;
3 Whose weary soule
is vexed above measure.
O Lord; how long
shall I bide thy displeasure!
4 Turne thee, O Lord,
rescue my soule distrest;
5 And save me of thy grace.
'Mongst those that rest
In silent death
can none remember thee;
And in the grave
how shouldst thou praised be?
6 Weary with sighs
all night I caus'd my bed
To swim: with teares,
my couch I watered.
7 Deepe sorrow hath
consum'd my dimmed eyne,
Sunk in with griefe
at these lewd foes of mine:
8 But now hence, hence,
vaine plotters of mine ill:
The Lord hath heard
my Lamentations shrill;
6 God heard my suit
and still attends the same:
10 Blush now my foes,
and flye with sudden shame.

PSALME 7.

As the 112. Psalme.

The man is blest that God, &c.

ON thee, O Lord my God, relies
My onely trust: from bloudy spight
Of all my raging enemies
Oh! let thy mercy me acquite.
2 Lest they like greedy Lyons rend
My soule while none shall it defend.

3 O Lord, if I this thing have wrought,
If in my hands be found such ill:
4 If I with mischiefe ever sought
To pay good turnes, or did not still
Doe good unto my causelesse foe,
That thirsted for my overthrow;

5 Then let my foe in eager chase,
Ore-take my soule, and proudly tread
My life below, and with disgrace
In dust lay downe mine honour dead.
6 Rise up in rage, O Lord, e'r soone

Advance thine arme against my foe:

And wake for me, till thou fulfill
7 *My promis'd right, so shall glad throngs*
Of people flocke unto thine hill.
For their sakes then revenge my wrongs,
8 *And rouse thy selfe. Thy judgements be*
O're all the world: Lord judge thou me.

As truth and honest innocence
Thou find'st in me, Lord, judge thou me,
9 *Settle the just with sure defence:*
Let me the wicked's malice see
10 *Brought to an end. For thy just eye*
Doth heart and inward reines descry.

11 *My safety stands in God who shields*
The sound in heart: whose doome each day
12 *To just men and contemners yeelds*
13 *Their due. Except he change his way,*
His sword is whet, to blood intended.
His murdering Bow is ready bended.

14 *Weapons of death he hath addrest*
And arrowes keene to pierce my foe,
15 *Who late bred mischiefe in his brest;*
But when he doth on travell goe,
16 *Brings forth a lye; deep pits doth delve,*
And fall into his pits himselve.

17 *Back to his owne head shall rebound*
His plotted mischiefe; and his wrongs
18 *His crowne shall craze: But I shall sound*
Iehovah's praise with thankfull songs,
And will his glorious name expresse,
And tell of all his righteousnesse.

PSALME 8.

As the 113. *Psalme.*

Ye children which, &c.

HOw noble is thy mighty Name, (frame
O Lord, o're all the worlds wide
Whose glory is advanc'd on high
above the rowling heavens rack!
2 *How for the graceless scorners sake,*
To still th' avenging enemy,
Hast thou thy tender infants tongue,
The praise of by great name made strong,
While they hang sucking on the brest!
3 *But when I see the heavens bright,*
The moone and glittering stars of night,
By thine almighty hand addrest,
4 *Oh! what is man, poore silly man,*
That thou so mind'st him, and dost daine
To looke at his unworthy seed!
5 *Thou hast him set not much beneath*
Thine Angels bright; And with a wreath
Of glory hast adorn'd his head.
6 *Thou hast him made high soveraigne*
7 *Of all thy workes, and stretcht his raigne*
Vnto the heards and beasts untame,
8 *To fowles, and to the scaly traine,*
That glideth through the watry Maine.
9 *How noble each-where is thy name!*

PSALME 9.

To the tune of that knowne song, beginning;

Preserve us, Lord.

THee, and thy wondrous deeds, O God,
With all my soule I sound abroad:
2 *My joy, my triumph is in thee.*
Of thy dread name my song shall be.

3 *O highest God: since put to flight,*
And fal'ne and vanisht at thy sight
4 *O're all my foes; for thou hast past*
Iust sentence on my cause at last:

And sitting on thy throne above,
A rightfull Iudge thy selfe dost prove:
5 *The troups profane thy checks have stroid,*
And made their name for ever void.

6 *Wheres now, my foes, your threatned wrack*
So well you did our Cities sack,
And bring to dust; while that ye say,
Their name shall dye as well as they.

7 *Loe, in the eternall state God sits:*
And his high Throne to justice fits:
8 *Whose righteous hand the world shal weild*
And to all folke just doome shall yeeld.

9 *The poore from high find his releefe;*
The poore in needfull times of griefe:
10 *Who knows the Lord, to thee shall cleave,*
That never dost thy clients leave.

11 *Oh! sing the God that doth abide,*
On Sion mount; and blazon wide
12 *His worthy deeds. For he pursues*
The guiltlesse blood with vengeance due:

He minds their cause, nor can passe o're
Sad clamours of the wronged poore.

13 *Oh!*

13. *Oh! mercy Lord: thou that do'ſt ſave*
My ſoule from gates of death and grave:

Oh! ſee the wrong my foes have done:
14 *That I thy praiſe, to all that gone*
Through daughter Sions beauteous gate,
With thankfull ſongs may loud relate;

And may rejoyce in thy ſafe aid.
15 *Behold, the Gentiles whiles they made*
A deadly pit my ſoule to drowne,
Into their pit are ſunken downe;

In that cloſe ſnare they hid for me,
Lot, their owne feet entangled be.
16 *By this juſt doome the Lord is knowne,*
That th'ill are puniſht with their owne.

17 *Downe ſhall the wicked backward fall*
To depeſt hell, and nations all
18 *That God forget; nor ſhall the poore*
Forgotten be for evermore.

The conſtant hope of ſoules oppreſt
19 *Shall not aye dye. Riſe from thy reſt,*
Oh Lord, Let not men baſe and rude
Prevaile: judge thou the multitude

20 *Of lawleſſe Pagans: ſtrike pale feare*
Into thoſe breſts that ſtubborne were:
And let the Gentiles feele and find,
They beene but men of mortall kind.

PSALME 10.

As the 51. Pſalme.

O God, conſider.

WHy ſtand'ſt thou Lord, aloofe ſo long,
And hidſt thee in due times of need,
2 *Whiles lewd men proudly offer wrong*
Vnto the poore? In their owne deed,
And their device let them be caught.
3 *For loe, the wicked braves and boaſts*
In his vile and outragious thought,
And bleſſeth him that ravines moſt.

4 *On God he dares inſult: his pride*
Scornes to enquire of powers above,
But his ſtout thoughts have ſtill deni'd
5 *There is a God; His wayes yet prove*
Aye proſperous: thy judgements hye
Doe farre ſurmount his dimmer ſight.
6 *Therefore doth he all foes defie:*
His heart ſaith, I ſhall ſtand in ſpight,

Nor ever move; nor danger bide.
7 *His mouth is fill'd with curſes foule,*
And with cloſe fraud: His tongue doth hide
8 *Miſchiefe and ill: he ſeekes the ſoule*
Of harmleſſe men in ſecret wait,
And in the corners of the ſtreet
Doth ſhed their blood; with ſcorne and hate,
His eyes upon the poore are ſet.

9 *As ſome fell Lion in his den,*
He cloſely lurks the poore to ſpoyle:
He ſpoiles the poore and helpleſſe men,
When once he ſnares them in his toyle.
10 *He crowcheth low in cunning wile*
And bowes his breſt; whereon whole throngs
Of poore, whom his faire ſhewes beguile,
Fall to be ſubject to his wrongs.

11 *God hath forgot (in ſoule he ſayes)*
He hides his face to never ſee.
12 *Lord God, ariſe, thine hand up-raiſe:*
Let not thy poore forgotten be.
13 *Shall theſe inſulting wretches ſcorne*
Their God, and ſay, thou wilt not care?
14 *Thou ſee'ſt (for all thou haſt forborne)*
Thou ſee'ſt what all their miſchiefes are;

That to thine hand of vengeance juſt
Thou maiſt them take: the poore diſtreſſed
Relye on thee with conſtant truſt,
The helpe of Orphans and oppreſſed.
15 *Oh! breake the wickeds arme of might,*
And ſearch out all their curſed traines,
And let them vaniſh out of ſight.
16 *The Lord as King for ever reignes.*

From forth his coaſts, the heathen ſect
17 *Are rooted quite: thou Lord attendſt*
To poore mens ſuits; thou do'ſt direct
Their hearts: to them thine eare thou bendſt;
18 *That thou mayſt reſcue from deſpight,*
The wofull fatherleſſe, and poore:
That ſo, the vaine and earthen wight
On us may tyrannize no more.

FINIS.

CHARACTERS OF VERTVES AND VICES:

IN TWO BOOKES.

By Jos: Hall.

¶ Imprinted at London, 1639.

TO THE RIGHT HONOVRABLE, MY ſingular good Lords,

EDWARD LORD *DENNY*,
BARON of WALTHAM,

AND
IAMES LORD *HAY*, HIS
RIGHT NOBLE AND WOR-
THY SONNE IN LAW.

I. H.
HVMBLY DEDICATES
HIS LABOVR,
DEVOTETH HIM-
SELFE,

Wiſheth all happineſſe.

A PREMONITION OF THE TITLE AND USE of Characters.

READER,

THe Divines of the old Heathens were their Morall Philosophers: These received the Acts of an inbred law, in the Sinai of Nature, and delivered them with many expositions to the multitude: These were the Overseers of manners, Correctors of vices, Directors of lives, Doctors of vertue, which yet taught their people the body of their naturall Divinity, not after one manner: While some spent themselves in deepe discourses of humane felicity, and the way to it in common; others thought it best to apply the generall precepts of goodnesse or decency, to particular conditions and persons. A third sort in a meane course betwixt the two other, and compounded of them both, bestowed their time in drawing out the true lineaments of every vertue and vice, so lively, that who saw the medals, might know the face: which Art they significantly tearmed Charactery. Their papers were so many tables, their writings so many speaking pictures, or living images, whereby the ruder multitude might even by their sense learne to know vertue, and discerne what to detest. I am deceived if any course could be more likely to prevaile; for herein the grosse conceit is led on with pleasure, and informed while it feeles nothing but delight. And if pictures have beene accounted the bookes of Idiots, behold here the benefit of an image without the offence. It is no shame for us to learne wit of Heathens, neither is it materiall, in whose Schoole we take out a good lesson: yea, it is more shame not to follow their good, than not to lead them better. As one therefore that in worthy examples holds imitation better than invention, I have trod in their paths, but with an higher and wider step; and out of their Tablets have drawne these larger portraitures of both sorts. More might be said, I deny not, of every Vertue, of every Vice: I desired not to say all, but enough. If thou doe but read or like these, I have spent good houres ill; but if thou shalt hence abjure those Vices, which before thou thoughtest not ill favoured, or fall in love with any of these goodly faces of Vertue; or shalt hence finde where thou hast any little touch of these evils, to cleare thy selfe or where any defect in these graces to supply it, neither of us shall need to repent of our labour.

THE

THE SVMME OF THE WHOLE.

FIRST BOOKE.

	Page.
THe Proæme.	171
Character of Wiſdome.	173
Of Honeſtie.	174
Of Faith.	ibid.
Of Humility.	175
Of Valour.	176
Of Patience.	177
Of True-Friendſhip.	ibid.
Of True-Nobility.	178
Of the good Magiſtrate.	179
Of the Penitent.	180
Of the happy Man.	181

SECOND BOOKE.

	Page.
THe Proæme.	185
Character of the Hypocrite.	187
Of the Buſie-Body.	188
Of the Superſtitious.	189
Of the Profane.	ibid.
Of the Male-content.	190
Of the Inconſtant.	191
Of the Flatterer.	192
Of the Slothfull.	ibid.
Of the Covetous.	193
Of the Vaine-glorious.	194
Of the Preſumptuous.	195
Of the Diſtruſtfull.	196
Of the Ambitious.	197
Of the Vnthrift.	198
Of the Envious.	ibid.

THE FIRST BOOKE.

CHARACTERISMES OF *VERTVES.*

By Jos: Hall.

¶ Imprinted at London, 1640.

THE PROOEME.

VErtue is not loved enough, becauſe ſhee is not ſeene, and Vice loſeth much deteſtation, becauſe her ugline ſſe is ſecret. Certainly, my Lords, there are ſo many beauties, and ſo many graces in the face of Goodneſſe, that no eye can poſſibly ſee it without affection, without raviſhment: and the viſage of Evill is ſo monſtrous through loathſome deformities, that if her lovers were not ignorant, they would be mad with diſdaine and aſtoniſhment. What need wee more than to diſcover theſe two to the world? This Worke ſhall ſave the labour of exhorting, and diſſwaſion. I have here done it as I could, following that ancient Maſter of Morality, who thought this the fitteſt taske for the ninety and ninth yeare of his age, and the profitableſt monument that he could leave for a fare-well to his Grecians. Loe here then Vertue and Vice ſtript naked to the open view, and deſpoiled, one of her rags, the other of her ornaments, and nothing left them but bare preſence to plead for affection: ſee now whether ſhall find more ſuters. And if ſtill the vaine minds of lewd men ſhall dote upon their old miſtreſſe, it will appeare to bee, not becauſe ſhe is not foule, but for that they are blind, and bewitched. And firſt behold the goodly features of VViſdome, an amiable Vertue, and worthy to lead this Stage: which as ſhee extends her ſelfe to all the following Graces, ſo amongſt the reſt is for her largeneſſe moſt conſpicuous.

Theophraſtus.

CHARACTER OF THE WISE MAN.

THere is nothing that he desires not to know, but most and first himselfe: and not so much his owne strength, as his weaknesses; neither is his knowledge reduced to discourse, but practice. He is a skilfull Logician, not by nature so much as use; his working mind doth nothing all his time but make syllogismes, and draw out conclusions, every thing that he sees and heares, serves for one of the premisses: with these he cares first to informe himselfe, then to direct others. Both his eyes are never at once from home, but one keeps house while the other roves abroad for intelligence. In materiall and weighty points he abides not his mind suspended in uncertainties; but hates doubting, where he may, where he should be resolute: and first he makes sure worke for his soule; accounting it no safety to be unsetled in the foreknowledge of his finall estate. The best is first regarded; and vaine is that regard which endeth not in security. Every care hath his just order; neither is there any one either neglected or misplaced. He is seldome overseene with credulity; for knowing the falsenesse of the world, he hath learn'd to trust himselfe alwaies; others so farre, as he may not be dammaged by their disappointment. He seekes his quietnesse in secrecy, and is wont both to hide himselfe in retiredness, and his tongue in himselfe. He loves to be guessed at, not knowne; and to see the world unseene; and when he is forced into the light, shewes by his actions that his obscurity was neither from affectation nor weakness. His purposes are neither so variable as may argue inconstancy; nor obstinately unchangeable, but framed according to his after-wits, or the strength of new occasions. He is both an apt scholler and an excellent master; for both every thing he sees informes him, and his mind enriched with plentifull observation, can give the best precepts. His free discourse runs back to the ages past; and recovers events out of memory, and then preventeth Time in flying forward to future things; and comparing one with the other, can give a verdict well-neere propheticall: wherein his conjectures are better than anothers judgements. His passions, are so many good servants, which stand in a diligent attendance ready to be commanded by reason, by Religion; and if at any time forgetting their duty, they be miscarried to rebell, he can first conceale their mutiny; then suppresse it. In all his just and worthy designes, he is never at a losse, but hath so projected all his courses, that a second begins where the first failed; and fetcheth strength from that which succeeded not. There be wrongs which he wil not see; neither doth he alwaies look that way which he meaneth; nor take notice of his secret smarts, when they come from great ones. In good turnes, he loves not to owe more than he must; in evil to owe and not pay. Just censures hee deserves not, for hee lives without the compasse of an adversary; unjust he contemneth, and had rather suffer false infamy to dye alone, than lay hands upon it in an open violence. He confineth himselfe in the circle of his owne affaires, and lists not to thrust his finger into a needlesse fire. He stands like a center unmoved, while

while the circumference of his estate is drawne above, beneath, about him. Finally, his wit hath cost him much; and he can both keep, and value, and employ it. He is his owne Lawyer; the treasury of knowledge, the oracle of counsell; blind in no mans cause, best sighted in his owne.

Of an Honest man.

HE lookes not to what he might doe, but what he should. Justice is his first guide; the second law of his actions, is expedience. He had rather complaine than offend, and hates sin more for the indignity of it, than the danger: his simple uprightnesse works in him that confidence, which oft-times wrongs him, and gives advantage to the subtill, when he rather pities their faithlesnes, than repents of his credulity: he hath but one heart, and that lies open to sight; and were it not for discretion, he never thinkes whereof he would avoid a witnesse: his word is his parchment, and his yea, his oath, which he will not violate for feare, or for losse. The mis-haps of following events, may cause him to blame his providence, can never cause him to eat his promise: neither saith he, *This I saw not*, but, *This I said*. When he is made his friends Executor, he defrais his debts, payes legacies, and scorneth to gaine by Orphans, or to ransack graves; and therefore will be true to a dead friend, because he sees him not. All his dealings are square & above the boord: he bewrayes the fault of what he sels, & restores the overseen gaine of a false reckoning. He esteemes a bribe venomous, though it come guilded over with the colour of gratuity. His cheekes are never stained with the blushes of recantation; neither doth his tongue falter, to make good a lye with the secret glosses of double or reserved senses; and when his name is traduced, his innocency beares him out with courage: then, loe, he goes on the plaine way of truth, and will either triumph in his integrity, or suffer with it. His conscience over-rules his providence; so as in all things good or ill, he respects the nature of the actions, not the sequell. If he see what he must doe, let God see what shall follow. He never loadeth himselfe with burdens above his strength, beyond his will; and once bound, what he can he will doe, neither doth he will but what he can doe. His eare is the Sanctuary of his absent friends name, of his present friends secret: neither of them can mis-carry in his trust. He remembers the wrongs of his youth, and repaies them with that usury which he himselfe would not take. He would rather want, than borrow, and beg, than not to pay: his faire conditions are without dissembling; and he loves actions above words. Finally, he hates falshood worse than death: he is a faithful client of truth; no mans enemy; and it is a question, whether more another mans friend or his owne; and if there were no heaven, yet he would be vertuous.

Of the Faithfull man.

HIs eyes have no other objects, but absent and invisible; which they see so cleerly, as that to them sense is blinde: that which is present they see not; if I may not rather say, that what is past or future, is present to them. Herein he exceeds all others, that to him nothing is impossible, nothing difficult, whether to beare, or undertake. He walks every day with his Maker, and talks with him familiarly, and lives ever in heaven, and sees all earthly things beneath him: when he goes in, to converse with God, he weares not his own cloathes, but takes them still out of the rich Wardrobe of his Redeemer, and then dare boldly prease in and challenge a blessing. The celestiall spirits doe not scorne his company, yea, his service. He deales in these worldly affaires as a stranger, and hath his heart ever at home: without a written warrant hee dare doe nothing, and with it any thing. His warre is perpetuall, without

without truce; without intermission; and his victory certaine: hee meets with the infernall powers, and tramples them under feet. The shield that he ever beares before him, can neither be missed, nor pierced; if his hand be wounded, yet his heart is safe: he is oftē tripped, seldome foyled; and if sometimes foyled, never vanquished. He hath white hands, and a cleane soule, fit to lodge God in, all the roomes whereof are set apart for his Holinesse: Iniquity hath oft called at the doore, and craved entertainment, but with a repulse; or if sin of force will be his tenant, his Lord he cannot. His faults are few, and those he hath, God will not see. He is allied so high, that hee dare call God father, his Saviour Brother: heaven his Patrimony: and thinkes it no presumption to trust to the attendance of Angels. His understanding is inlightned with the beames of divine truth; God hath acquainted him with his will; and what he knowes, hee dare confesse: there is not more love in his heart, than liberty in his tongue. If torments stand betwixt him and Christ, if death, he contemnes them; and if his owne parents lye in his way to God, his holy carelesnesse makes them his footsteps. His experiments have drawn forth rules of confidence, which he dares oppose against all the feares of distrust: wherein he thinkes it safe to charge God with what he hath done; with what he hath promised. Examples are his proofes, and instances his demonstrations. What hath God given, which he cannot give? What have others suffered, which he may not be enabled to endure? Is he threatned banishment? There hee sees the deare Evangelist in *Pathmos*. Cutting in peeces? he sees *Esay* under the saw. Drowning? he sees *Ionas* diving in the living gulfe. Burning? he sees the three Children in the hot walke of the Furnace. Devouring? he sees *Daniel* in the sealed den amids his terrible companions. Stoning? he sees the first Martyr under his heape of many grave-stones. Heading? loe there the Baptists necke bleeding in *Herodias* platter. He emulates their paine, their strength, their glory. He wearies not himselfe with cares: for he knowes he lives not of his owne cost: not idlely, omitting meanes, but not using them with diffidence. In the midst of ill rumours and amazements, his countenance changeth not; for he knowes both whom he hath trusted, and whither death can lead him. He is not so sure he shall dye, as that he shal be restored; and outfaceth his death with his resurrection. Finally, he is rich in works, busie in obedience, cheerefull and unmoved in expectation, better with evils, in common opinion miserable, but in true judgement more than a man.

Of the Humble man.

HE is a friendly enemy to himselfe: for though he be not out of his owne favour, no man sets so low a value of his worth as himselfe; not out of ignorance, or carelesnesse, but of a voluntary and meeke dejectednesse. Hee admires every thing in another, whiles the same or better in himselfe he thinks not unworthily contemned: his eyes are full of his owne wants, and others perfections. He loves rather to give than take honour, not in a fashion of complementall courtesie, but in simplicitie of his judgement; neither doth he fret at those, on whom hee forceth precedency, as one that hoped their modesty would have refused; but holds his mind unfainedly below his place, and is ready to goe lower (if need bee) without discontent. When he hath but his due, hee magnifieth courtesie, and disclaimes his deserts. He can be more ashamed of honour, than grieved with contempt; because he thinkes that causlesse, this deserved: His face, his carriage, his habit, savour of lowlinesse without affectation, and yet he is much under that he seemeth. His words are few and soft, never either peremptory or censorious, because hee thinkes both each man more wise, and none more faulty than himselfe: and when hee approacheth to the Throne of God, hee is so taken up with the divine greatnesse, that in his owne eyes he is either vile or nothing. Places of publike charge are faine to sue to him, and hale him out of his chosen obscurity; which he holds off, not cunningly to cause importunity, but sincerely in the conscience of his defects. Hee frequenteth not the

ſtages of common reſorts, and then alone thinkes himſelfe in his naturall element, when he is ſhrowded within his own wals. He is ever jealous over himſelfe, and ſtill ſuſpecteth that which others applaud. There is no better object of beneficence; for what he receives, he aſcribes meerely to the bounty of the giver; nothing to merit. He emulates no man in any thing but goodneſſe, and that with more deſire, than hope to overtake. No man is ſo contented with his little, and ſo patient under miſeries, becauſe he knowes the greateſt evils are below his ſinnes, and the leaſt favours above his deſervings. Hee walkes ever in awe, and dare not but ſubject every word and action to an high and juſt cenſure. He is a lowly valley ſweetly planted and well watered; the proud mans earth, whereon he trampleth; but ſecretly full of wealthy Mines, more worth than he that walkes over them; a rich ſtone ſet in Lead; and laſtly, a true Temple of God built with a low roofe.

Of a Valiant man.

HE undertakes without raſhneſſe, and performes without feare: he ſeeks not for dangers; but when they find him, hee beares them over with courage, with ſucceſs. He hath oft times lookt Death in the face, and paſſed by it with a ſmile, and when he ſees he muſt yeeld, doth at once welcome and contemne it. He fore-caſts the worſt of all events, and encounters them before they come in a ſecret and mentall warre; and if the ſuddenneſſe of an unexpected evill have ſurprized his thoughts, and infected his cheeks with paleneſſe; he hath no ſooner digeſted it in his conceit, than he gathers up himſelfe, and inſults over miſchiefe. Hee is the maſter of himſelfe, and ſubdues his paſſions to reaſon; and by his inward victory workes his owne peace. Hee is afraid of nothing but the diſpleaſure of the Higheſt, and runs away from nothing but ſin: he looks not on his hands, but his cauſe; not how ſtrong he is, but how innocent: and where goodneſſe is his warrant, he may be over-maſtered, he cannot be foyled. The ſword is to him the laſt of all trials, which he drawes forth ſtill as Defendant, not as Challenger, with a willing kind of unwillingneſſe: no man can better mannage it with more ſafety, with more favour: he had rather have his bloud ſeen than his back; and diſdaines life upon baſe condition. No man is more milde to a relenting or vanquiſht adverſary, or more hates to ſet his foot on a carcaſe. He had rather ſmother an injury, than revenge himſelfe of the impotent: and I know not whether more deteſts cowardlineſſe or cruelty. He talks little, and brags leſſe; and loves rather the ſilent language of the hand; to be ſeen than heard. He lies ever cloſe within himſelf, armed with wiſe reſolution, and will not be diſcovered but by death or danger. He is neither prodigall of blood to miſ-ſpend it idlely, nor niggardly to grudge it, when either God calls for it, or his Countrey; neither is he more liberall of his owne life than of others. His power is limited by his will, and he holds it the nobleſt revenge, that he might hurt and doth not. Hee commands without tyrrany and imperiouſneſſe, obeyes without ſervility, and changes not his mind with his eſtate. The height of his ſpirits over-lookes all caſualties, and his boldneſs proceeds neither from ignorance nor ſenſeleſneſſe: but firſt he values evils, and then deſpiſes them: he is ſo ballaced with wiſdome, that hee floats ſteddily in the midſt of all tempeſts. Deliberate in his purpoſes, firme in reſolution, bold in enterpriſing, unwearied in atchieving, and howſoever, happy in ſucceſſe: and if ever he be overcome, his heart yeelds laſt.

Of

Of a Patient man.

THe patient man is made of a metall, not so hard as flexible: his shoulders are large, fit for a load of injuries; which hee beares not out of baseneſſe and cowardlineſſe, becauſe he dare not revenge; but out of Chriſtian fortitude, becauſe he may not: hee hath ſo conquered himſelfe, that wrongs cannot conquer him; and herein alone finds, that victory conſiſts in yeelding. Hee is above nature, while he ſeemes below himſelfe. The vildeſt creature knowes how to turne againe, but to command himſelfe not to reſiſt being urged, is more than heroicall. His conſtructions are ever full of charity and favour; either this wrong was not done, or not with intent of wrong; or if that, upon miſ-information; or if none of theſe, raſhneſſe (though a fault) ſhal ſerve for an excuſe. Himſelf craves the offendors pardon, before his confeſſion; and a ſlight anſwer contents, where the offended deſires to forgive. He is Gods beſt witneſſe, and when he ſtands before the barre for truth, his tongue is calmely free, his fore-head firme, and he with erect and ſetled countenance heares his juſt ſentence, and rejoyces in it. The Jaylors that attend him, are to him his Pages of honour, his dungeon, the lower part of the vault of heaven, his rack or wheele, the ſtaires of his aſcent to glory, he challengeth his executioners, and encounters the fierceſt paines with ſtrength of reſolution, and while he ſuffers, the beholders pity him, the tormentors complaine of wearineſſe, and both of them wonder. No anguiſh can maſter him whether by violence or by lingring. He accounts expectation no puniſhment, and can abide to have his hopes adjourned till a new day. Good lawes ſerve for his protection, not for his revenge; and his owne power, to avoyd indignities, not to returne them. His hopes are ſo ſtrong, that they can inſult over the greateſt diſcouragements, and his apprehenſions ſo deepe, that when he hath once faſtned, he ſooner leaveth his life than his hold. Neither time nor perverſeneſſe can make him caſt off his charitable endevours, and deſpaire of prevailing, but in ſpight of all croſſes, and all denials, he redoubleth his beneficiall offers of love. Hee trieth the ſea after many ſhipwracks, and beats ſtill at that doore which he never ſaw opened. Contrariety of events doth but exerciſe, not diſmay him; and when croſſes afflict him, hee ſees a divine hand inviſibly ſtriking with theſe ſenſible ſcourges: againſt which he dares not rebell or murmure. Hence all things befall him alike, and he goes with the ſame minde to the ſhambles, and to the fold. His recreations are calme and gentle; and not more full of relaxation than void of fury. This man onely can turne neceſſity into vertue, and put evill to good uſe. Hee is the ſureſt friend, the lateſt and eaſieſt enemy, the greateſt conquerour, and ſo much more happy than others, by how much he could abide to be more miſerable.

Of the true Friend.

HIs affections are both united and divided; united to him he loveth; divided betwixt mother and himſelfe; and his owne heart is ſo parted, that whiles he hath ſome, his friend hath all. His choice is led by vertue, or by the beſt of vertues, Religion; not by gaine, not by pleaſure; yet not without reſpect of equall condition, of diſpoſition not unlike; which once made, admits of no change, except hee whom he loved, be changed quite from himſelfe; nor that ſuddenly, but after long expectation. Extremity doth but faſten him, whiles he, like a wel-wrought vault, lies the ſtronger, by how much more weight he beares. When neceſſity calls him to it, he can be a ſervant to his equall, with the ſame will wherewith he can command his inferior; and though he riſe to honor, forgets not his familiarity, nor ſuffers inequality of eſtate to work ſtrangeneſſe of countenance; on the other ſide, he lifts up his friend

to advancement, with a willing hand, without envy, without dissimulation. When his mate is dead, he accounts himselfe but halfe alive; then his love not dissolved by death, derives it selfe to those orphans which never knew the price of their father; they become the heires of his affection, and the burden of his cares. He embraces a free community of all things, save those which either honesty reserves proper, or nature; and hates to enjoy that which would doe his friend more good; his charity serves to cloke noted infirmities, not by untruth, not by flattery, but by discreet secrecy; neither is he more favourable in concealement, than round in his private reprehensions; and when anothers simple fidelity shews it selfe in his reproofe, he loves his monitor so much the more, by how much more he smarteth. His bosome is his friends closet, where he may safely lay up his complaints, his doubts, his cares; & look how he leaves, so he finds them; save for some addition of seasonable counsell for redresse. If some unhappy suggestion shall either disjoynt his affection, or breake it, it soone knits againe, and growes the stronger by that stresse. Hee is so sensible of anothers injuries, that when his friend is stricken, he cries out, and equally smarteth untouched, as one affected not with sympathy, but with a reall feeling of paine: and in what mischiefe may be prevented, he interposeth his aid, and offers to redeeme his friend with himselfe; no houre can be unseasonable, no businesse difficult, nor paine grievous in condition of his ease: and what either he doth or suffereth, hee neither cares nor desires to have knowne; lest he should seeme to looke for thanks. If he can therefore steale the performance of a good office unseene, the conscience of his faithfulnesse herein is so much sweeter as it is more secret. In favours done, his memory is fraile; in benefits received, eternall: hee scorneth either to regard recompence, or not to offer it. He is the comfort of miseries, the guide of difficulties, the joy of life, the treasure of earth; and no other than a good Angell clothed in flesh.

Of the Truly-Noble.

HE stands not upon what he borrowed of his Ancestors, but thinkes he must work out his owne honour: and if he cannot reach the vertue of them that gave him outward glory by inheritance, he is more abashed of his impotency, than transported with a great name. Greatnesse doth not make him cornfull and imperious, but rather like the fixed stars; the higher he is, the lesse he desires to seem. Neither cares he so much for pompe and frothy ostentation, as for the solid truth of Nobleneſſe. Courtesie & sweet affability can be no more severed from him, than life from his soule; not out of a base and servile popularity, & desire of ambitious insinuation; but of a native gentleness of disposition, and true value of himselfe. His hand is open and bounteous; yet not so as that he should rather respect his glory, than his estate; wherein his wisdome can distinguish betwixt parasites and frends, betwixt changing of favours and expending them. He scorneth to make his height a privilege of looseneſs, but accounts his titles vaine, if he be inferiour to others in goodnes: and thinks he should be more strict, the more eminent he is, because he is more observed, and now his offences are become exemplar. There is no vertue that he holds unfit for ornament, for use, nor any vice which he condemnes not as sordid, and a fit companion of basenes, and whereof he doth not more hate the blemish, than affect the pleasure. He so studies, as one that knows, ignorãce can neither purchase honor, nor wield it; & that knowledge must both guide & grace him. His exercises are from his childhood ingenious, manly, decent, & such as tend still to wit, valor, activity: and if (as seldome) he descend to disports of chance, his games shall never make him either pale wth fear, or hot with desire of gain. He doth not so use his followers, as if he thought they were made for nothing but his servitude; whose felicity were only to be commanded and please: wearing them to the back, and then either finding or framing excuses to discard them empty; but upon all opportunities lets them tele the sweetnes of their owne serviceableneſſe and his bounty. Silence in officious ervice is the best

Oratory

Oratory to plead for his respect: All diligence is but lent to him, none lost. His wealth stands in receiving, his honor in giving: he cares not either how many hold of his goodnes, or to how few he is beholden: and if he have cast away favours, he hates either to upbraid them to his enemy, or to challenge restitution. None can be more pitifull to the distressed, or more prone to succour; and then most, where is least meanes to sollicite, least possibility of requitall. He is equally addressed to warre and peace; and knowes not more how to command others, than how to be his Countries servant in both. He is more carefull to give true honour to his Maker, than to receive civill honour from men. He knowes that his service is free and noble, and ever loaded with sincere glory; and how vaine it is to hunt after applause from the world, till he be sure of him that moldeth all hearts, and powreth contempt on Princes; and shortly, so demeanes himselfe, as one that accounts the body of Nobility to consist in Bloud, the soule in the eminence of Vertue.

Of the good Magistrate.

HE is the faithfull deputy of his Maker, whose obedience is the rule whereby he ruleth; his brest is the Ocean whereinto all the cares of private men empty themselves; which as he receives without complaint and overflowing, so he sends them forth again by a wise conveyance in the streams of justice: his doores, his ears are ever open to suters; and not who comes first speeds well, but whose cause is best. His nights, his meales are short and interrupted; all which he beares well, because he knowes himselfe made for a publike servant of Peace and Justice. Hee sits quietly at the sterne, and commands one to the top-saile, another to the main, a third to the plummet, a fourth to the anchor, as he sees the need of their course & weather requires; and doth no lesse by his tongue, than all the Marriners with their hands. On the Bench hee is another from himselfe at home; now all private respects of bloud, alliance, amity are forgotten; and if his owne Son come under triall, he knowes him not: Pity which in all others is wont to be the best praise of humanity, and the fruit of Christian love, is by him throwne over the bar for corruption: as for Favour, the false Advocate of the gracious, he allows him not to appeare in the Court; there only causes are heard speake, not persons: Eloquence is then only not discouraged, when she serves for a Client of truth: meere narrations are allowed in this Oratory, not Proems, not excursions, not Glosses: Truth must strip her selfe, and come in naked to his barre, without false bodies, or colors without disguises: A bribe in his Closet, or a letter on the bench, or the whispering and winks of a great neighbour, are answered with an angry and couragious repulse. Displeasure, Revenge, Recompence, stand on both sides the Bench, but hee scornes to turne his eye towards them; looking onely right forward at Equity, which stands full before him. His sentence is ever deliberate and guided with ripe wisdome, yet his hand is slower than his tongue; but when he is urged by occasion either to doome, or execution, he shewes how much hee hateth mercifull injustice: neither can his resolution or act be reversed with partiall importunity. His forehead is rugged and severe, able to discountenance villany, yet his words are more awfull than his brow, and his hand than his words. I know not whether hee be more feared or loved, both affections are so sweetly contempered in all hearts. The good feare him lovingly, the middle sort love him fearefully, and onely the wicked man feares him slavishly without love. He hates to pay private wrongs with the advantage of his Office; and if ever he be partiall, it is to his enemy. He is not more sage in his gown, than valarous in armes, & increaseth in the rigor of discipline, as the times in danger. His sword hath neither rusted for want of use, nor surfetteth of bloud, but after many threats is unsheathed, as the dreadfull instrument of divine revenge. He is the Guard of good laws, the Refuge of innocency, the Comet of the guilty, the Pay-master of good deserts, the Champion of justice, the Patron of peace, the Tutor of the Church, the Father of his Country, & as it were another God upō earth.

Of the Penitent.

HE hath a wounded heart and a ſad face; yet not ſo much for feare, as for unkindneſſe: The wrong of his ſin troubles him more than the danger: None but hee is the better for his ſorrow; neither is any paſſion more hurtfull to others, than this is gainfull to him; The more he ſeeks to hide his griefe, the leſſe it will be hid; Every man may read it not only in his eyes but in his bones. Whiles he is in charity with all others, he is ſo fallen out with himſelfe, that none but God can reconcile him: He hath ſued himſelfe in all Courts, accuſeth, arraigneth, ſentenceth, puniſheth himſelfe unpartially, and ſooner may find mercy at any hand, than at his owne. He onely hath pulled off the faire viſor of ſin; ſo as that appeares not but maſked unto others, is ſeen of him barefac'd; and bewrayes that fearfull uglineſſe, which none can conceive but he that hath viewed it. Hee hath lookt into the depth of the bottomleſſe pit, and hath ſeene his owne offence tormented in others, and the ſame brands ſhaken at him. He hath ſeen the change of faces in that evill one, as a tempter, as a tormenter; and hath heard the noiſe of a conſcience, and is ſo frighted with all theſe, that he can never have reſt, till he have run out of himſelfe, to God; in whoſe face at firſt, he finds rigour, but afterwards, ſweetneſſe in his boſome: He bleeds firſt from the hand that heales him. The Law of God hath made worke for mercy; which he hath no ſooner apprehended, than he forgets his wounds, & looks careleſly upon all theſe terrors of guiltineſs. When he caſts his eye backe upon himſelf; he wonders where he was, and how he came there; and grants, that if there were not ſome witchcraft in ſinne, hee could not have beene ſo ſottiſhly graceleſſe. And now, in the iſſue, Satan finds, (not without indignation and repentance) that he hath done him a good turne in tempting him: For hee had never beene ſo good if he had not ſinned; he had never fought with ſuch courage if he had not ſeen his blood, and beene aſhamed of his foyle: Now he is ſeene, and felt in the front of the ſpirituall battell; and can teach others how to fight, and incourage them in fighting. His heart was never more taken up with the pleaſure of ſinne, than now with care of avoyding it: The very ſight of that cup, wherein ſuch a fulſome potion was brought him, turnes his ſtomack: the firſt offers of ſinne make him tremble more now, than he did before at the judgements of his ſinne; neither dares he ſo much as look towards *Sodom*. All the powers and craft of hell cannot fetch him in for a cuſtomer to evill; his infirmity may yeeld once, his reſolution never. There is none of his ſenſes or parts, which he hath not within covenants for their good behaviour; which they cannot ever breake with impunity. The wrongs of his ſin he repaies to men with recompence, as hating it ſhould be ſaid, he owes any thing to his offence; to God (what in him lies) with ſighs, teares, vowes, and endevours of amendment. No heart is more waxen to the impreſſions of forgiveneſs; neither are his hands more open to receive, than to give pardon. All the injuries which are offered to him, are ſwallowed up in his wrongs to his Maker, and Redeemer; neither can he call for the arrerages of his farthings, when he lookes upon the millions forgiven him; hee feeles not what he ſuffers from men, when hee thinks of what he hath done, and ſhould have ſuffered. Hee is a thankfull Herauld of the mercies of his God; which if all the world heare not from his mouth, it is no fault of his: Neither did he ſo burne with the evill fires of concupiſcence, as now with the holy flames of zeale to that glory which hee hath blemiſhed; and his eyes are full of moiſture, as his heart of heat. The gates of heaven are not ſo knockt at by any ſuter, whether for frequence, or importunity. You ſhall find his cheeks furrowed, his knees hard, his lips ſealed up, ſave when he muſt accuſe himſelfe, or glorifie God, his eyes humbly dejected, and ſometimes you ſhall take him breaking off a ſigh in the midſt; as one that would ſteale an humiliation unknowne, and would bee offended with any part that ſhould not keep his counſell. When hee finds his ſoule oppreſſed with the heavy guilt of a ſinne, hee gives it vent thorow his mouth, into the

A the care of his ſpirituall Phyſitian, from whom hee receives Cordials anſwerable to his complaint. He is a ſevere exactor of diſcipline, firſt upon himſelfe, on whom hee impoſes more than one Lent; then, upon others, as one that vowed to bee revenged on ſinne whereſoever he finds it; and though but one hath offended him, yet his deteſtation is univerſall. He is his owne taske-maſter for devotion; and if Chriſtianity have any worke more difficult, or perillous than other, that he enjoynes himſelfe, and reſolves contentment even in miſcarriage. It is no marvell if the acquaintance of his wilder times know him not; for hee is quite another from himſelfe; and if his mind could have had any intermiſſion of dwelling within his breſt, it could not have knowne this was the lodging: Nothing but an out-ſide is the ſame it was, and that altred more with Regeneration, than with age. None but he can reliſh the promiſes of the Goſpel; which he finds ſo ſweet, that he complaines not, his thirſt after them
B is unſatiable; and now that he hath found his Saviour he hugs him ſo faſt, and holds him ſo deare, that he feeles not when his life is fetcht away from him, for his martyrdome. The latter part of his life is ſo led, as if he deſired to unlive his youth; and his laſt Teſtament is full of reſtitutions, and legacies of piety. In ſumme, he hath ſo lived and died, as that Satan hath no ſuch match, ſinne hath no ſuch enemy, God hath no ſuch ſervant as he.

He is an Happy man,

C THat hath learn'd to read himſelfe more than all books; and hath ſo taken out this leſſon, that he can never forget it; That knows the world, and cares not for it; That after many traverſes of thoughts, is grown to know what he may truſt to, and ſtands now equally armed for all events. That hath got the maſtery at home, ſo as he can croſſe his will without a mutiny, and ſo pleaſe it, that he makes it not a wanton: That in earthly things wiſhes no more than nature, in ſpirituall is ever graciouſly ambitious: That for his condition, ſtands on his owne feet, not needing to leane upon the great; and can ſo frame his thoughts to his eſtate, that when he hath leaſt, he cannot want, becauſe he is as free from deſire, as ſuperfluity: That hath ſeaſonably broken the head-ſtrong reſtineſſe of proſperity, and can now menage it at pleaſure: Upon whom, all ſmaller croſſes light as haile-ſtones upon a roofe; and for the greater calamities, he can take them as tributes of life, and tokens of love; and if his ſhip be toſſed, yet he is ſure his Anchor is faſt. If all the world were his, he could
D be no other than he is; no whit gladder of himſelfe, no whit higher in his carriage, becauſe he knowes, contentment lies not in the things he hath, but in the mind that values them. The powers of his reſolution can either multiply, or ſubſtract at pleaſure. He can make his cottage a Mannor, or a Palace when he liſts; & his home-cloſe, a large dominion; his ſtaind-cloth, Arras; his earth, plate, and can ſee ſtate in the attendance of one ſervant; as one that hath learned, a mans greatneſſe or baſeneſs is in himſelfe; and in this he may even conteſt with the proud, that hee thinks his owne the beſt. Or, if he muſt be outwardly great, hee can but turne the other end of the glaſſe, and make his ſtately Manor a low and ſtrait Cottage; and in all his coſtly furniture, he can ſee, not richneſſe, but uſe; hee can ſee droſſe in the beſt metall, and earth thorow the beſt clothes; and in all his troup, hee can ſee himſelfe his owne ſervant.
E He lives quietly at home, out of the noiſe of the world, and loves to enjoy himſelfe alwaies, and ſometimes his friend, & hath as full ſcope to his thoughts, as to his eies. He walks ever even, in the mid-way betwixt hopes and feares, reſolved to feare nothing but God, to hope for nothing but that which he muſt have. He hath a wiſe and vertuous mind in a ſerviceable body; which that better part affects as a preſent ſervãt and a future companion; ſo cheriſhing his fleſh, as one that would ſcorne to bee all fleſh. He hath no enemies, not for that all love him, but becauſe he knowes to make a gaine of malice. He is not ſo ingaged to any earthly thing, that they two cannot part on even tearmes; there is neither laughter in their meeting, nor in their ſhaking of hands,

hands, teares. He keeps ever the beſt company, the God of Spirits, and the Spirits of that God; whom he entertaines continually in an awfull familiarity, not being hindred, either with too much light, or with none at all. His conſcience and his hand are friends, and (what Devill ſoever tempt him) will not fall out. That divine part goes ever uprightly and freely, not ſtooping under the burden of a willing ſinne, not fettered with the gieves of unjuſt ſcruples. Hee would not, if he could, run away from himſelfe, or from God; not caring from whom he lies hid, ſo he may looke theſe two in the face. Cenſures and applauſes are paſſengers to him, not gueſts; his eare is their thorow-fare, not their harbour; he hath learned to fetch both his counſell, and his ſentence from his owne breſt. He doth not lay weight upon his owne ſhoulders, as one that loves to torment himſelfe with the honour of much imploiment, but as he makes work his game, ſo doth he not liſt to make himſelf worke. His ſtrife is ever to redeeme, and not to ſpend them. It is his trade to doe good; and to thinke of it, his recreation. He hath hands enow for himſelf and others, which are ever ſtretched forth for beneficence, not for need. He walks cheerefully in the way that God hath chalked, and never wiſhes it more wide, or more ſmooth. Thoſe very tentations whereby he is foiled, ſtrengthen him; he comes forth crowned, and triumphing out of the ſpirituall Battels, and thoſe ſcars that he hath, make him beautifull. His ſoule is every day dilated to receive that God, in whom he is; and hath attained to love himſelfe for God, and God for his owne ſake. His eyes ſtick ſo faſt in heaven, that no earthly object can remove them; yea his whole ſelfe is there before his time, and ſees with *Steven*, and heares with *Paul*, and enjoyes with *Lazarus*, the glory that he ſhall have; and takes poſſeſſion before-hand of his roome amongſt the Saints: and theſe heavenly contentments have ſo taken him up, that now he looks downe diſpleaſedly upon the earth, as the Region of his ſorrow and baniſhment; yet joying more in hope than troubled with the ſenſe of evils, hee holds it no great matter to live, and his greateſt buſines to die; and is ſo well acquainted with his laſt gueſt, that he feares no unkindneſſe from him: neither makes he any other of dying, than of walking home when he is abroad, or of going to bed when he is weary of the day. He is well provided for both worlds, and is ſure of peace here, of glory hereafter; and therefore hath a light heart, and a cheerfull face. All his fellow-creatures rejoyce to ſerve him; his betters, the Angels, love to obſerve him: God himſelfe takes pleaſure to converſe with him, and hath Sainted him afore his death, and in his death crowned him.

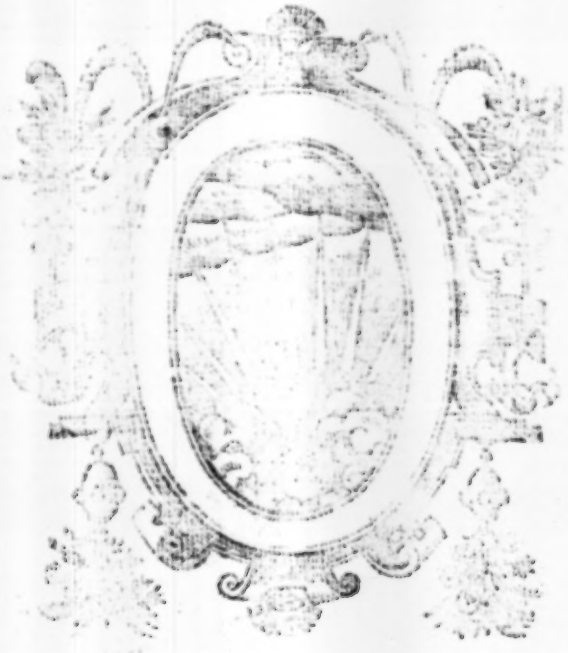
FINIS.

THE SECOND BOOKE.

CHARACTERISMES OF *VICES.*

By Jos: Hall.

¶ Imprinted at London, 1640.



THE SECOND BOOKE OF CHARACTERISMES

THE PROOEME.

I Have ſhewed you many faire Vertues: I ſpeake not for them; if their ſight cannot command affection, let them loſe it. They ſhall pleaſe yet better, after you have troubled your eyes a little with the view of deformities; and by how much more they pleaſe, ſo much more odious, and like themſelves, ſhall theſe deformities appeare. This light, contraries give to each other, in the midſt of their enmity, that one makes the other ſeeme more good, or ill. Perhaps in ſome of theſe (which thing I doe at once feare, and hate) my ſtile ſhall ſeeme to ſome leſſe grave, more Satyricall: if you find me not without cauſe jealous, let it pleaſe you to impute it to the nature of thoſe vices, which will not be otherwiſe handled. The faſhions of ſome evils are beſides the odiouſneſſe, ridiculous; which to repeat, is to ſeeme bitterly merry. I abhorre to make ſport with wickedneſſe, and forbid any laughter here, but of diſdaine. Hypocriſie ſhall lead this ring; worthily, I thinke, becauſe both ſhe commeth neareſt to Vertue, and is the worſt of Vices.

CHARACTER OF THE HYPOCRITE.

AN Hypocrite is the worſt kinde of Player, by ſo much as he acts the better part; which hath always two faces, oft-times two hearts: That can compoſe his forehead to ſadneſſe and gravity, (while he bids his heart be wanton and careleſſe within,) and (in the meane time) laughs within himſelfe, to think how ſmoothly he hath cozened the beholder; In whoſe ſilent face are written the characters of Religion, which his tongue and geſtures pronounce, but his hands recant. That hath a clean face and garment, with a foule ſoule: whoſe mouth belies his heart, and his fingers belie his mouth. Walking early up into the City, he turnes into the great Church, and ſalutes one of the pillars on one knee, worſhipping that God which at home he cares not for, while his eye is fixed on ſome window, on ſome paſſenger, and his heart knowes not whether his lips goe. He riſes, and looking about with admiration, complaines on our frozen charity, commends the ancient. At Church he will ever ſit where he may be ſeen beſt, and in the middeſt of the Sermon puls out his tables in haſte, as if he feared to loſe that note; when he writes either his forgotten errand, or nothing: then he turnes his Bible with a noiſe, to ſeek an omitted quotation; and folds the leafe, as if he had found it; and askes aloud the name of the Preacher, and repeats it, whom he publikely ſalutes, thanks, praiſes, invites, entertaines with tedious good counſell, with good diſcourſe, if it had come from an honeſter mouth. He can command teares when he
D ſpeaks of his youth; indeed becauſe it is paſt, not becauſe it was ſinfull: himſelfe is now better, but the times are worſe. All other ſinnes he reckons up with deteſtation, while he loves and hides his darling in his boſome. All his ſpeech returns to himſelf, and every occurrent drawes in a ſtory to his own praiſe. When he ſhould give, he looks about him, and ſayes, *Who ſees me?* No almes, no prayers fall from him without a witneſſe; belike leſt God ſhould deny that he hath received them: and when he hath done (leſt the world ſhould not know it) his own mouth is his Trumpet to proclaime it. With the ſuperfluity of his uſury he builds an Hoſpitall, and harbours them whom his extortion hath ſpoiled; ſo while he makes many beggers, he keeps ſome. He turneth all Gnats into Camels, and cares not to undoe the world for a circumſtance. Fleſh
E on a Friday is more abomination to him then his neighbours bed: Hee abhorres more not to uncover at the name of Jeſus, then to ſwear by the name of God. When a Rimer reads his Poeme to him, he begs a Copy, and perſwades the Preſſe; there is nothing that he diſlikes in preſence, that in abſence he cenſures not. Hee comes to the ſick bed of his ſtepmother, and weeps, when he ſecretly feares her recovery. He greets his friend in the ſtreet with ſo cleare a countenance, ſo faſt a cloſure, that the other thinks he reads his heart in his face; and ſhakes hands with an indefinite invitation of *When will you come?* and when his back is turned, joyes that he is ſo well rid of a gueſt: yet if that gueſt viſite him unfeared, he counterfeits a ſmiling welcome, and excuſes his chear, when cloſely he frownes on his wife for too much. He ſhews well, and ſaies well; and himſelfe is the worſt thing he hath. In briefe, he is the ſtrangers Saint, the neighbours diſeaſe, the blot of goodneſſe; a rotten ſtick in a dark night, a

Poppy in a corn field, an ill tempered candle, with a great ſnuffe, that in going out ſmels ill; and an Angel abroad, a Devill at home; and worſe when an Angel, then when a Devil.

Of the Buſie-body.

HIs eſtate is too narrow for his mind, and therefore he is faine to make himſelf roome in others affaires; yet ever in pretence of love. No newes can ſtir but by his doore; neither can he know that, which he muſt not tell. What every man ventures in *Guiana* voyage, and what they gained, he knowes to a haire. Whether *Holland* will have peace he knowes, and on what conditions, and with what ſucceſſe, is familiar to him ere it be concluded. No Poſt can paſſe him without a queſtion, and rather then he will leeſe the newes, he rides back with him to appoſe him of tidings; and then to the next man he meets, he ſupplies the wants of his haſty intelligence, and makes up a perfect tale; wherewith he ſo haunteth the patient auditor, that after many excuſes, he is faine to endure rather the cenſure of his manners in running away, then the tedioufneſſe of an impertinent diſcourſe. His ſpeech is oft broken off with a ſucceſſion of long parentheſis, which he ever vowes to fill up ere the concluſion, & perhaps would effect it, if the others ear were as unweariable as his tongue. If he ſee but two men talke and reade a letter in the ſtreet, he runs to them, and askes if he may not be partner of that ſecret relation; and if they deny it, he offers to tell, ſince he may not hear, wonders: and then falls upon the report of the Scottiſh Mine, or of the great Fiſh taken up at *Linne*, or of the freezing of the Thames; and after many thanks and diſmiſſions, is hardly intreated ſilence. He undertakes as much as he performes little: this man will thruſt himſelf forward to be the guide of the way he knowes not; and calls at his neighbours window, and askes why his ſervants are not at work. The Market hath no commodity which he prizeth not, and which the next table ſhall not heare recited. His tongue, like the taile of *Sampſons* Foxes, carries firebrands, and is enough to ſet the whole field of the world on a flame. Himſelfe begins table-talke of his neighbour at anothers boord, to whom he bears the firſt news, and adjures him to conceale the reporter: whoſe cholerick anſwer he returns to his firſt Oaſt, inlarged with a ſecond addition; ſo, as it uſes to be done in the fight of unwilling Maſtives, he claps each on the ſide apart, and provokes them to an eager conflict. There can no act paſſe without his Comment, which is ever farre-fetcht, raſh, ſuſpicious, delatory. His eares are long, and his eyes quick, but moſt of all to imperfections; which as he eaſily ſees, ſo he increaſes with intermedling. He harbours another mans ſervant, and amids his entertainment askes what fare is uſuall at home, what houres are kept, what talke paſſeth their meales, what his Maſters diſpoſition is, what his government, what his gueſts? & when he hath by curious inquiries extracted all the juice and ſpirit of hoped intelligence, turnes him off whence he came, and works on a new. He hates conſtancy as an earthen dulneſſe, unfit for men of ſpirit: and loves to change his work and his place; neither yet can he be ſo ſoon weary of any place, as every place is weary of him; for, as he ſets himſelf on work, ſo others pay him with hatred, and look how many maſters he hath, ſo many enemies: neither is it poſſible that any ſhould not hate him, but who know him not. So then he labours without thanks, talks without credit, lives without love, dies without teares, without pity; ſave that ſome ſay it was pity he died no ſooner.

Of the Superſtitious.

SUperſtition is godleſſe Religion, devout impiety. The ſuperſtitious is fond in obſervation, ſervile in feare, he worſhips God but as he liſts: he gives God what he askes

A askes not, more then he askes; and all but what he should give; and makes more sinne then the Ten Commandements. This man dares not stirre forth till his brest be crosse, and his face sprinkled: if but an Hare crosse him the way, he returnes; or if his journey began unawares on the dismall day; or if he stumble at the threshold. If he see a Snake unkilled, he feares a mischiefe; if the salt fall towards him, he lookes pale and red, and is not quiet till one of the waiters have powred wine on his lappe; and when he neezeth thinks them not his friends that uncover not. In the morning he listens whether the Crow crieth even or odde, and by that token presages of the weather. If he hear but a Raven croke from the next roofe, he makes his will, or if a Bittour flie over his head by night: but if his troubled fancy shall second his thoughts with the dreame of a faire garden, or green rushes, or the salutation of a
B dead friend, he takes leave of the world, and saies he cannot live. He will never set to sea but on a Sunday; neither ever goes without an *Erra Pater* in his pocket. Saint *Pauls* day and Saint *Swithunes* with the Twelve, are his Oracles; which he dares beleeve against the Almanack. When he lies sick on his death-bed, no sin troubles him so much, as that he did once eat flesh on a friday, no repentance can expiate that; the rest need none. There is no dreame of his without an interpretation, without a prediction; and if the event answer not his exposition, he expounds it according to the event. Every dark grove and pictured wall strikes him with an awfull, but carnall devotion. Old wives and Starres are his counsellers; his night spell is his guard, and charmes his Physitian. He weares Paracelsian Charactars for the tooth-ach, and a little hollowed wax is his Antidote for all evils. This man is strangely credulous, and
C calls impossible things, miraculous: If he heare that some sacred block speaks, moves, weeps, smiles, his beare feet carry him thither with an offering: and if a danger misse him in the way, his Saint hath the thankes. Some way he will not goe, and some he dares not; either there he bugges, or he faineth them; every lanterne is a ghost, and every noise is of chaines. He knowes not why, but his custome is to goe a little about, and to leave the crosse still on the right hand. One event is enough to make a rule; out of these he concludes fashions proper to himselfe, and nothing can turne him out of his own course. If he have done his taske, he is safe, it matters not with what affection. Finally, if God will let him be the carver of his owne obedience, he could not have a better subject, as he is, he cannot have a worse.

D

Of the profane.

THe superstitious hath too many gods: the profane man hath none at all, unlesse perhaps himself be his owne deity, and the world his heaven. To matter of Religion, his heart is a peece of dead flesh, without feeling of love, of feare, of care, or of paine from the deafe strokes of a revenging conscience. Custome of sinne hath wrought this senslesnesse, which now hath been so long entertained, that it pleads prescription and knowes not to be altered. This is no sudden evill: we are born sinfull, but have made our selves profane; through many degrees we climbe
E to this height of impiety. At first he sinned, and cared not; now he sinneth and knoweth not. Appetite is his Lord, and Reason his servant, and Religion his drudge. Sense is the rule of his beleefe; and if piety may be an advantage, he can at once counterfeit and deride it. When ought succeedeth to him, he sacrifices to his nets, and thinks either his fortune, or his wit; and will rather make a false God, then acknowledge the true: if contrary, he cries out of destiny, and blames him to whom he will not be beholden. His conscience would faine speak with him, but he will not heare it; sets the day, but he disappoints it; and when it cries loud for audience, he drownes the noise with good fellowship. He never names God, but in his oathes; never thinks of him, but in extremity; and then he knowes not how to think of him, because he begins but then. He quarrels for the hard conditions of his pleasure, for his future damnation; and from himself laies all the fault upon his Maker; and from his decree

fetcheth excuſes of his wickedneſſe. The inevitable neceſſity of Gods counſell makes him deſperately careleſſe: ſo with good food he poyſons himſelfe. Goodneſſe is his Minſtrell; neither is any mirth ſo cordiall to him as his ſport with Gods fooles. Every vertue hath his ſlander, and his jeſt to laugh it out of faſhion: every vice his colour. His uſualleſt theame is the boaſt of his young ſinnes, which he can ſtill joy in, though he cannot commit; and (if it may be) his ſpeech makes him worſe then he is. He cannot think of death with patience, without terrour, which he therefore feares worſe then hell, becauſe this he is ſure of, the other he but doubts of. He comes to Church as to the Theater, ſaving that not ſo willingly; for company, for cuſtome, for recreation, perhaps for ſleep; or to feed his eyes or his eares: as for his ſoule, he cares no more then if he had none. He loves none but himſelfe, and that not enough to ſeek his true good; neither cares he on whom he treads that he may riſe: His life is full of licence, and his practice of outrage. He is hated of God, as much as he hateth goodneſſe, and differs little from a Devill, but that he hath a body.

Of the Male-content.

HE is neither well full nor faſting; and though he abound with complaints, yet nothing diſlikes him but the preſent: for what he condemned while it was, once paſt he magnifies, and ſtrives to recall it out of the jawes of Time. What he hath, he ſees not, his eyes are ſo taken up with what he wants; and what he ſees he cares not for, becauſe he cares ſo much for that which is not. When his friend carves him the beſt morſell, he murmures that it is an happy feaſt wherein each one may cut for himſelfe. When a preſent is ſent him, he askes, *Is this all?* and, *What, no better?* and ſo accepts it, as if he would have his friend know how much he is bound to him for vouchſafing to receive it. It is hard to entertaine him with a proportionable gift. If nothing, he cries out of unthankfulneſſe; if little, that he is baſely regarded; if much, he exclaimes of flattery, and expectation of a large requitall. Every bleſſing hath ſomewhat to diſparage and diſtaſte it: Children bring cares, ſingle life is wilde and ſolitary; eminency is envious; retiredneſſe obſcure; faſting painfull; ſaciety unweildy; Religion nicely ſevere; liberty is lawleſſe; wealth burthenſome; mediocrity contemptible: Every thing faulteth, either in too much, or too little. This man is ever head-ſtrong, and ſelfe-willed, neither is he alwaies tied to eſteeme or pronounce according to reaſon; ſome things he muſt diſlike he knowes not wherefore, but he likes them not: and other-where rather then not cenſure, he will accuſe a man of vertue. Every thing he medleth with, he either findeth imperfect, or maketh ſo: neither is there any thing that ſoundeth ſo harſh in his eare, as the commendation of another, wherto yet perhaps he faſhionably and coldly aſſenteth, but with ſuch an after-clauſe of exception, as doth more then marre his former allowance; and if he liſt not to give a verball diſgrace, yet he ſhakes his head and ſmiles, as if his ſilence ſhould ſay, *I could and will not.* And when himſelf is praiſed without exceſſe, he complaines that ſuch imperfect kindneſſe hath not done him right. If but an unſeaſonable ſhowre croſſe his recreation, he is ready to fall out with heaven, and thinks he is wronged, if God will not take his times when to raine, when to ſhine. He is a ſlave to envy, and loſeth fleſh with fretting, not ſo much at his own infelicity, as at others good; neither hath he leiſure to joy in his owne bleſſings whileſt another proſpereth. Faine would he ſee ſome mutinies, but dares not raiſe them; and ſuffers his lawleſſe tongue to walke thorow the dangerous paths of conceited alterations; but ſo, as in good manners he had rather thruſt every man before him when it comes to acting. Nothing but feare keepes him from conſpiracies, and no man is more cruell when he is not manicled with danger. He ſpeaks nothing but *Satyrs* and Libels, and lodgeth no gueſts in his heart but Rebels. The inconſtant and he agree well in their felicity, which both place in change: but herein they differ; the inconſtant man affects that which will be, the male-content commonly that which was. Finally, he is a querulous curre,

whom

A whom no horſe can paſſe by without barking at; yea, in the deep ſilence of night the very moone-ſhine openeth his clamorous mouth: he is the wheele of a well-couched fire-work; that flies out on all ſides, not without ſcorching it ſelfe. Every eare is long agoe weary of him, and he is now almoſt weary of himſelfe. Give him but a little reſpit, and he will die alone; of no other death, then others welfare.

Of the Vnconſtant.

B THe inconſtant man treads upon a moving earth, and keeps no paſe. His proceedings are ever heady and peremptory; for he hath not the patience to conſult with reaſon, but determines meerly upon fancy. No man is ſo hot in the purſuit of what he liketh; no man ſooner weary. He is fiery in his paſſions, which yet are not more violent then momentany: it is a wonder if his love or hatred laſt ſo many dayes as a wonder. His heart is the Inne of all good motions, wherein if they lodge for a night, it is well; by morning they are gone, and take no leave: and if they come that way again, they are entertained as gueſts, not as friends. At firſt like another *Ecebolius* he loved ſimple truth, thence diverting his eyes, he fell in love with idolatry; thoſe heatheniſh ſhrines had never any more doting and beſotted client; and now of late he is leapt from *Rome* to *Munſter*, and is growne to giddy Anabaptiſme: what he will be next, as yet he knoweth not; but ere he have wintred his opi-
C nion, it will be manifeſt. He is good to make an enemy of, ill for a friend; becauſe as there is no truſt in his affection, ſo no rancor in his diſpleaſure. The multitude of his changed purpoſes brings with it forgetfulneſſe; and not of others more then of himſelfe. He ſaies, ſweares, renounces, becauſe what he promiſed, he meant not long enough to make an impreſſion. Herein alone he is good for a common-wealth, that he ſets many on work, with building, ruining, altering; and makes more buſineſſe then Time it ſelfe; neither is he a greater enemy to thrift, then to idleneſſe. Propriety is to him enough cauſe of diſlike; each thing pleaſes him better that is not his own. Even in the beſt things, long continuance is a juſt quarrell; *Manna* it ſelfe growes tedious with age, and Novelty is the higheſt ſtile of commendation to the meaneſt offers: neither doth he in bookes and faſhions aske *How good*, but, *How new*. Variety
D carries him away with delight, and no uniforme pleaſure can be without an irkſome fulneſſe. He is ſo transformable into all opinions, manners, qualities, that he ſeems rather made immediately of the firſt matter, then of well tempered elements; and therefore is in poſſibility any thing, or every thing; nothing in preſent ſubſtance. Finally, he is ſervile in imitation, waxey to perſwaſions, witty to wrong himſelf, a gueſt in his own houſe, an Ape of others, and in a word, any rather then himſelfe.

Of the Flatterer.

E FLattery is nothing but falſe friendſhip, fawning hypocriſie, diſhoneſt civility, baſe merchandize of words, a plauſible diſcord of the heart and lips. The Flatterer is bleare-eyed to ill, and cannot ſee vices; and his tongue walks ever in one track of unjuſt praiſes, and can no more tell how to diſcommend, then to ſpeak true. His ſpeeches are full of wondring interjections; and all his titles are ſuperlative, and both of them ſeldome ever but in preſence. his baſe mind is well matched with a mercenary tongue, which is a willing ſlave to another mans eare; neither regardeth he how true, but how pleaſing. His Art is nothing but a delightfull coozenage, whoſe rules are ſmoothing, and garded with perjury; whoſe ſcope is to make men fooles, in teaching them to over-value themſelves, and to tickle his friends to death. This man is a Porter of all good tales, and mends them in the carriage: One of Fames beſt friends, and his owne; that helps to furniſh her with thoſe rumours, that may advantage himſelfe. Conſcience hath no greater adverſary; for when ſhe is about to play

her juſt part of accuſation, he ſtops her mouth with good tearmes, and wel-neer ſtrangleth her with ſhifts: Like that ſubtill fiſh, he turnes himſelfe into the colour of every ſtone, for a booty. In himſelfe he is nothing, but what pleaſeth his *Great one*, whoſe vertues he cannot more extoll, then imitate his imperfections, that he may think his worſt gracefull. Let him ſay it is hot, he wipes his forehead and unbraceth himſelfe; if cold, he ſhivers, and calls for a warmer garment. When he walkes with his friend, he ſweares to him, that no man elſe is looked at; no man talked of; and that whomſoever he vouchſafes to look on and nod to, is graced enough: That he knowes not his owne worth, leſt he ſhould be too happy; and when he tells what others ſay in his praiſe, he interrupts himſelfe modeſtly, and dares not ſpeak the reſt: ſo his concealment is more inſinuating then his ſpeech. He hangs upon the lips which he admireth, as if they could let fall nothing but Oracles, and finds occaſion to cite ſome approved ſentence, under the name he honoureth; and when ought is nobly ſpoken, both his hands are little enough to bleſſe him. Sometimes even in abſence he extolleth his Patron, where he may preſume of ſafe conveyance to his eares; and in preſence ſo whiſpereth his commendation to a common friend, that it may not be unheard where he meant it. He hath ſalves for every ſore, to hide them, not to heale them; complexion for every face: ſin hath not any more Artificiall Broker, or more impudent Baud. There is no vice, that hath not from him his colour, his allurement; and his beſt ſervice is, either to further guiltineſſe, or ſmother it. If he grant evill things inexpedient, or crimes errours, he hath yeelded much; either thy eſtate gives privilege of liberty, or thy youth; or if neither, What if it be ill? yet it is pleaſant. Honeſty to him is nice ſingularity, repentance ſuperſtitious melancholy, gravity dulneſſe, and all vertue an innocent conceit of the baſe-minded. In ſhort, he is the Moth of liberall mens coats, the Eare-wig of the mighty, the bane of Courts, a friend and a ſlave to the trencher, and good for nothing but to be a factor for the Devill.

Of the Slothfull.

HE is a religious man, and weares the time in his Cloiſter; and as the cloke of his doing nothing, pleads contemplation; yet is he no whit the leaner for his thoughts, no whit learneder. He takes no leſſe care how to ſpend time, then others how to gaine by the expenſe; and when buſineſſe importunes him, is more troubled to fore-think what he muſt doe, then another to effect it. Summer is out of his favour, for nothing but long daies that make no haſt to their even. He loves ſtill to have the Sunne witneſſe of his riſing; and lies long, more for lothneſſe to dreſſe him, then will to ſleep: and after ſome ſtreaking and yawning, calls for dinner, unwaſhed; which having digeſted with a ſleep in his chaire, he walks forth to the bench in the Market-place, and lookes for Companions: whomſoever he meets, he ſtaies with idle queſtions, and lingring diſcourſe; how the daies are lengthned, how kindly the weather is, how falſe the clock, how forward the Spring, and ends ever with *what ſhal we doe?* It pleaſeth him no leſſe to hinder others, then not to work himſelf. When all the people are gone frō Church, he is left ſleeping in his ſeat alone. He enters bonds, and forfeits them by forgetting the day: and askes his neighbour when his own field was fallowed, whether the next peece of ground belong not to himſelfe. His care is either none, or too late: when Winter is come, after ſome ſharp viſitations, he looks on his pile of wood, and askes how much was cropped the laſt Spring. Neceſſity drives him to every action, and what he cannot avoid he will yet deferre. Every change troubles him, although to the better; and his dulneſſe counterfeits a kind of contentment. When he is warned on a Jury, he had rather pay the mulct, then appeare. All but that which nature will not permit, he doth by a Deputy, and counts it troubleſome to doe nothing; but to doe any thing, yet more. He is witty in nothing but framing excuſes to ſit ſtill, which if the occaſion yeeld not, he coyneth with eaſe. There is no work that is not either dangerous or thankleſſe, and whereof he foreſees

A foreſees not the inconvenience and gainleſneſſe before he enters; which if it be verified in event, his next idleneſſe hath found a reaſon to patronize it. He had rather freeze then fetch wood, & chuſes rather to ſteale then work; to begge then take paines to ſteale, and in many things to want then begge. He is ſo loth to leave his neighbours fire, that he is faine to walk home in the dark; and if he be not lookt to, weares out the night in the chimney corner; or if not that, lies downe in his clothes to ſave two labours. He eats and prayes himſelfe aſleep; and dreames of no other torment but work. This man is a ſtanding Poole, and cannot chuſe but gather corruption: he is deſcried amongſt a thouſand neighbours by a dry and naſty hand, that ſtill ſavours of the ſheet, a beard uncut, unkembed; an eye and eare yellow, with their excretions; a coat ſhaken on, ragged, unbruſht; by linnen and face ſtriving whether
B ſhall excell in uncleanneſſe. For body, he hath a ſwoln legge, a dusky and ſwiniſh eye, a blowne cheek, a drawling tongue, an heavy foot, and is nothing but a colder earth molded with ſtanding water. To conclude, is a man in nothing but in ſpeech & ſhape.

Of the Covetous.

HEE is a ſervant to himſelfe, yea to his ſervant; and doth baſe homage to that which ſhould be the worſt drudge. A liveleſſe peece of earth is his Maſter, yea his God, which he ſhrines in his coffer, and to which he ſacrifices his
C heart. Every face of his coine is a new image, which he adores with the higheſt veneration; yet takes upon him to be Protector of that he worſhippeth: which he feares to keep, and abhorres to loſe: not daring to truſt either any other god, or his own. Like a rrue Chymiſt he turnes every thing into ſilver, both what he ſhould eat, and what he ſhould weare; and that he keeps to look on, not to uſe. When he returnes from his field, he askes not without much rage, what became of the looſe cruſt in his cup-boord, and who hath rioted among his Leeks. He never eats good meale but on his neighbours trencher; and there he makes amends to his complaining ſtomach for his former and future faſts. He bids his neighbonrs to dinner, and when they have done, ſends in a trencher for the ſhot. Once in a yeere perhaps, he gives himſelfe leave to feaſt, and for the time thinks no man more laviſh; wherein he
D liſts not to fetch his diſhes from farre; nor will be beholden to the ſhambles; his own proviſion ſhall furniſh his boord with an inſenſible coſt, and when his gueſts are parted, talkes how much every man devoured, and how many cups were emptied, and feeds his family with the mouldy remnants a moneth after. If his ſervant break but an earthen diſh for want of light, he abates it out of his quarters wages. He chips his bread, and ſends it back to exchange for ſtaler. He lets money, and ſells Time for a price; and will not be importuned either to prevent or deferre his day; and in the mean time looks for ſecret gratuities, beſides the maine intereſt which he ſells and returnes into the ſtock. He breeds of money to the third generation; neither hath it ſooner any being, then he ſets it to beget more. In all things he affects ſecrecy and propriety; he grudgeth his neighbour the water of his Well: and next to ſtealing,
E he hates borrowing. In his ſhort and unquiet ſleeps he dreams of theeves, and runs to the doore, and names more men then he hath. The leaſt ſheafe he ever culls out for Tithe; and to rob God, holds it the beſt paſtime, the cleereſt gaine. This man cries out above others, of the prodigality of our times, and tells of the thrift of our fore-fathers: How that great Prince thought himſelf royally attired; when he beſtowed thirteen ſhillings and foure pence on half a ſute. How one wedding gowne ſerved our Grandmothers, till they exchanged it for a winding ſheet; & praiſes plainneſſe, not for leſſe ſin, but for leſſe coſt. For himſelf, he is ſtill known by his fore-fathers coat, which he means with his bleſſing, to bequeath to the many deſcents of his heires. He neither would be poore, nor be accounted rich. No man complains ſo much of want, to avoid a Subſidy; no man is ſo importunate in begging, ſo cruell in exaction; and when he moſt complains of want, he feares that which he complains to have.

No

No way is indirect to wealth; whether of fraud or violence. Gaine is his godlineſſe; which if conſcience goe about to prejudice, and grow troubleſome by exclaiming againſt, he is condemned for a common Barretor. Like another *Ahab*, he is ſick of the next field, and thinks he is ill ſeated, while he dwels by neighbours. Shortly, his neighbours doe not much more hate him, then he himſelfe. He cares not (for no great advantage) to loſe his friend, pine his body, damne his ſoule; and would diſpatch himſelf when corn falls, but that he is loath to caſt away mony on a cord.

Of the Vaine-glorious.

ALL his humour riſes up into the froth of oſtentation; which if it once ſettle, falls down into a narrow room. If the exceſſe be in the underſtanding part, all his wit is in print; the preſſe hath left his head empty; yea, not only what he had, but what he could borrow without leave. If his glory be in his devotion, he gives not an Almes but on record; and if he have once done well, God heares of it often; for upon every unkindneſſe he is ready to upbraid him with merits. Over and above his owne diſcharge, he hath ſome ſatisfactions to ſpare for the common treaſure. He can fulfill the Law with eaſe, and earne God with ſuperfluity. If he have beſtowed but a little ſumme in the glazing, paving, parieting of Gods houſe, ye ſhal find it in the Church-window. Or if a more gallant humour poſſeſſe him, he weares all his land on his back; and walking high, looks over his left ſhoulder, to ſee if the point of his Rapier follow him with a Grace. He is proud of another mans horſe; and well mounted, thinks every man wrongs him, that looks not at him. A bare head in the ſtreet doth him more good then a meales meat. He ſweares bigge at an Ordinary, and talkes of the Court with a ſharp accent; neither vouchſafes to name any not honourable, nor thoſe without ſome tearme of familiarity, and likes well to ſee the hearer look upon him amazedly, as if he ſaid, How happy is this man that is ſo great with Great-Ones! Under pretence of ſeeking for a ſcrol of newes, he draws out an handfull of letters indorſed with his own ſtile, to the height: and half reading every title, paſſes over the latter part with a murmur; not without ſignifying, what Lord ſent this, what great Lady the other; and for what ſutes; the laſt paper (as it happens) is his newes from his honourable friend in the French Court. In the midſt of dinner, his Lacquay comes ſweating in, with a ſealed note from his Creditor, who now threatens a ſpeedy arreſt, and whiſpers the ill newes in his Maſters eare, when he aloud names a Counſellor of State, and profeſſes to know the employment. The ſame meſſenger he calls with an imperious nod; and after expoſtulation, where he hath left his fellowes, in his ear ſends him for ſome new ſpur-lethers or ſtockings by this time footed; and when he is gone halfe the roome, recalls him, and ſaith aloud, *It is no matter, Let the greater bagge alone till I come*; and yet again calling him cloſer, whiſpers (ſo that all the Table may hear) *that if his crimſon ſute be ready againſt the day, the reſt need no haſte.* He picks his teeth when his ſtomack is empty, and calls for Pheſants at a common Inne. You ſhall find him prizing the richeſt Iewels, and faireſt horſes, when his purſe yeelds not money enough for earneſt. He thruſts himſelfe into the preaſe before ſome great Ladies; and loves to be ſeene neere the head of a great traine. His talke is how many Mourners he furniſht with gownes at his Fathers funerall, how many meſſes, how rich his Coat is, and how ancient, how great his alliance: what challenges he hath made and anſwered; what exploits he did at *Cales* or *Newport*; and when he hath commended others buildings, furnitures, ſutes, compares them with his owne. When he hath undertaken to be the Broker for ſome rich Diamond, he weares it; and pulling off his Glove to ſtroke up his haire, thinks no eye ſhould have any other object. Entertaining his friend, he chides his Cook for no better cheer, and names the diſhes he meant, and wants. To conclude, he is ever on the Stage, and acts ſtill a glorious part abroad, when no man caries a baſer heart, no man is more ſordid and careleſſe at home. He is a Spaniſh Souldier on an Italian Theater; a Bladder full of wind, a skin full of words, a fooles wonder, and a wiſe mans foole.

of

Of the Presumptuous.

PResumption is nothing but hope out of his wits, an high house upon weak pillars. The presumptuous man loves to attempt great things, only because they are hard and rare; his actions are bold and venturous, and more full of hazard then use. He hoiseth saile in a tempest, and saith never any of his Ancestors were drowned: he goes into an infected house, and saies, the plague dares not seize on noble bloud: he runs on high battlements, gallops down steep hills, rides over narrow bridges, walkes on weak Ice, and never thinks, What if I fall? but, What if I runne over and fall not? He is a confident Alchymist, and braggeth, that the wombe of his Furnace hath conceived a burthen that will doe all the world good: which yet he desires secretly borne, for feare of his own bondage: in the meane time, his Glasse breaks; yet he upon better luring laies wagers of the successe, and promiseth wedges before-hand to his friend. He saith, I will sinne, and be sorry, and escape; either God will not see, or not be angry, or not punish it, or remit the measure. If I doe well, he is just to reward; if ill, he is merciful to forgive. Thus his praises wrong God no lesse then his offence; and hurt himself no lesse then they wrong God. Any pattern is enough to encourage him: shew him the way where any foot hath trod, he dare follow, although he see no steps returning; what if a thousand have attempted, and miscarried; if but one have prevailed, it sufficeth. He suggests to himself false hopes of never too late; as if he could command either Time or repentance: and dare deferre the expectation of mercy, till betwixt the bridge and the water. Give him but where to set his foot, and he will remove the earth. He fore-knowes the mutations of States, the events of warre, the temper of the seasons; either his old prophecy tels it him, or his starres. Yea, he is no stranger to the Records of Gods secret counsel, but he turnes them over, and copies them out at pleasure. I know not whether in all his enterprises he shew lesse feare, or wisdom: no man promises himself more, no man more beleeves himself. *I will goe and sell, and returne and purchase, and spend and leave my sonnes such estates*; all which if it succeed, he thanks himselfe; if not, he blames not himselfe. His purposes are measured, not by his ability, but his will, and his actions by his purposes. Lastly, he is ever credulous in assent, rash in undertaking, peremptory in resolving, witlesse in proceeding, and in his ending miserable; which is never other, then either the laughter of the wise, or the pity of fooles.

Of the Distrustfull.

THE distrustfull man hath his heart in his eyes, or in his hand; nothing is sure to him but what he sees, what he handles. He is either very simple, or very false; and therefore beleeves not others, because he knows how little himself is worthy of beleefe. In spirituall things, either God must leave a pawne with him, or seek some other Creditor. All absent things and unusuall, have no other but a conditionall entertainment: they are strange, if true. If he see two neighbours whisper in his presence, he bids them speak out, and charges them to say no more then they can justifie. When he hath committed a message to his servant, he sends a second after him, to listen how it is delivered. He is his own Secretary, and of his own counsell, for what he hath, for what he purposeth: and when he tells over his bags, looks thorow the key-hole, to see if he have any hidden witnesse, and askes aloud *who is there?* when no man heares him. He borrowes money when he needs not, for feare lest others should borrow of him. He is ever timorous, and cowardly; and askes every mans errand at the doore, ere he opens. After his first sleep, he starts up, and askes if the furthest gate were barred, and out of a fearfull sweat calls up his servant, and

and bolts the doore after him; and then ſtudies whether it were better to lie ſtill and beleeve, or riſe and ſee. Neither is his heart fuller of fears, then his head full of ſtrange projects, and farre-fetcht conſtructions: What meanes the ſtate, think you, in ſuch an action, and whither tends this courſe? Learne of me (if you know not:) the wayes of deep policies are ſecret, and full of unknowne windings; that is their act, this will be their iſſue: ſo caſting beyond the Moone, he makes wiſe and juſt proceedings ſuſpected. In all his predictions and imaginations, he ever lights upon the worſt; not what is moſt likely will fall out, but what is moſt ill. There is nothing that he takes not with the left hand: no text which his gloſſe corrupts not. Words, oathes, parchments, ſeales, are but broken Reeds; theſe ſhall never deceive him; he loves no payments but reall. If but one in age have miſcarried by a rare caſualty, he miſdoubts the ſame event. If but a Tile falne from an high roof, have brained a paſſenger, or the breaking of a Coach-wheele have endangered the burden, he ſweares he will keep home or take him to his horſe. He dares not come to Church, for feare of the croud; not ſpare the Sabbaths labour, for feare of the want; not come neer the Parliament houſe, becauſe it ſhould have been blown up. What might have been, affects him as much as what will be. Argue, vow, proteſt, ſweare; he heares thee, and beleeves himſelfe. He is a Sceptick, and dare hardly give credit to his ſenſes, which he hath often arraigned of falſe intelligence. He ſo lives, as if he thought all the world were theeves, and were not ſure whether himſelf were one. He is uncharitable in his cenſures, unquiet in his feares; bad enough alwaies, but in his own opinion much worſe then he is.

Of the Ambitious.

AMbition is a proud covetouſneſſe, a dry thirſt of honour, the longing diſeaſe of reaſon, an aſpiring and gallant madneſſe. The ambitious climbes up high and perillous ſtaires, and never cares how to come downe; the deſire of riſing hath ſwallowed up his feare of a fall. Having once cleaved (like a burre) to ſome great mans coat, he reſolves not to be ſhaken off with any ſmall indignities, and finding his hold thorowly faſt, caſts how to inſinuate yet neerer, and therefore he is buſie and ſervile in his endevours to pleaſe, and all his officious reſpects turn home to himſelfe. He can be at once a ſlave to command, an Intelligencer to inform, a Paraſite to ſooth and flatter, a Champion to defend, an Executioner to revenge any thing for an advantage of favour. He hath projected a plot to riſe, and woe be to the friend that ſtands in his way. He ſtill haunteth the Court, and his unquiet ſpirit haunteth him; which having fetcht him from the ſecure peace of his Country-reſt, ſets him new and impoſſible taskes; and after many diſappointments, incourages him to try the ſame ſea in ſpight of his ſhipwracks, and promiſes better ſucceſſe. A ſmall hope gives him heart againſt great difficulties, and drawes on new expence, new ſervility; perſwading him (like fooliſh boies) to ſhoot away a ſecond ſhaft, that he may find the firſt. He yeeldeth, and now ſecure of the iſſue, applauds himſelf in that honour, which he ſtill affecteth, ſtill miſſeth; and for the laſt of all trialls, will rather bribe for a troubleſome preferment, then returne void of a little. But now when he finds himſelf deſperately croſſed, and at once ſpoiled both of advancement and hope, both of fruition and poſſibility, all his deſire is turned into rage, his thirſt is now only of revenge; his tongue ſounds of nothing but detraction & ſlander: Now the place he ſought for, is baſe, his rivall unworthy, his adverſary injurious, officers corrupt, Court infectious; and how well is he that may be his own man, his own maſter; that may live ſafely in a meane diſtance, at pleaſure, free from ſtarving, free from burning? But if his deſignes ſpeed well, ere he be warm in that ſeat, his mind is poſſeſſed of an higher. What he hath, is but a degree to what he would have: now he ſcorneth what he formedly aſpired to; his ſucceſſe doth not give him ſo much contentment as provocation, neither can he be at reſt, ſo long as he hath one, either to over-look, or to match, or to emulate him. When his Country-friend comes to viſit him, he carries him up to the awful preſence;

an

A and now in his ſight crowding neerer to the Chaire of State, deſires to be lookt on, deſires to be ſpoken to by the greateſt, and ſtudies how to offer an occaſion, leſt he ſhould ſeeme unknown, unregarded; and if any geſture of the leaſt grace fall haply upon him, he looks back upon his friend, leſt he ſhould careleſly let it paſſe, without a note: and what he wanteth in ſenſe, he ſupplies in Hiſtory. His diſpoſition is never but ſhamefully unthankfull: for unleſſe he have all, he hath nothing. It muſt be a large draught, whereof he will not ſay, that thoſe few drops doe not ſlake, but inflame him: ſo ſtill he thinks himſelf the worſe for ſmall favours. His wit ſo contrives the likely plots of his promotion, as if he would ſteale it away without Gods knowledge, beſides his will: neither doth he ever look up, and conſult in his forecaſts with the ſupreme Moderator of all things; as one that thinks honour is ruled B by Fortune, and that heaven medleth not with the diſpoſing of theſe earthly lots: and therefore it is juſt with that wiſe God to defeat his faireſt hopes, and to bring him to a loſſe in the hotteſt of his chace; and to cauſe honour to flie away ſo much the faſter, by how much it is more eagerly purſued. Finally, he is an importunate ſuter, a corrupt client, a violent undertaker, a ſmooth Factor, but untruſty, a reſtleſſe maſter of his owne; a Bladder puft up with the wind of hope, and ſelfe-love. He is in the common body, as a Mole in the earth, ever unquietly caſting; and in one word, is nothing but a confuſed heap of envy, pride, covetouſneſſe.

Of the Vnthrift.

C HE ranges beyond his pale; and lives without compaſſe. His expence is meaſured, not by ability, but will. His pleaſures are immoderate, and not honeſt. A wanton eye, a lickoriſh tongue, a gameſome hand have impoveriſht him. The vulgar ſort call him bountifull, and applaud him while he ſpends, and recompence him with wiſhes when he gives, with pity when he wants. Neither can it be denied that he taught true liberality, but overwent it. No man could have lived more laudably, if when he was at the beſt, he had ſtayed there. While he is preſent, none of the wealthier gueſts may pay ought to the ſhot, without much vehemency, without danger of unkindneſſe. Uſe hath made it unpleaſant to him, not to ſpend. D He is in all things more ambitious of the title of good fellowſhip, then of wiſdome. When he lookes into the wealthy cheſt of his Father, his conceit ſuggeſts that it cannot be emptied; and while he takes out ſome deale every day, he perceives not any diminution; and when the heap is ſenſibly abated, yet ſtill flatters himſelfe with enough. One hand couzens the other, and the belly deceives both: he doth not ſo much beſtow benefits, as ſcatter them. True merit doth not carry them, but ſmoothneſſe of adulation. His ſenſes are too much his guides, and his purveyors; and appetite is his ſteward. He is an impotent ſervant to his luſts; and knowes not to governe either his minde or his purſe. Improvidence is ever the companion of unthriftineſſe; This man cannot look beyond the preſent, and neither thinks nor cares what ſhall bee; much leſſe ſuſpects what may be: and while he laviſhes out E his ſubſtance in ſuperfluities, thinks he onely knowes what the world is worth, and that others overprize it. He feels poverty before he ſees it, never complaines till he be pinched with wants; never ſpares till the bottome, when it is too late either to ſpend or recover. He is every mans friend ſave his owne, and then wrongs himſelfe moſt, when he courteth himſelfe with moſt kindneſſe. He vies Time with the ſlothfull, and it is an hard match, whether chaſes away good houres to worſe purpoſe; the one by doing nothing, or the other by idle paſtime. He hath ſo dilated himſelfe with the beames of proſperity, that he lies open to all dangers, and cannot gather up himſelfe, on juſt warning, to avoid a miſchiefe. Hee were good for an Almner, ill for a Steward. Finally, hee is the living tombe of his fore-fathers, of his poſterity; and when he hath ſwallowed both, is more empty then before hee devoured them.

Of the Envious.

HE feeds on others evils, and hath no diſeaſe but his neighbours welfare: whatſoever God doe for him, he cannot be happy with company; and if he were put to chuſe, whether he would rather have equals in a common felicity, or ſuperiours in miſery, he would demurre upon the election. His eye caſts out too much, and never returnes home, but to make compariſons with anothers good. He is an ill prizer of forraine commodity; worſe of his own; for, that he rates too high, this under value. You ſhall have him ever inquiring into the eſtates of his equals and betters; wherein he is not more deſirous to heare all, then loth to heare any thing over-good: and if juſt report relate ought better then he would, he redoubles the queſtion, as being hard to beleeve what he likes not; and hopes yet, if that be averred again to his griefe, that there is ſomewhat concealed in the relation, which if it were known, would argue the commended party miſerable, and blemiſh him with ſecret ſhame. He is ready to quarrell with God, becauſe the next field is fairer growne; and angerly calculates his coſt, and time, and tillage. Whom he dares not openly backbite, nor wound with a direct cenſure, he ſtrikes ſmoothly with an over-cold praiſe; and when he ſees that he muſt either maliciouſly oppugne the juſt praiſe of another, (which were unſafe) or approve it by aſſent, he yeeldeth; but ſhewes withall that his meanes were ſuch, both by nature and education, that he could not, without much neglect, be leſſe commendable: ſo his happineſſe ſhall be made the colour of detraction. When an wholeſome law is propounded, he croſſeth it, either by open, or cloſe oppoſition; not for any incommodity or inexpedience, but becauſe it proceeded from any mouth beſides his owne. And it muſt be a cauſe rarely plauſible, that will not admit ſome probable contradiction. When his equall ſhould riſe to honour, he ſtrives againſt it unſeen; and rather with much coſt ſuborneth great adverſaries; and when he ſees his reſiſtance vaine, he can give an hollow gratulation in preſence; but in ſecret, diſparages that advancement; either the man is unfit for the place, or the place for the man: or if fit, yet leſſe gainfull, or more common then opinion: whereto he addes, that himſelfe might have had the ſame dignity upon better termes, and refuſed it. He is witty in deviſing ſuggeſtions, to bring his Rivall out of love, into ſuſpition. If he be curteous, he is ſeditiouſly popular; if bountifull, he bindes over his clients to a faction; if ſucceſſefull in warre, he is dangerous in peace; if wealthy, he layes up for a day; if powerfull, nothing wants but opportunity of rebellion. His ſubmiſſion is ambitious hypocriſie; his religion, politike inſinuation; no action is ſafe from a jealous conſtruction. When he receives a good report of him whom he emulates, he ſaith, *Fame is partiall, and is wont to blanch miſchiefes*; and pleaſeth himſelf with hope to finde it worſe; and if Ill-will have diſperſed any more ſpightfull narration, he laies hold on that, againſt all witneſſes, and brocheth that rumour for trueſt, becauſe worſt: and when he ſees him perfectly miſerable, he can at once pity him, and rejoyce. What himſelfe cannot doe, others ſhall not: he hath gained well, if he have hindred the ſucceſſe of what he would have done, and could not. He conceales his beſt skill, not ſo as it may not be knowne that he knowes it, but ſo as it may not be learned; becauſe he would have the world miſſe him. He attained to a ſoveraigne medicine, by the ſecret Legacy of a dying Empericke, whereof he will leave no heire, leſt the praiſe ſhould be divided. Finally, he is an enemy to Gods favours, if they fall beſide himſelf; the beſt nurſe of ill Fame; a man of the worſt diet; for he conſumes himſelfe; and delights in pining; a thorn-hedge covered with nettles; a peeviſh Interpreter of good things, and no other then a lean and pale carcaſſe quickned with a Fiend.

FINIS.

SALOMONS DIVINE ARTS,

OF

1. *ETHICKS.*
2. *POLITICKS.*
3. *OECONOMICKS.*

THAT IS, THE GOVERNMENT

OF

1. *BEHAVIOVR.*
2. *COMMON-WEALTH.*
3. *FAMILIE.*

DRAVVNE INTO METHOD, OUT of his *Proverbs* and *Eccleſiaſtes.*

With an open and plaine Paraphraſe upon the SONG OF SONGS.

By JOS. HALL.

Printed at LONDON, 1643.

SALOMON'S DIVINE ARTS

TO THE RIGHT HONOVRABLE, AND HOPEFVLL LORD, ROBERT, EARLE OF ESSEX, my ſingular good Lord, all increaſe *of Grace and true Honour.*

RIGHT HONOVRABLE,

WHileſt I deſired to congratulate your happy returne with ſome worthy preſent; I fell upon this: which I dare not onely offer, but commend; the royalleſt Philoſopher and wiſeſt King, giving you thoſe precepts, which the Spirit of God gave him. The matter is all his: nothing is mine but the method; which I doe willingly ſubmit to cenſure. In that, he could not erre; in this, I cannot but have erred, either in Art, or application, or ſenſe, or diſorder, or defect: yet not wilfully. I have meant it well, and faithfully to the Church of God, and to your Honour, as one of her great hopes. If any man ſhall cavill, that I have gone about to correct *Salomons* order, or to controule *Ezekias* ſervants: I complaine both of his charity, and wiſdome; and appeale to more lawfull judgement. Let him as well ſay, that every Concordance perverts the Text. I have onely endevoured to

be the common place-book of that great King, and to referre his Divine rules to their heads, for more eaſe of finding, for better memory, for readier uſe. See how that God, whoſe wiſdome thought good to bereave mankind of *Salomons* profound Commentaries of Nature, hath reſerved theſe his Divine Morals, to out-live the world; as knowing, that thoſe would but feed mans curioſity, theſe would both direct his life, and judge it. He hath not done this without expectation of our good, and glory to himſelfe: which if we anſwer, the gaine is ours. I know how little need there is, either to entreat your Lordſhips acceptation, or to adviſe your uſe. It is enough to have humbly preſented them to your hands, and through them to the Church: the deſire of whoſe good is my good; yea, my recompence and glory. The ſame God, whoſe hand hath led and returned you in ſafety, from all forraine evils, guide your wayes at home, and graciouſly increaſe you in the ground of all true honour, Goodneſſe. My prayers ſhall ever follow you:

Who vow my ſelfe your Honours
in all humble and true duty.

Jos. Hall.

SALOMONS ETHICKS, OR MORALS,

IN FOVRE BOOKES.

The
1. Of FELICITIE,
2. Of PRUDENCE,
3. Of JUSTICE,
4. Of TEMPERANCE, FORTITUDE.

By JOS. HALL.

Printed at LONDON, 1643.

SALOMON'S
SECRETARIES

OR

MORALS

Salomons Ethicks,
OR
GOVERNMENT OF
Behaviour and Manners.

THE FIRST BOOKE.

FELICITIE.

§ 1. *Of* Ethicks *in common*
- *The description.*
- *The chiefe end, which is* Felicity.

D ETHICKS *is a Doctrine of* of wisdome and knowledge *to live well*, & of the madnesse and foolishnesse *of vice*: *or* instruction to doe wisely by justice, and judgement, and equity, & to doe good in our life: *The end whereof is*; to see *and attaine* that *chiefe* goodnesse of the children of men, which they enjoy under the Sunne, the whole number of the dayes of their life. Ec.1.17. Ec.7.27. Pr.1.3. Ec.3.12. Ec.2.3.

§ 2. *Wherein Felicity is not*,
- *Not in pleasure,*
- *Not in wealth: for herein is*
  1. *No satisfaction.*
  2. *Increased expence.*
  3. *Restlesnesse.*
  4. *Want of fruition.*
  5. *Uncertainty.*
  6. *Necessity of leaving it.*

E WHich *consists* not in pleasure; *for* I said in my heart, Goe to now, I will prove thee with joy, therefore take thou pleasure in pleasant things; yea, I with-drew not my heart from any joy: for my heart rejoyced in all my labour: and who could eat, and who could haste to outward things more then I? and behold, this also is vanity. Ec.2.1. Ec.2.10. Ec.2.25. Ec.2.1.

Not in riches. 1. For he that loveth silver shall not be satisfied with silver, and he that loveth riches shall be without the fruit of them: this also is vanity. Ec.5.9.

2. When riches increase, they are increased that eat them: and what good commeth to the owners thereof, but the beholding therof with their eyes? *yea much evill*; Ec.5.10. Ec.5.11.

for

Ec.5.12. for *whereas* the sleep of him that travelleth is sweet, whether he eat little or much; *contrarily*, The satiety of the rich will not suffer him to sleep; To there is an evill sicknesse, which I have seen under the Sunne, riches reserved to the owners thereof, for their evill, *and after, not for their good*: for there is another evill, which I have seen under the Sunne, and it is frequent among men; A man to whom God hath given riches, and treasures, and honour, and he wanteth nothing for his soule, of all it desireth; but God giveth him not power to eat thereof; *and if he have that, yet how long?* Riches *remaine* not alwayes, but taketh her to her wings as an Eagle, and flieth to the heavens. *And for their owner.* As he came forth of his mothers belly, he shall return naked, to goe as he came, and shall beare away nothing of his labour, which he caused to passe by his hand: And this is also an evill sicknesse, that in all points as he came, so shall he goe: and what profit hath he, that he hath travelled for the wind?

Ec.6.1. Ec.6.2. Pr.27.24. Pr.23.5. Ec.5.14. Ec.5.15.

§. 3. *Not in magnificence* { *of estate*, { *Royalty*, *Great attendance*, } *of works*, { *Planting*, *Gathering Treasures*, *Building*, &c. }

Not in honour and magnificence. I the Preacher have been King over Israel in Jerusalem, and I was great, and increased above all that were before me in Jerusalem, *which also I shewed in effect*; *for* I made me great works, I built me houses, I planted me Vineyards, I made me Gardens, and Orchards, and planted in them Trees of all fruits; I made me ponds of water, to water therewith the woods that grow with trees; I got men servants, and maids, and had children born in the house; also I had great possessions of beeves, and sheep, above all that were before me in Ierusalem; I gathered to me also silver and gold, and the chiefe treasures of Kings and Provinces; I provided men-singers, and Women-singers, and the delights of the sons of men, musicall consorts of all kinds. Yea, I King *Salomon* made my self a Palace of the trees of Lebanon; I made the pillars thereof of silver, and the pavement thereof of gold; the hangings thereof of purple, whose mids was paved with the love of the daughters of Israel: Then I looked on all my works that my hands had wrought, (as who is the man that will compare with the King in things which men now have done?) and on the travell that I laboured to doe; and behold, all is vanity, and vexation of spirit; and there is no profit under the Sunne.

Ec.1.12. Ec.1.16. Ec.2.9. Ec.2.4. Ec.2.5. Ec.2.6. Ec.2.7. Ec.2.8. Can.3.9. Can.3.10. Ec.2.11. Ec.2.12. Ec.2.11.

§ 4. *Long life and issue rejected, for* { *certain end*, *unperfect satisfaction*, *remembrance and continuance of darknesse.*

Not in long life, and plenteous issue: for If a man beget an hundred children, and live many yeares, and the dayes of his yeares be multiplyed, and his soule be not satisfied with good things, and he be not buried, I say, that an untimely fruit is better then he. For he commeth into vanity, and goeth into darknesse: and his name shall be covered with darknesse: Also, he hath not seen the Sunne; nor known it; therefore this hath more rest then the other: And if he had lived a thousand yeares twice told, and had seen no good; shall not all goe to one place? *and howsoever*, the light surely is a pleasant thing, and it is good for the eyes to see the Sun; yet though a man live many yeares, and in them all he rejoyce; if he shall remember the dayes of darknesse, because they are many, and all that commeth, is Vanity.

Ec.6.3. Ec.6.4. Ec.6.5. Ec.6.6. Ec.11.7. Ec.11.1.

§ 5. *Know-*

§. 5. *Knowledge* { *Though better then folly;* / *yet rejected, upon* { *experience,* / *indifferency of events,* / *imperfection.* }

Not in learning, and humane knowledge. I have given my heart to search and find out wisdome in all things that are done under the heaven, (this sore travell hath God given the sonnes of men to humble them thereby) *yea*, I thought in mine heart and said, Behold, I have amplified and increased wisdome, above all them that have been before mee, in the *Court and university of* Jerusalem, and mine heart hath seen much wisdome and knowledge: for (*when I was at the wildest*) my wisdome remained with me: Then I saw indeed, that there is profit in wisdome more then in folly, as the light is more excellent then darkenesse: For the wise-mans eyes are in his head, but the foole walketh in darkenesse: but yet, I know that the same condition falleth to them all. Then I thought in mine heart, It befalleth to me as it befalleth to the foole; why therefore do I labour to be more wise? For what hath the wise-man more then the foole? There shall be no remembrance of the wise, nor of the foole for ever: for that that now is, in the dayes to come shall be forgotten; and how dieth the wise-man? as doth the foole: *Besides the imperfection of the best knowledge*; for the eye is not satisfied with seeing, nor the eare filled with hearing: I thought I would be wise, but it went farre from me; it is farre off, what may it be? and it is a profound deepnesse, who can find it? *yea, so far is it from giving contentment, that* in the multitude of wisdome is much griefe, and he that increaseth knowledge, increaseth sorrow.

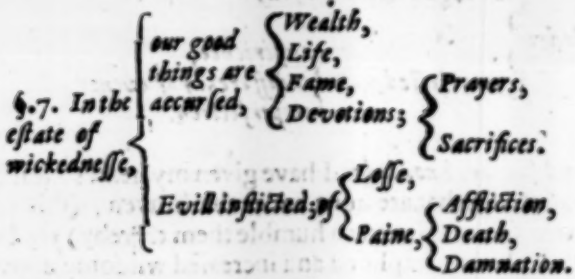
Lastly, not in any humane thing: for I have considered all the works that are done under the Sunne; and behold, all is vanity and vexation of spirit.

§ 6. *Wherein Felicity is,* 1. *In approving our selves to God. From hence* { *Life,* / *Blessing;* { *Favour,* / *Ioy,* / *Preservation,* / *Prosperity.* / *Long life, &c.* }

Wherein then doth it consist? Let us heare the end of all, Feare God, and keep his Commandements; for this is the whole of Man, *the* whole *duty*, *the* whole *scope*, *the* whole *happinesse*; *for* Life is in the way of righteousnesse, and in that path there is no death; *and attending thereon*; *all* Blessings are upon the head of the righteous. *Wouldest thou have favour?* A good man getteth favour of the Lord. *Ioy?* The righteous shall sing and rejoyce; *and* surely to a man that is good in his sight, God giveth wisdome and knowledge & joy; *so that* the light of the righteous rejoyceth, but the candle of the wicked shall be put out. *Preservation and deliverance?* Loe, the righteous is an everlasting foundation; *for* the way of the Lord is strength to the upright man, *so as* the righteous shall never be removed; *and if he be in trouble*; Riches avail not in the day of wrath, but righteousnesse delivereth from death, so the righteous shall come out of adversity, and escape out of trouble, and the wicked shall come in his stead; *thus every way* Righteousnesse preserveth the upright in heart. *Prosperity and wealth?* The house of the righteous shall have much treasure, and his tabernacle shall flourish. *Long life?* The feare of the Lord increaseth the daies; *and not only himselfe*, but his house shall stand. And though a sinner doe evill an hundred times, and God prolong his dayes, yet know I that it shall be well to them that feare the Lord, and doe reverence before him. *And lastly, whatsoever good?* God will grant the desire of the righteous, and he that keepeth the Law, is blessed.

Ec.1.13.
Ec.1.16.
Ec.2.9.
Ec.2.13.
Ec.2.14.
Ec.2.15.
Ec.6.8.
Ec.2.16.
Ec.1.8.
Ec.7.25.
Ec.1.18.
Ec.1.14.
Ec.12.13.
Pr.12.24.
Pr.11.19.
Pr.10.6.
Pr.12.2.
Pr.29.6.
Ec.2.26.
Pr.13.9.
Pr.10.25.
Pr.10.29.
Pr.10.30.
Pr.11.4.
Pr.12.13.
Pr.11.8.
Pr.13.6.
Pr.15.6.
Pr.14.11.
Pr.10.27.
Pr.12.7.
Ec.8.12.
Pr.10.3,4.
Pr.29.18.

§7. *In*



Pr.10.2. Pr.10.3. Pr.13.25. Pr.21.18. Ec.2.26. Pr.15.6. Pr.10.27. Pr.10.25. Pr.12.7. Pr.2.22. Ec.8.13. Pr.14.11. Pr.10.7. Pr.15.29. Pr.28.9. Pr.15.8. Pr.15.9. Pr.21.27. Pr.12.26. Pr.10.28. Pr.13.9. Pr.11.18. Pr.26.10. Pr.13.21. Pr.5.22. Pr.10.6. Pr.29.6. Pr.11.5. Pr.13.6. Pr.33.3. Pr.11.31. Pr.10.24. Pr.5.23. Pr.11.19. Pr.14.32. Pr.15.11. Pr.12.2. Pr.10.29. Pr.19.29.

Contrarily there is perfect misery in wickednes. Look on all that might seem good in this estate, Wealth. The treasures of the wicked profit nothing; the Lord will not famish the soule of the righteous, but he *either* casteth away the substance of the wicked, *so that* the belly of the wicked shall want, *or else employeth it to the good of his:* for the wicked shalbe a ransome for the just; and to the sinner God giveth pain to gather, and to heap, to give to him that is good before God. *The wicked man may be rich: but how?* The revenues of the wicked is trouble. *Life;* The yeares of the wicked shall be diminished: As the whirle-wind passeth, so is the wicked no more; *for* God overthroweth the wicked, and they are not. *Whatsoever therefore their hope be,* the wicked shall be cut off from the earth, and the transgressors shall be routed out; it shall not be well to the wicked, neither shall he prolong his dayes; he shalbe like to a shadow, because he feared not God; *yea the very* house of the wicked shall be destroyed. *Fame: Whereas* the memoriall of the just shall be blessed, the name of the wicked shall rot: *yea, look upon his best endevours; his Prayers.* The Lord is farre off from the wicked, but heareth the prayer of the righteous: *farre off from accepting. For,* He that turneth away his eare from hearing the Law, even his prayer shall be abominable; His sacrifice (*though well intended*) as all the rest of his ways, is *no better then* abomination to the Lord; how much more when he brings it with a wicked mind? *And as no good, so much evill, whether of losse:* The way of the wicked wil deceive them; their hope shal perish, *especially* when they dye; their candle shall be put out, their works shall prove deceitfull: *Or of paine;* for the Excellent that formed all things, rewardeth the foole, and the transgressor; *and he hath appointed, that* Affliction should follow sinners: *Follow? yea overtake them:* his own iniquity shall take the wicked himself, and cover his mouth; & he shall be holden with the cords of his own sinne: *even* in the transgression of the evill man is his snare; so the wicked shall fall in his own wickednesse; *for of it own selfe,* iniquity overthroweth the sinner: *But besides that,* the curse of the Lord is in the house of the wicked: though hand joyn in hand, he shall not be unpunished: behold, the righteous shall be paid upon earth, how much more the wicked and the sinner? That *then* which the wicked man feareth, shall come upon him, *both, Death;* He shall dye for the default of instruction, *and that by his own hands: for,* by following evill he seeks his own death; *and after that damnation;* The wicked shall be cast away for his malice: Hell and destruction are before the Lord, and a man of wicked imaginations will he condemne; *so both in life, in death, after it, nothing but* Terrour shall be for the workers of iniquity: *where contrarily,* The fear of the Lord leadeth to life; and he that is filled therewith, shall continue, and shall not be visited with evill.

FINIS.

SALOMONS ETHICKS.

THE SECOND BOOKE.

PRUDENCE.

§.1. *Of Vertue:* { *Wherein it consisteth.* / *Whereby it is ruled and directed.*

Vertue consists in the meane; vice in extremes. Let thy wayes bee ordered aright; Turne not to the right hand, nor to the left, but remove thy foot from evill; *The rule whereof is Gods Law:* for the commandement is a lanterne, and instruction a light; and every word of God is pure. My sonne, hearken to my words, incline thine eare to my sayings; let them not depart from thine eyes, but keep them in the midst of thine heart. For they are life unto those that find them, and health unto all their flesh. Keep my commandements, and thou shalt live, and mine instruction as the apple of thine eye: Bind them upon thy fingers, and write them upon the Table of thine heart.

Pr.4.26. Pr.4.27. Pr.6.23. Pr.30.5. Pr.4.20. Pr.4.21. Pr.4.22. Pr.7.2. Pr.7.3.

All Vertue is either { *Prudence,* / *Iustice,* / *Temperance,* / *Fortitude.*

1. *Of Prudence: which comprehends* { *Wisdome,* / *Providence,* / *Discretion.*

§ 2. *Of Wisdome; the* { *Description,* / *Effects, It procures* { *Knowledge,* / *Safety,* { *from sinne,* / *from judgement.* / *Good direction* { *for actions,* / *for words.* / *Wealth, Honour, Life.*

The

Ec.2.14. Ec.10.2. Pr.8.12. Pr.14.8. Pr.9.12. Pr.3.13. Pr.3.14. Pr.16.16. Pr.3.15. Pr.3.16. Pr.3.17. Pr.3.8. Pr.15.24. Pr.18.15. Pr.9.2. Pr.10.14. Pr.13.16. Pr.14.18. Pr.2.10. Pr.2.11. Pr.2.12. Pr.2.13. Pr.15.24. Pr.8.20. Pr.16.23. Pr.10.12. Pr.19.25. Pr.8.21. Ec.8.11. Pr.3.35. Pr.16.22. Pr.8.34. Pr.4.5. Pr.4.6. Pr.4.7. Pr.4.8. Pr.4.9.

THe prudent man is he, whose eyes are in his head *to see all things, and to foresee:* *and* whose heart is at his right hand *to doe all dexterously, and with judgement.* Wisdome dwels with Prudence, and findeth forth knowledge, and counsels. *And to describe it:* The wisdome of the Prudent is to understand his way, *his own:* If thou be wise thou shalt be wise for thy self: *An excellent vertue, for* Blessed is the man that findeth wisdome, and getteth understanding: The merchandize thereof is better then silver, and the gaine thereof is better then gold: It is more precious then pearles, and all the things that thou canst desire, are not to be compared to her. Length of dayes is in her right hand; and in her left hand riches and glory: Her wayes are wayes of pleasure, and all her paths prosperity: She is a tree of life to them that lay hold on her, and blessed is he that receiveth her. *The fruits of it are singular: for first,* A wise heart doth *not onely seek,* but get knowledge, without which the mind is not good: and the eare of the wise, learning: *And not get it only,* but lay it up, *and not so only, but* works by it: *and yet more,* is crowned with it. *Besides knowledge, here is safety.* When wisdome entreth into thy heart, and knowledge delighteth thy soule, then shall counsell preserve thee, and understanding shall keep thee; and deliver thee from the evill way, and from the man that speaketh froward things, and from them that leave the wayes of righteousnesse, to walk in the wayes of darknesse; *and as from sin, so from judgement.* The way of life is on high, the prudent to avoid from hell beneath. *Thirdly, good direction.* 1. *For actions:* Wisdome causeth to walk in the way of righteousnesse, and in the mids of the paths of judgement. 2. *For words,* The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips: *So that* the words of the mouth of a wiseman have grace: *yea, he receives grace from others. Either* instruct *or* reprove the Prudent, and he will understand knowledge. *Not to speak of wealth:* she causeth them that love her, to inherit substance, and filleth their treasures: *she giveth not only honour: for* the wisdome of a man doth make his face to shine, *and* the wise man shall inherit glory; *but life:* Understanding is a well-spring of life, to him that hath it: and he that findeth me (*saith Wisdome*) findeth life, and shall obtain favour of the Lord. *Wherefore* get wisdome: get understanding: forget not, neither decline from the words of my mouth. Forsake her not, and she shall keep thee: love her, and she shall preserve thee. Wisdome is the beginning: get wisdome *therefore,* and above all possessions get understanding: Exalt her, and she shall exalt thee: She shall bring thee unto honour, if thou embrace her: she shall give a goodly ornament to thine head: yea, she shall give thee a Crown of glory.

A B C D E

§. 3. *Of Providence:* { *What she is,* / *What her objects,* / *What her effects.*

Ec.8.5. Ec.8.6. Ec.8.7. Ec.9.12. Pr.20.24. Pr.22.3. Pr.30.25. Ec.11.4.

Providence is that whereby the heart of the wise fore-knoweth the time, and judgement; *the time when it will be;* the judgement *how it will be done:* both which are appointed to every purpose under heaven: *Not that man can fore-see all future things:* No, he knoweth not that, that shall be; For who can tell him when it shall be? *not so much as concerning himself.* Neither doth man know his time, but as the fishes are taken with an evill net, and as the birds which are caught in the snare; so are the children of men snared in the evill time, when it falleth on them suddenly; yea, the steps of a man are ruled by the Lord; how should a man then understand his own way? *But sometimes he may:* The prudent man seeth the plague afarre off, and fleeth: *and as for good things,* With the Pismire he provideth his meat in Summer; *working still according to fore-knowledge; yet not too strictly, and fearefully:* for he that observeth the wind shall not sow; and he that regardeth the clouds, shall not reap.

§. 4. *Of*

§. 4. *Of discretion:* *What it is.* *What it worketh* *for our acts,* *for our speeches.*

Discretion is that whereby a man is wise in his businesses, *and whereby* the heart of the wise guideth his mouth wisely, and addeth doctrine to his lips; *For actions:* The prudent will consider his steps, *and make choice of his times: for* To all things there is an appointed time; and a time for every purpose under heaven; a time to plant, and a time to pluck up that which is planted; a time to slay, and a time to heale, &c. a time of warre, and a time of peace: *from hence it is that* the wise man is strong, *and rich:* for by knowledge shall the chambers be fild with precious things, *which he knowes how to employ well:* The crown of the wise is their riches; *from hence that* his good understanding maketh him acceptable *to others. For speeches;* The tongue of the wise useth knowledge aright, *and* in the lips of him that hath understanding, wisdome is found; and his words have grace, *both* 1. *for the seasonablenesse*, A word spoken in his place, is like apples of gold with pictures of silver: and how good is a word in due season! 2. *for the worth of them:* The lips of knowledge are a precious jewell: *lastly for their use:* The lips of the wise shall preserve them, and their tongue is health, *and with health*, pleasure: Faire words are as an honey-combe; sweetnesse to the soul, and health to the bones.

Pr.16.20. Pr.16.23. Pr.14.15. Ec.3.1. Ec.3.2. Ec.3.3,4. Ec.3.8. Pr.24.5. Pr.14.24. Pr.13.15. Pr.15.2. Pr.10.13. Pr.10.12. Pr.25.11. Pr.25.23. Pr.20.15. Pr.14.3. Pr.12.18. Pr.16.24.

§. 5. *The extremes,* *Over-wise,* *Foolish,* *Who he is:* *What kindes there be of Fools;* *The meer fool.* *The rash fool.* *The wicked fool.* *What successe.*

Here are two extremes: On the right hand; Make not thy selfe over-wise, wherefore shouldest thou be desolate? *On the left:* Neither be foolish; why shouldest thou perish, not in thy time? The foole, *is that man* that wandreth out of the way of wisdome, which hath none heart, *that is*, is destitute of understanding, *either to conceive, or to doe as he ought: Of which sort is*, 1. *The meer foole*; That foole who when he goeth by the way, his heart faileth; whose folly is foolishnes, in whose hand there is a price in vain to get wisdome, *which* is too high for him *to attaine*; *lastly*, in whom are not the lips of knowledge. 2. *The rash foole*, that is hasty in his matters, that powreth out all his mind *at once:* which the wise man keeps in, till afterward; *that* hasteth with his feet, *and therefore sinneth.* There is more hope of *the other* fool then of him. 3. *The wicked foole*; That despiseth wisdome and instruction, that maketh a mock of sin; to whom it is an abomination to depart from evill; to whom foolishnesse is *joy*; *yea*, it is his pastime to doe wickedly; *and his practice* to spread abroad folly. *And this man is obstinate in his courses*; *for* though thou bray a foole in a morter among wheat, brayd with a pestell, yet will not his foolishnesse depart from him: *and though it seem to depart*, *yet* as a dog turneth againe to his vomit, so returnes he to his foolishnesse. *Spare thy labour therefore*, speak not in the eares of a foole; for hee will despise the wisdome of thy words. *To these saith Wisdome*, O ye foolish, how long will ye love foolishnesse, and the scornfull take pleasure in scorning, and fooles hate knowledge? Turn you at my correction. Loe, I will powre out my mind unto you, and make you understand my words. Because I have called, and yee refused; I have stretched out my hand, and none would regard; but ye have despised all my counsell and would none of my correction; I will also laugh at your destruction, and mock when your feare commeth, like sudden desolation; and your destruction shall come like a whirle-wind; when affliction and anguish shall come upon you. Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find

Ec.7. Ec.7.19. Pr.21.16. Pr.17.16. Pr.15.2. Pr.14.24. Pr.17.16. Pr.24.7. Pr.29.20. Pr.29.11. Pr.19.2. Pr.29.20. Pr.2.7. Pr.14.9. Pr.13.19. Pr.15.21. Pr.10.23. Pr.13,16. Pr.27.22. Pr.26.11. Pr.23.9. Pr.1.22. Pr.1.23. Pr.1.24. Pr.1.25. Pr.1.26. Pr.1.27. Pr.1.28. Pr.1.29.

Pr.1.30. Pr.1.31. Pr.14.13. Ec.7.8. Pr.10.13. Pr.26.3. Pr.10.8,10. Pr.13.20. Pr.10.21. Pr.21.16. Pr.10.14. Pr.1.32.

find me; becauſe they hated knowledge, and did not chuſe the feare of the Lord; they would none of my counſell, but deſpiſed all my correction; therefore ſhall they eat of the fruit of their own way, and be filled with their own devices: *and what is that fruit but ſorrow?* Even in laughing their heart is ſorrowfull; and the end of that mirth is heavineſſe: *and* like the noiſe of thornes under a pot, ſo (*ſhort and vaine*) is the laughter of fooles: *what but ſtripes?* A rod ſhall be for the back of him that is deſtitute of underſtanding: *yea, it is proper to him:* To the horſe belongeth a whip, to the Aſſe a bridle, and a rod to the fooles back: *wherewith not only himſelf* ſhall be beaten, but the companion of fooles ſhall be afflicted. *Laſtly, what but death?* Fooles ſhall die for want of wit, and remaine in the congregation of the dead: *yea* the mouth of the foole is preſent deſtruction; *and*, The lips of a foole ſhall devoure himſelfe, *and that which ſhould ſeeme to preſerve him, very* eaſe ſlayeth the fooliſh, and the proſperity of fooles deſtroyeth them. A B

SALO-

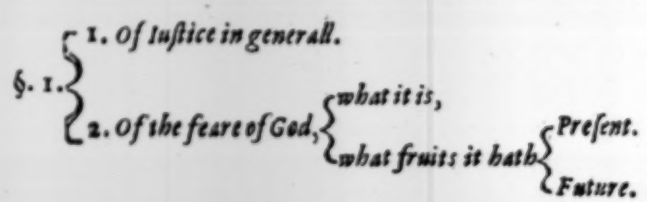
E

SALOMONS ETHICKS,

THE THIRD BOOKE.

IVSTICE.

*Honour and Obedience are indeed mixed duties of Iustice both to God and man: but because as they belong to man, they are politick vertues and there handled; here we consider them only as due to God.



NExt *to prudence, is Iustice.* A man of understanding walketh uprightly: The just man, *therefore*, is he that walketh in his integrity; *and* whose path is to decline from evill; *and briefly*, he that deals truly in giving *each his own.*

Pr.14.21. Pr.20.7. Pr.16.17. Pr.12.22. Ec.8.13. Pr.3.6.

Whether to God, unto whom Iustice challengeth Pietie: which comprehends, first, the feare of the Lord; and this feare of the Lord is to hate evill, as pride, arrogancy, and the evill way; *and* in all our wayes to acknowledge God; that he may direct

Pr.14.2. Pr.1.7. Pr.15.33. Pr.1.7. Pr.15.33. Pr.2.3. Pr.2.4. Pr.2.5. Pr.15.16. Pr.23.18. Pr.14.26.

our wayes: *so that*, he that walketh in his righteousnesse, feareth the Lord; but he that is lewd in his wayes, despiseth him: *which grace, as* it is the beginning of knowledge, *and* the very instruction of wisdome, *so in some respect knowledge is the beginning of it; for* If thou callest after knowledge, and cryest for understanding; if thou seekest her as silver, and searchest for her as treasures; then shalt thou understand the feare of the Lord, and find the knowledge of God; *and this feare gives both contentment*; Better is a little with the feare of the Lord, then great treasure and trouble therewith; *and* 2. *future hope.* Feare the Lord continually: for surely there is an end, and thy hope shall not be cut off. *In which regard*, This feare of the Lord is an assured strength, *to depend upon; because* his children shall have hope, *yea and present health and joy.* Fear the Lord, and depart from evill, so health shall be to thy navell, and marrow to thy bones: *and with health life eternall.* The fear of the Lord leadeth to life, *yea* is a well-spring thereof, and he that is filled therewith, shall continue, and shall not be visited with evill; *so that* Blessed is the man that feareth alway: *whereas on the contrary*, He that hardeneth his heart, and denies God, and saith, Who is the Lord? shall fall into evill.

§. 2. *Honour* { *In the best things.* / *In the best times.* }
§. 2. *Obedience:* { *In attending on his will.* / *In performing it.* }

Pr.3.7. Pr.3.8. Pr.19.23. Pr.14.27. Pr.18.14. Pr.30.9. Pr.28.14.

Pr.3.9. Pr.3.10. Ec.12.1. Pr.1.33. Pr.4.20. Pr.4.21. Pr.10.17. Pr.28.9. Pr.28.7. Pr.28.4. Pr.19.16.

HOnour *and respect; both from the best things:* Honour the Lord with thy riches, and the first fruits of all thy increase; so shall thy barnes be filled with abundance, and thy presses shall burst with new wine: *and in our best times*; Remember now thy Creator in the dayes of thy youth; while the evill dayes come not, nor the yeeres approach, wherein thou shalt say, I have no pleasure in them.

Thirdly, Obedience. He that obeyeth me, shall dwell safely, (*saith wisdome*) and be quiet from feare of evill: *whether in attendance to the will of God*; My sonne, hearken to my words, incline thine eare unto my sayings; Let them not depart from thine eies, but keep them in the midst of thine heart: *for*, He that regardeth instruction, is in the way of life; *whereas* he that turneth away his eare from it, his very prayer shall be abominable; *or in executing of it*: He that keepeth the commandement, is a child of understanding; *yea* he is blessed, *and* thereby keepeth his owne soule: *where* they that forsake the Law, praise the wicked: *and* he that despiseth his wayes, shall die.

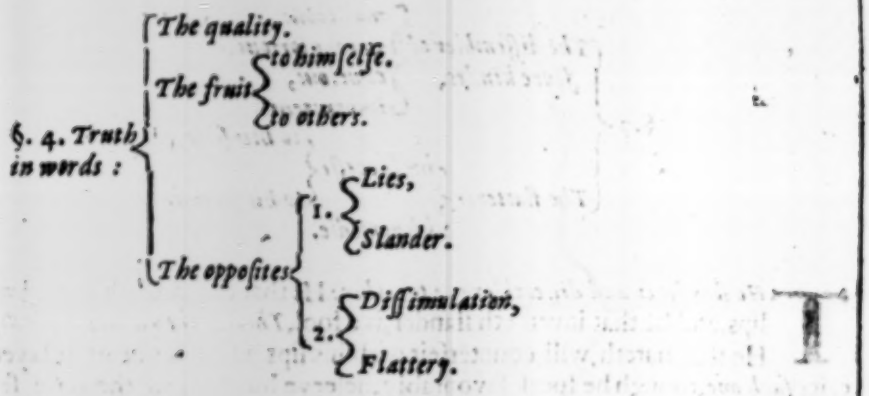
§. 3 *Fidelitie* { *In performances,* { *To God,* / *To man.* } / *In faithfull reproofe.* }

Ec.5.3. Ec.5.4. Ec.5.5. Pr.20.25. Pr.12.22. Pr.28.10. Pr.28.20. Pr.25.19. Pr.17.13. Pr.27.5.

OR *whether to God and man.* 1. Fidelity: *both, first in performing that we have undertaken:* If thou have vowed a vow to God, deferre not to pay it; for he delighteth not in fooles; pay therefore that thou hast vowed; It is better that thou shouldest not vow; then that thou shouldest vow, and not pay it: Suffer not thy mouth to make thy flesh to sinne; Neither say before the Angell, that this is ignorance: Wherefore shall God be angry by thy voyce, and destroy the work of thine hands? *For*, It is destruction to a man, to devoure that which is sanctified, and after the vowes to inquire. *Neither this to God only, but to man*, They that deale truly, are his delight; and the upright shall inherit good things: *yea*, The faithfull man shall abound in blessings; *whereas the perfidious man, as he wrongs others* (*for* Confidence in an unfaithfull man in time of trouble, is like a broken tooth, and a sliding foot) *so he gaineth not in the end, himself*, He that rewardeth evill for good, evill shall not depart from his house.

2. *In*

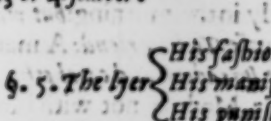
A 2. *In a faithfull reproof:* Open rebuke is better then secret love: The wounds of a lover are faithfull, and the kisses of an enemy are pleasant, *but false:* so *that* he that reproveth, shall find more thank at the last: *and however the* scorner *take it, yet* he that reproveth the wise and obedient eare, is as a gold eare-ring, and an ornament of fine gold. Pr.27.6. Pr. Pr.15.12. Pr.15.12.



B

HE that speaketh truth, will shew righteousnesses: *Wherein?* A faithfull Witnesse delivereth soules: but a deceiver speaketh lies; *A vertue of no small importance: for* Dearth and Life are in the hand of the tongue; and as a man loves, he shall eat the fruit thereof, *to good, or evill; to himselfe, others: Himselfe,* A wholesome tongue is as a Tree of life, and the lip of truth shall be stable for ever: *Others,* The tongue of the just man is as fined silver, and the lips of the Righteous doe feed many: *therefore* Buy the truth, and sell it not; *as those doe which either* 1. *lye,* 2. *slander,* 3. *dissemble, or* 4. *flatter.* Pr.12.17. Pr.14.25. Pr.18.21. Pr.15.4. Pr.12.19. Pr.10 20. Pr.10.21. Pr.23.23.

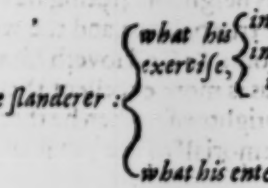
C



A Faithfull witnesse will not lie, but a false record will speak lies. Of those six, yea, seven things that God hateth, *two are* A lying tongue, *and* a false witnesse that speaketh lies; *For such a one* mocketh at judgement, *and* his mouth swallowes up iniquity, *yea* a false tongue hateth the afflicted. *He is soone perceived, for* a lying tongue varieth incontinently: *and when he is found,* A false witnesse shall not be unpunished, and he that speaketh lies, shall not escape; *for* the lying lips are abomination to the Lord, *therefore* a false witnesse shall perish: *and who pities him?* Such a one is a hammer, a sword, a sharp arrow to his neighbour; he deceiveth with his lips, and saith, I will doe to him as he hath done to me. Two things *then* have I required of thee, deny me them not untill I die, &c. Remove farre from me vanity, and lyes. Let me be a poor man *rather* then a lyer. Pr.14.5. Pr.6.16. Pr.6.17. Pr.6.19. Pr.19.28. Pr.26.28. Pr.12.19. Pr.19.5. Pr.12.22. Pr.21.28. Pr.25.18. Pr.24.28,29. Pr.30.7. Pr.30.8. Pr.19.21.

D

E



THis wicked man diggeth up evill, and in his lips is like burning fire; He shutteth his eyes to devise wickednesse: he moveth his lips and bringeth evill to passe: *and either he inventeth ill rumours;* A righteous man hateth lying words: but the wicked causeth slander and shame; *or else in true reports* he will bee foolishly medling, *and* goeth about discovering secrets; (*where* he that is of a faithfull heart, concealeth matters) *and by this meanes raiseth discord.* Without wood the fire Pr.16.27. Pr.16.30. Pr.13.5. Pr.20.3. Pr.11.13. Pr.26.20. Pr.18.8.

Ec.7.23. Pr.25.23. is quenched: and without a tale-bearer, ſtrife ceaſeth; *for* the words of a tale-bearer are as flatterings, and goe downe into the bowels of the belly: *therefore as on the one ſide*, thou mayeſt not give thine heart to all that men ſpeak of thee, leſt thou heare thy ſervant curſing thee; *ſo on the other no countenance muſt be given to ſuch: for* As the North-wind drives away raine; ſo doth an angry countenance the ſlandering tongue. A

§.7 { *The diſſembler of foure kindes,* { *malicious, vain-glorious, covetous, impenitent.*
§.7 { *The flatterer* { *his ſucceſſe* { *to himſelfe, to his friend.* / *his remedie.* B

Pr.10.18. Pr.26.24. Pr.26.25. Pr.26.26. Pr.13.7. Pr.13.7. Tr.20.24. Pr.13.6. Pr.23.7. Pr.28.13. Pr.27.14. Pr.29.5. Pr.26.28. Pr.20.19. Ec.7.7. *THe ſlanderer and diſſembler goe together:* He that diſſembleth hatred with lying lips, and he that inventeth ſlander, is a fool; *There is then a malicious diſſembler:* He that hateth, will counterfeit with his lips, and in his heart he layeth up deceit; *ſuch one*, though he ſpeak favourably, beleeve him not; for there are ſeven abominations in his heart. Hatred may be covered with deceit, but the malice therof ſhal (*at laſt*) be diſcovered in the congregation. *There is a vain-glorious diſſembler*, that maketh himſelfe rich, and is poor: *and* 3. *a covetous:* There is that makes himſelfe poor, having great riches: *and this both* 1. *in bargains:* it is naught, it is naught, ſaith the buyer: but when he is gone apart, he boaſteth; *and* 2. *in his entertainment*; The man that hath an evill eye: as though he thought in his heart, ſo will he ſay to thee, Eat, and drink, but his heart is not with thee. *Laſtly, an impenitent*; He that hideth his ſins ſhall not proſper: but he that confeſſeth and forſaketh them, ſhall have mercy. *The flatterer* praiſeth his friend with a loud voice, riſing early in the morning: *but with what ſucceſs? To himſelf:* It ſhall be counted to him for a curſe: *To his friend:* A man that flattereth his neighbour, ſpreadeth a net for his ſteps; *he ſpreadeth and catcheth: For* a flattering mouth cauſeth ruine. *The only remedy then is:* Meddle not with him that flattereth with his lips: *for* It is better to heare the rebuke of wiſe men, then the ſong of fools. C

§. 8. *Truth in dealings: wherein is the true dealers* { *Practices,* { *To doe right, with joy.* / *Reward,* { *Gods love, Good memoriall.* D

Pr.11.3. Pr.11.5. Pr.15.19. Pr.21.8 Pr.21.3. Pr.21.15. Pr.10.16. Pr.29.7. Pr.29.10. Pr.21.8. Pr.3.29. Pr.16.11. Pr.15.9. Pr.12.16. Pr.28.6. Pr.20.7. THe uprightneſſe of the juſt ſhall guide them, and direct their way; *which* is ever plain and ſtreight: *whereas* the way of others is perverted, and ſtrange. *Yea, as* to do juſtice and judgement is more acceptable (to the Lord) then ſacrifice; ſo it is a joy to the juſt *himſelfe*, to doe judgement: all his labour therefore tendeth to life, he knoweth the cauſe of the poore, and will have care of his ſoule: His work is right, neither intendeth he any evill againſt his neighbour; ſeeing he dwelleth by him without fear: *and what loſeth he by this? As* the true balance, and the weight are of the Lord, and all the weights of the bag are his work: *So* God loveth him that followeth righteouſneſſe: *and with men.* The righteous is more excellent then his neighbour: *and* Better is the poore that walketh in his uprightneſſe, then he that perverteth his wayes, though he be rich. *Yea finally*, The memoriall of the juſt ſhall be bleſſed. E

§.9. *Deceit* { *The kindes* { *Coloured,* / *Direct* { *Private,* / *Publike.* / *The judgement attending it.*

Contrary

A *Contrary to this is deceit: whether in a colour*; As he that faineth himselfe mad, Pr.26.18.
casteth fire-brands, arrowes and mortall things: *so* dealeth the deceitfull man, Pr.26.9.
and saith, Am I not in sport? *As this* deceit is in the heart of them that imagine evill: *so in their hands are* Divers weights; and divers balances: *or directly*, He Pr.11.10.
that is partner with a theefe, hateth his owne soule, *and dangerous* are the wayes of Pr.20.10.
him that is greedy of gaine; *much more publikely*, I have seen the place of judgement, Pr.29.24.
where was wickednesse; and the place of justice, where was iniquity: I thought in Pr.1.19.
mine heart God will judge the just and the wicked, *yea, oft times speedily; so as* The Ec.3.6.
deceitfull man rosteth not what he took in hunting: *or if he eat it*; The bread of de- Ec.3.17.
ceit is sweet to a man, but afterward his mouth shall be filled with gravell. Pr.12.27. Pr.20.17.

B
- §.9. *Love*
  - *To God; rewarded*
    - *with his love,*
    - *with his blessings.*
  - *To men*
    - *In passing by offences,*
    - *In doing good to our enemies.*

Love to God: I love them that love me: and they that seek me early, shall find Pr.8.17.
me; *and with me, blessings:* I cause them that love me, to inherit substance, and Pr.8.21.
I will fill their treasures. 2. *To men*, 1. *In passing by offences*; Hatred stirreth up Pr.10.12.
C contentions, but love covereth all trespasses, and the shame *that rises from them: so that* Pr.12.16.
he *only* that covereth a transgression, seeketh love. 2. *In doing good to our enemies:* If he Pr.17.9.
that hateth thee be hungry, give him bread to eat; and if he be thirsty, give him wa- Pr.15.21.
ter to drink. *Here therefore doe offend*, 1. *the contentious*, 2. *the envious*.

- §. 10. *The contentious*
  - *whether in raising ill rumours,*
  - *or whether by pressing matters too farre.*

The first is he that raiseth contentions among brethren: *which once raised, are* Pr.6.19.
not so soone appeased. A brother offended is harder to win then a strong City: Pr.18.19.
D *and* their contentions are like the barre of a Palace. *This is* that violent man Pr.16.19.
that deceiveth his neighbour, and leadeth him into the way which is not good, *the way* Pr.18.6.
of discord, whether by ill rumours; The fooles lips come with strife; *and* as the coale ma- Pr.26.11.
keth burning coales, and wood a fire, so the contentious man is apt to kindle strife, *& that even among great ones*: A froward person soweth strife, *and* a talebearer maketh division among Princes; *or by pressing matters too farre*: When one churneth milk, he
bringeth forth butter; and he that wringeth his nose, causeth bloud to come out: so Pr.16.28.
he that forceth wrath, bringeth forth strife, *the end whereof is never good:* for if a wise Pr.30.33.
man contend with a foolish man, whether he be angry or laugh, there is no rest. Pr.29.9.

E
- §. 11. *Envy*
  - *The kindes*
    - *At our neighbour,*
    - *At the wicked.*
  - *The effects*
    - *to others,*
    - *It selfe.*

The second is that justice, whereby the soule of the wicked wisheth evill, and his Pr.11.10.
neighbour hath no favour in his eyes: *that moveth him* to be glad when his Pr.24.17.
enemy falleth, and his heart to rejoyce when he stumbleth; *and this is a vio-* Pr.14.30.
lent evill. 1. *To it selfe*; A sound heart is the life of the flesh; but envy is the rotting of
the bones. 2. *To others*; Anger is cruell, and wrath is raging: but who can stand be-
fore

fore envy? *But of all other, it is most unjust when it is set upon an evill subject.* Fret not thy self because of the malicious, neither be envious at the wicked, nor chuse any of his wayes; neither let thine heart be envious against sinners, nor desire to be with them; *for as* their heart imagineth destruction, and their lips speak mischief, *so* the froward is an abomination to the Lord; and there shall be none end of the plagues of the evill man; and his light shall be put out. A

Pr.27.4.
Pr.24.20.
Pr.3.31.
Pr.23.17.
Pr.24.1.
Pr.24.2.
Pr.3.32.
Pr.24.20.

§. 12. *Justice to man gathers only: First, to* { 1. *in* } *Mercy:* { *The quality.* / *The gaine of it.* }

Pr.3.3.
Pr.21.13.
Pr.12.10.
Pr.16.6.
Pr.3.4.

LEt not mercy and truth forsake thee: bind them on thy neck, and write them upon the table of thine heart; *this suffereth not* to stop thine eare at the cry of the poore: *yea*, the righteous man regardeth the life of his beast; *no vertue is more gainfull: for* By mercy and truth iniquity shall be forgiven; *and* By this thou shalt find favour and good understanding in the sight of God and man: *Good reason;* For he honoureth God, that hath mercy on the poore: *yea, he makes God his debtor;* He that hath mercy on the poore, lendeth to the Lord, and the Lord will recompence him: *So that* The mercifull man rewardeth his owne soule; *for* He that followeth righteousnesse and mercy, shall find righteousnesse, and life, and glory; *and therefore* is blessed *for ever.* B

Pr.14.31.
Pr.19.17.
Pr.11.17.
Pr.21.21.
Pr.14.21.

§ 13. *Against mercy offend* { 1. *Vnmercifulnesse.* / 2. *Oppression.* / 3. *Bloud-thirstinesse.* } C

Pr.22.7.
Pr.14.20.
Pr.19.7.

1. THat (*not only*) the rich ruleth the poore, but that the poore is hated of his own neighbour; whereas the friends of the rich are many; *Of his neighbour? Yea* all the brethren of the poore hate him: how much more will his friends depart from him? though he be instant with words, yet they will not.

Pr.30.14.
Pr.22.16.

2. There is a generation, whose teeth are as swords, and their jawes as knives, to eat up the afflicted out of the earth. These are they that oppresse the poore, to increase themselves, and give to the rich; *that* rob the poor because he is poore, and oppresse the afflicted in judgement; that take away the garment in the cold season, *and therefore* are like vinegar powred upon nitre, or like him that singeth songs to an heavy heart; That trouble their own flesh, *and* therefore are cruell; *An ordinary sin.* I turned and considered all the oppressions that are wrought under the Sun; & behold the teares of the oppressed, and none comforteth them; and the strength is of the hand of those that oppresse them, and none comforteth them. None? *Yes surely, above.* If in a country thou seest the oppression of the poor, and the defrauding of judgement, & justice, be not astonied at the matter; for he that is higher then the highest, regardeth, & there be higher then they, which will defend the cause of the poor, to *cause* the oppressor to come to poverty, *in which estate* he shall cry & not be heard. D

Pr.22.22.
Pr.25.20.
Pr.11.17.
Ec.4.1.
Ec.5.7.

3. *The bloudy man is he which not only* doth hate him that is upright, *but* layeth wait against the house of the righteous, and spoileth his resting place; *yea*, that doth violence against the bloud of a person: *Such as will say*, Come with us, we will lay wait for bloud, and lie privily for the innocent without a cause. We will swallow them up alive like a grave, even whole; as those that goe downe into the pit. But, my sonne, walk not thou in the way with them: refrain thy foot from their path: for their feet run to evill, and make haste to bloud-shed. Certainly as without cause the net is spred before the eyes of all that hath wings, so they lay wait for bloud and lie privily for their lives; Thus the mercies of the wicked are cruell: *But shall they prevail in this?* The causeless curse shall not come: The just man may fall seven times in a day, but he riseth up againe, whiles the wicked shall fall into mischief; *yea into the same they had devised:* he that diggeth a pit, shall fall therein; and he that rouleth a stone, it shall fall upon him, *and crush him to death: for* He that doth violence against the bloud of a person shall flee unto the grave, and they shall not stay him. E

Pr.22.23.
Pr.12.16.
Pr.11.13.
Pr.29.10.
Pr.24.15.
Pr.28.17.
Pr.1.11.
Pr.1.12.
Pr.1.15.
Pr.1.16.
Pr.1.17.
Pr.1.18.
Pr.12.10.
Pr.26.2.
Pr.24.16.
Pr.26.27.
Pr.28.17.

§. 14. *The*

§. 14. *The second kind of Justice to others, is Liberality*
- *Described,*
- *Limited,*
- *Rewarded,*
  - *with his owne,*
  - *with more.*

Liberality or beneficence, is to cast thy bread upon the waters; *to* give a portion to seven, and also to eight; *in a word*, to give of his bread to the poore, *and* not to with-hold his goods from the owners thereof, (i. *the needy*) though there be power in his hand to doe it, *and* not to say to his neighbour, Goe and come again, to morrow I wil give thee, if he now have it: *Not that God would not have us enjoy the comforts he gives us, our selves; for*, to every man to whom God hath given riches and treasures, and giveth him power to eat thereof, and to take his part, and to enjoy his labours, this is the gift of God; *but* if the clouds be full, they will powre out rain upon the earth, *and yet they shall be never the emptier*. The liberall person shall have plenty, and he that watereth, shall also have raine: *yea not only* he that giveth to the poore, shall not lack, *but* shall find it after many dayes; *whereas* he that hideth his eyes, shall have many curses: *but*, There is that scattereth, and is more increased: *thus* He that hath a good eye, is blessed of God.

Ec.11.1. Ec.11.2. Pr.22.9. Pr.3.27. Pr.3.28. Ec.5.18. Ec.11.3. Pr.11.25. Pr.28.17. Ec.11.1. Pr.11.24. Pr.22.9.

§. 15. *The extremes whereof are*
- *Covetousnesse,*
  - *The description of it,*
  - *The curse.*
- *Prodigality.*

THe *covetous* is he, that is greedy of gain, that having an evill eye, *and* coveting still greedily, travelleth too much to be rich, *and therefore both* spareth more then is right, *and* increaseth his goods by usury and interest: There is one alone, and there is not a second, which hath neither sonne, nor brother; yet is there none end of his travell, neither can his eies be satisfied with riches, neither doth he think, For whom doe I travell, and defraud my soul of pleasures? *This man is unsatiable, like to* The horseleeches two daughters, which cry still, Give, Give: *especially in his desires*; The Grave and destruction can never be ful; so the eyes of a man can never be satisfied: All the labour of man is for his mouth, and yet the soule is not filled: *yea, this is the curse that God hath set upon him*, He that loveth silver, shall not be satisfied with silver: and he that loveth riches, shall be without the fruit thereof; *and whereas* the rich mans riches are his strong City, he that trusteth in riches, shall fall, *and by his* sparing commeth surely to poverty. *All this while* he sets his eyes on that which is nothing, *and* doth but gather for him that will be mercifull to the poore: *wherefore*, Better is a little with right, then great revenues without equity. Give me not poverty, nor riches: feed me with food convenient for me, lest I be full, and deny thee, and say, Who is the Lord? or lest I be poore, and steale, and take the name of God in vain.

Pr.1.19. Pr.23.6. Pr.21.26. Pr.23.4. Pr.11.24. Pr.28.8. Ec.4.8. Pr.30.15. Pr.27.20. Ec.6.7. Ec.5.9. Pr.18.11. Pr.11.28. Pr.11.24. Pr.23.5. Pr.28.8. Pr.16.8. Pr.30.8. Pr.30.9.

§. 16. *Prodigality in*
- *Too much expence: whereof*
  - *The quality,*
  - *The end.*
- *Carelessnesse of his estate.*

THe *prodigall is the man* that boasteth of false liberality, that loveth pastime, and wine, & oil, that feedeth gluttons, & followeth the idle; The unthrifty man, & the wicked man, walketh with a froward mouth; Lewd things are in his heart, he

Pr.12.9. Pr.21.17. Pr.28.7. Pr.18.19.

Ec.6.12. Ec.6.14. Pr.6.15. Pr.13.11. Pr.22.17. Pr.28.19. Pr.28.7. Pr.22.26. Pr.22.27. See more of this rule in the laſt page of *Politick*, following.

he imagineth evill at all times; Therefore ſhall his deſtruction come ſpeedily, and he ſhall be deſtroyed ſuddenly without recovery; *and in the mean time*, The riches of vanity ſhall diminiſh, *ſo that* he ſhall be a man of want; *yea* filled with poverty, *and* a ſhame to his father. *Of this kind alſo is he that is otherwiſe careleſſe of his eſtate:* Be not thou of them that touch the hand, nor among them that are ſurety for debts: If thou haſt nothing to pay, why cauſeſt thou that he ſhould take thy bed from under thee?

§. 17. *Diligence* { *what it is.* / *how profitable in* { *Health,* / *Wealth and abundance,* / *Honour.*

Pr.16.26. Ec.9.10.

IVſtice to a mans ſelfe, *is diligence; for* he that travelleth, travelleth for himſelfe; *The diligent is he, who* all that his hand ſhall find to doe, doth it with all his power. I have ſeen (*indeed*) the travell, that God hath given the ſonnes of men, to humble them thereby, *that* all things are full of labour, man cannot utter it; *But* what profit hath he that worketh, of the thing wherin he travelleth? *Much every way: firſt, Health:* The ſleep of him that travelleth, is ſweet, whether he eat little or much: *Secondly, Wealth:* Open thine eyes, and thou ſhalt be ſatisfied with bread: *yea*, The hand of the diligent, maketh rich, and his ſoule ſhall be fat: *and not ſufficiency only, but* in all labour there is abundance, but the talk of the lips bringeth want: *yet more*, the riches that the diligent man hath, are precious. 3. *Honour:* A diligent man ſhall ſtand before Kings, and not before the baſe ſort; *and* The hand of the diligent ſhall beare rule, but the idle ſhall be under tribute.

Ec.3.20. Ec.1.8. Ec.3.9. Ec.5.11. Pr.20.13. Pr.10.4. Pr.13.4. Pr.14 23. Pr.12.27. Pr.22.29. Pr.12.24.

§. 18. *Slothfulneſſe,* { *The properties.* / *The danger of it.*

Ec.4.5. Pr.19.24. Pr.26.14. Pr.6.10. Pr.15.19. Pr.22.13. Pr.26.13. Pr.26.16. Pr.12.11. Pr.13.4. Pr.21.25. Pr.18.9. Pr.10.5. Pr.19 15. Pr.20.4. Pr.20.13. Ec.10.18. Pr.24.30. Pr.24.31. Pr.24.32. Pr.10 4. Pr.6.6. Pr.6.7. Pr.6.8. Pr.6.9. Pr.24.33. Pr.6.11.

THe ſlothfull, *is he that* foldeth his hands, and eateth up his own fleſh; That hideth his hand in his boſome, and will not pull it out again to his mouth; That turneth on his bed, as a door turneth on the hinges, *and ſaith*, Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep. *Every thing that he ought to doe, is troubleſome:* The way of the ſlothfull man is an hedge of thornes, (*which he is loth to ſet foot in*) There is a Lion without (*ſaith he*) I ſhall be ſlaine in the ſtreet: *who although herein* he be wiſer in his own conceit, then ſeven men that can render a reaſon: Yet (*the truth is*) he that (*ſo much as*) followes the idle, is deſtitute of underſtanding; he luſteth (*indeed*) *and affecteth great things*, but his ſoule hath nought: *ſo*, The very deſire of the ſlothfull ſlayeth him, for his hands refuſe to work. And *not only* he that is ſlothfull in his work, is brother to him that is a great waſter; but he that ſleepeth (*and* ſlothfulneſſe cauſeth to fall aſleep) in harveſt, is the ſonne of confuſion: *and*, He that will not plough becauſe of Winter, ſhall beg in Summer, and have nothing: Love not ſleep *therefore*, leſt thou come to poverty; *for what is it, that hence commeth not to ruine?* For *the houſe:* By ſlothfulneſſe the roof of the houſe goeth to decay; and by idleneſſe of the hands, the houſe droppeth thorow. *For the Land:* I paſt by the field of the ſlothfull, and by the Vineyard of the man deſtitute of underſtanding: and loe, it was all grown over with thornes, and nettles had covered the face of it, and the ſtone wall thereof was broken down. Then I beheld and conſidered it well; I looked upon it, and received inſtruction: *ſo in every reſpect* the ſlothfull hand maketh poor. Goe to the Piſmire *therefore*, thou ſluggard, and behold her ways and be wiſe: For ſhe having no Guide, Governour, nor Ruler, prepareth her meat in Summer, and gathereth her food in harveſt. How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep? Yet a little ſleep, yet a little ſlumber, yet a little folding of the hands to ſleep: Therefore thy poverty commeth as a ſpeedy Traveller, and thy neceſſity as an armed man.

SALOMONS

SALOMONS ETHICKS.

The Fourth Booke.

TEMPERANCE and FORTITVDE.

Temperance is the moderation of our desires: whether
- *in Diet; Sobriety.*
- *in words and actions,* { *Modestie, and Humility.*
- *in affections,* { *Continency, refraining of anger.*

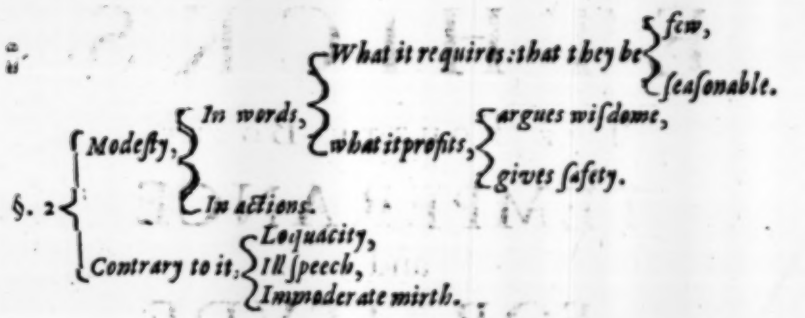
§. 1. { *Temperance in diet,*
{ *Excesse: how dangerous to* { *Body, Soule, Estate.*

THe *temperate in diet, is he* that refraineth his appetite, *that* looks not on the Wine when it is red, *that* puts his knife to his throat, when he sits with a Ruler; *that* when he finds honey, eats but that which is sufficient for him, lest he should be over-full. *It is true,* that a man eateth and drinketh, and seeth the commodity of all his labour; this is the gift of God: *yea,* this I have seen good, that it is comely to eat and to drink, and to take pleasure in all his labour wherein he travelleth under the Sunne, the whole number of the daies of his life which God giveth him, for this is his portion: *God allowes us* to eat our bread with joy, and drink our wine with a cheerfull heart, and there is nothing better then this; *yea,* there is no profit but this: *But not* that a man should be given to his appetite, that he *should seek* in his heart to draw his flesh to Wine: *or that* whatsoever his eyes desire, he should not with-hold it from them: *Such a man* when he is full, despiseth an honey-combe: whereas to the hungry, every bitter thing is sweet: *and in his excesse is outragious: One of the* three things, yea foure, for which the earth is moved and cannot sustaine it selfe, is a fool when he is filled with meat. *Neither doth this prosper with himselfe. For his body:* The satiety

Pr.25.28. Pr.23.31. Pr.23.2. Pr.23.1. Pr.25.16. Ec.3.13. Ec.5.17. Ec.9.7. Ec.3.22. Ec.2.24. Pr.21.2. Ec.2.3. Ec.2.10. Pr.27.7. Pr.30.21. Pr.30.22. Ec.5.11. Pr.23.29.

Pr.23.30. ſatiety of the rich will not ſuffer him to ſleep. To whom is woe? to whom is ſorrow? to whom is murmuring? to whom are wounds without cauſe? and to whom is the redneſſe of the eyes? even to them that tarry long at the Wine: to them that goe and ſeek mixt Wine. *For his ſoule:* Look not on the wine when it is red, and ſheweth his colour in the cup, or goeth down pleaſantly. In the end thereof, it will bite like a Serpent, and hurt like a Cockatrice: Thine eyes ſhall look upon the ſtrange woman, and thy lips ſhall ſpeak lewd things, and thou ſhalt be as one that ſleepeth in the middeſt of the Sea, and as he that ſleepeth in the top of the maſt: they have ſtriken me (ſhalt thou ſay) but I was not ſick: they have beaten me, but I knew not when I awoke, therefore will I ſeek it yet ſtill. *For his eſtate:* He is like a City which is broken downe, and without walls: Keep not company *therefore* with drunkards, nor with gluttons: for the glutton and drunkard ſhall be poor, and the ſleeper ſhall be clothed with rags; *and in all theſe,* Wine is a mocker, and ſtrong drink is raging, and whoſoever is deceived thereby, is not wiſe.

Pr.23.31.
Pr.23.32.
Pr.23.33.
Pr.23.34.
Pr.23.35.
Pr.25.28.
Pr.23.20.
Pr.20.1.



THe *modeſt* (*for words*) is a man of a precious ſpirit, that refraineth his lips, *and* ſpareth his words. The words of a *modeſt man are* like deep waters, and the well-ſpring of wiſdome like a flowing River: *but when he doth ſpeak, it is to purpoſe: for* The mouth of the juſt ſhall be fruitfull in wiſdome: and the lips of the righteous doe feed many, *yea himſelfe:* A man ſhall be ſatiate with good things by the fruit of his mouth: *and* with the fruit of a mans mouth his belly ſhall be ſatisfied: *but ſtill he ſpeaketh ſparingly:* A wiſe man concealeth knowledge, and a man of underſtanding will keep ſilence, *which as it argues him wiſe,* (*for* even a fool, when he holdeth his peace is counted wiſe; and he that ſtoppeth his lips, as prudent) *ſo it gives him much ſafety:* He that keepeth his mouth, and his tongue, keepeth his ſoule from affliction; *yea* he keepeth his life: *where contrarily,* the mouth of the foole is in the multitude of words; it bableth out fooliſhneſſe; *as* it is fed with it: *neither* hath he any delight in underſtanding, *but* that which his heart diſcovereth; *and while he bewrayeth it,* the heart of fooles publiſheth his fooliſhneſſe: *And as* he multiplieth words, *ſo* in many words there cannot want iniquity: his mouth (*ſtill*) bableth evill things, *for either* he ſpeaketh froward things, *or* how to lie in wait for bloud, *or* in the mouth of the fooliſh is the rod of pride; *and what is the iſſue of it?* He that openeth his mouth, deſtruction ſhall be to him. And he that hath a naughty tongue, ſhall fall into evill; *for, both* it ſhall be cut out, *and* the frowardneſſe of it, is the breaking of the heart. *Laſtly,* a fooles mouth is his own deſtruction, and his lips are a ſnare for his ſoule.

Pr.17.27.
Pr.10.19.
Pr.17.27.
Pr.18.4.
Pr.10.31.
Pr.10.21.
Pr.12.14.
Pr.13.2.
Pr.18.20.
Pr.11.13.
Pr.11.12.
Pr.10.19.
Pr.17.28.
Pr.21.23.
Pr.13.3.
Ea.5.2.
Pr.15.2.
Pr.15.14.
Pr.18.2.
Pr.12.23.
Ec.10.14.
Pr.10.19.
Pr.11.18.
Pr.15.32.
Pr.12.6.
Pr.14.3.
Pr.13.3.
Pr.27.20.
Pr.10.31.
Pr.15.4.
Pr.18.7.
Pr.11.16.
Ec.2.2.
Ec.7.5.
Ec 7.6.
Ec.11.9.

For actions: The modeſt ſhall have honour: *And though we need not ſay,* Of laughter, thou art mad; and of joy, what is this thou doeſt: *yet* Anger is better then laughter: for by a ſad look the heart is made better. The heart of the wiſe *therefore* is in the houſe of mourning, but the heart of fooles is in the houſe of mirth. Rejoyce then, O young man in thy youth, and let thine heart cheer thee in the dayes of thy youth, and walk in the wayes of thine heart, and in the ſight of thine eies; but know, that for all theſe things God will bring thee to judgement.

§. 3. *Humility,*

§. 3. Humility, Pride { Overweening { Wherein it is, How absurd, How dangerous. Scornfulnisse.

NExt to the modest, is the humble in spirit: *He saith*, Surely, I am more fooliſh then a man, and have not the underſtanding of a man in me; for I have not learned wiſdome, and have not attained to the knowledge of holy things. *But doth he want it ere the more? No:* With the lowly is wiſdome, *and* The eare that hearkneth to the corrections of life, ſhall lodge among the wiſe: Better it is *therefore* to be of an humble minde with the lowly, then to divide the ſpoiles with the proud: *for* before honour goeth humility; *and* he that confeſſeth and forſaketh his ſinnes, ſhall have mercy; yea, the humble of ſpirit ſhall enjoy glory: *and* the reward of humility, and the feare of God, is riches, and glory, and life.

Pr.29.23. Pr.30.2. Pr.30.3. Pr.11.2. Pr.13.31. Pr.16.19. Pr.15.33. Pr.18.12. Pr.28.13. Pr.29.13. Ec.22.24.

Contrary whereto; There is a generation, whoſe eyes are haughty, and their eye-lids are lift up; There is a generation, that are pure in their own conceit, and yet are not waſhed from their filthineſſe. *Yea*, All the wayes of a man are clean in his own eyes: but the Lord pondereth the ſpirits; *and not ſo only*, *but* Many men will boaſt of their goodneſſe: *but* It is not good to eat much honey, ſo to ſearch their own glory is not glory: Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips. *This over-weening is commonly incident to great men.* The rich man is wiſe in his own conceit, but the poor that hath underſtanding, can try him: *Hence it is that he affects ſingularity*; According to his deſire he that ſeparates himſelfe, will ſeek, and occupy himſelf in all wiſdome: *but* ſeeſt thou a man *thus* wiſe in his own conceit? there is more hope of a foole then of him: yea, *he is a foole in this*: In the mouth of the fooliſh is the rod of pride: I thought, I will be wiſe, but it went farre from me; it is farre off, what may it be? *and that a wicked foole*; A haughty look, and a proud heart, which is the light of the wicked, is ſinne: If *therefore* thou haſt been fooliſh in lifting up thy ſelfe, and if thou haſt thought wickedly, lay thy hand upon thy mouth, *for* God hateth an haughty eye; *yea, he ſo hateth it, that* all that are proud in heart, are an abomination to the Lord; and though hand ſoyne in hand, they ſhall not be unpuniſhed; *and what puniſhment ſhall he have?* The Lord will deſtroy the houſe of the proud man; *and his very pride is an argument of his ruine:* Before deſtruction the heart of a man is haughty: Pride goeth before deſtruction, and an high mind before the fall: *Before it? yea with it:* when Pride commeth, then commeth ſhame. *Now the height of pride is ſcornfulneſſe:* He that is proud and haughty, ſcornfull is his name, who worketh in the pride of his wrath: and *this man* deſpiſeth his neighbour, and *therefore* is deſtitute of underſtanding: when the wicked commeth, then commeth contempt; and with the vile man is reproach: *but of all, him that reproves him:* He that reproveth a ſcorner, purchaſeth to himſelf ſhame; and he that rebuketh the wicked, getteth himſelf a blot: *therfore* Judgements are prepared for the ſcorners, and ſtripes for the back of fools; *ſo as others are hurt by his ſinne: for* a ſcornfull man bringeth a whole City into a ſnare: *ſo they ſhall be likewiſe bettered by his judgement:* when the ſcorner is puniſhed, the fooliſh is wiſe.

Pr.16.5. Pr.15.25. Pr.18.12. Pr.16.18. Pr.11.2. Pr.21.24. Pr.11.12. Pr.18.3. Pr.9.7. Pr.19.29. Pr.29.8. Pr.21.11.

§. 4. Continency { Of Luſt, Of Anger. } with their Contraries.

Of the firſt kind, *is* he that drinks the waters of his own Ciſterne; that deſires not the beauty of a *ſtranger* in his heart; neither lets her take him with her eye-lids: *contrarily*, *the incontinent* is he that delights in a ſtrange woman, and embraces the boſome of a ſtranger; or ſhe that forſakes the guide of her youth, and forgetteth the covenant of God; ſhe lieth in wait for a prey, and ſhe increaſeth the tranſgreſſors amongſt men. For a whore is as a deep ditch, and a ſtrange woman as a narrow pit: *Yea*, I find more bitter then death the woman whoſe heart is as

Pr.5.15. Pr.6.25. Pr.5.20. Pr.2.17. Pr.23.28. Pr.23.27. Ec.7.28. See more of this vice. Oecom. ſect. 2. and 3.

nets and snares, and whose hands as bands: he that is good before God, shall be delivered from her, but the sinner shall be taken by her. A

Pr.16.32. Pr.14.29. Pr.19.11. Pr.14.29. Pr.29.8. Pr.16.23. Pr.20.3. Ec.7.11. Ec.7.11. Pr.14.17. Pr.14.29. Pr.27.4. Pr.29.22. Pr.22.24. Pr.22.25.

Of the second, is he that is slow to anger, slow to wrath; whose discretion deferreth his anger, and whose glory is to passe by an offence: *which moderation as it argues him to be* of great wisdome (*for* wise men turn away wrath) *so it makes* him better then the mighty man, *and procures him just honour*; *for* It is the honour of a man to cease from strife; *contrary to which, is* he that is of an hasty spirit to be angry; *which as it proves him foolish*, (for anger resteth in the bosome of fooles, *and* he that is hasty to anger, *not only* committeth folly, *but* exalteth it) *so it makes him dangerous*: Anger is cruell, and wrath is raging; and a furious man aboundeth in transgressions: *wherefore* make no friendship with an angry man, lest thou learn his wayes, and receive destruction to thy soule. B

§. 5. *Fortitude* { *In generall,* / *The specials of it,* { *Confidence,* / *Patience* { *In Gods afflictions,* / *In mens injuries.*

Pr.18.14. Pr.28.1. Pr.24.10. Pr.29.25. Pr.18.14. Pr.28.1. Pr.3.5. Pr.3.6. Pr.16.3. Pr.14.32. Pr.13.12. Pr.28.25. Pr.16.3. Pr.3.6. Pr.30.5. Pr.21.31. Pr.18.12. Pr.16.20. Pr.28.26. Pr.27.1.

Fortitude is that, whereby the spirit of a man sustaines his infirmities; *which makes* the righteous bold as a Lion: *contrarily, the weake of strength* is he that is faint in the day of adversity; whose feare bringeth a snare upon him, *and that desperate*: A wounded spirit who can bear? *which is often caused through guiltinesse*: The wicked fleeth when none pursueth him. *Confidence is*, to trust in the Lord with all thine heart, and not to lean to thine own wisdome; *but* in all thy wayes to acknowledge him, *and* to commit thy works to the Lord, *and to* have hope in thy death: *and though in other things*, The hope that is deferred, is the fainting of the heart; *yet in this*, he that trusteth in the Lord, shall be fat; *for, from hence, not only* his thoughts and wayes are directed, *but he receiveth safety and protection*: He is a shield to those that trust in him. The horse is prepared for the day of battell, but salvation is of the Lord. *Yea*, The name of the Lord is a strong tower: the righteous runneth to it, and is exalted. *So that*, He that trusteth in the Lord, he is blessed; *whereas*, he that trusteth in his own heart, is a foole: *and it is a vain thing* to boast thy self of to morrow; for thou knowest not what a day will bring forth. C D

Pr.3.11. Ec.7.16.

Patience is, not to refuse the chastening of the Lord, neither to be grieved with his correction: *The patient man*, in the day of wealth, is of good comfort, and in the day of affliction considereth, God also hath made his contrary to that, that man should find nothing after him *whereof to complain: knowing that* the Lord correcteth whom he loveth; *and that* the patient abiding of the righteous shall be gladnesse: *Contrarily*, the heart of the fool fretteth against the Lord; he is careless, and rageth: *but to what purpose?* Man cannot strive with him that is stronger then he; *yea, rather*, the man that hardneth his neck when he is rebuked, shall suddenly be destroyed, and cannot be cured: *in respect of mens injuries*. He saith not, I will recompence evill; but waits upon the Lord, and he shall save him. *In which regard*, the patient in spirit *that suffers*, is better then the proud of spirit *that requites*. E

Pr.3.11. Pr.10.28. Pr.19.3. Ec.6.10. Pr.29.1. Pr.20.22. Ec.7.10.

FINIS.

SALOMONS POLITICKS, OR COMMON-VVEALTH.

THE FIRST BOOKE.

His { KING, COUNSELLOUR, COURTIER, SUBIECT.

By JOS. HALL.

Printed at LONDON, 1643.

Salomons Politicks,

OR

COMMON-VVEALTH.

And first,

HIS KING.

§. 1. *Degrees* { *must be, and are* { *subordinate,* { *not many.* / *highest,* { *but one.* / *and those from God.*

IN *all wel ordered governments there are degrees,* An higher then the higheſt, and yet an higher then they: *and theſe, of Gods appointment; not only in the inferiour ranks,* The rich and poor meet, and the Lord is the Maker of them al: *but in the ſupreme,* By me Kings reigne (*ſaith Wiſdome*) and Princes decree Juſtice: *and not they only, but the* Nobles and all the Judges of the earth; *ſo it is a juſt wonder, that* the Graſhoppers have no King, yet they go forth by bands. *And as no King is a judgement; ſo many: for,* Becauſe of the tranſgreſſion of the Land, there are many Princes; *many, not only in frequent ſucceſſion, but in ſociety of regiment.*

Ec.5.7.

Pr.2.22. Pr.8.15. Pr.8.16. Pr.30.27.

Pr.28.2.

§. 2. *In a King are deſcribed* { *Quality of his perſon* { *Naturall,* / *Morall.* / *Actions*

A *King muſt be high, as in place, ſo in blood:* Bleſſed art thou, O land, whē thy king is the ſon of Nobles; *not of any ſervile condition; for nothing can be more* uncomely, then for a ſervant to have rule over Princes: *and it is a monſter in State,* to ſee ſervants ride on horſes, and Princes (*of blood*) to walk as ſervants on the ground; *neither more monſtrous then intolerable.* There are three things for which the earth is moved, yea four which it cannot ſuſtaine: *whereof one is,* A ſervant when he reigneth.

Ec.10.17. Pr.19.10. Ec.10.17.

Pr.30.21. Pr.30.22.

§. 3. *Morall qualities* { *Negative; what one he may not be;* { *Not laſcivious,* / *Not vitious,* / *Not hollow and diſſembling,* / *Not childiſh,* / *Not imprudent,* / *Not oppreſſing.* / *Affirmative.*

AND *as his blood is heroical, ſo his diſpoſition, not laſcivious,* What, O my ſon of my deſires, give not thy ſtrength to women, nor thy wayes: *But why* ſhould he with-hold from his eyes whatſoever they can deſire, and withdraw his heart from any joy? *why may he not have* all the delights of the ſons of men: as women taken captive; as Queenes and Concubines, and Damoſels without number? This is to deſtroy Kings; He ſhall find more bitter then death the woman whoſe heart is as nets and ſnares. *Not vitiouſly exceſſive; whether in wine: for* It is not for Kings to drink wine, nor for Princes ſtrong drink: *What not at all? To him alone it is not ſaid,* Goe eat thy

Pr.31.23. Ec.2.10. Ec.2.8. Can.6.7. Pr.31.3. Ec.7.28.

Pr.31.4. Ec.9.7.

thy bread with joy, and drink thy wine with a cheerefull heart? who should eat or drink, or haste to outward things more then he? *Not immoderately*: so as he should drink and forget the decree, and change the judgement of all the children of affliction: *Or in meat: for*, Woe be to thee, O Land, when thy Princes eat in the morning: and if he be not the master of his appetite, his dainty meats will prove deceiveable. *Not hollow, not double in speeches, in profession*; The lip of excellency becomes not a foole, much lesse, lying talke a Prince. *Not childish*; Woe to thee, O Land, whose King is a child: *not so much in age, which hath sometimes proved successefull, but in condition: Not imprudent, not oppressing; two vices conjoyned*; A Prince destitute of understanding, is also a great oppressor; *And to conclude, in all or any of these, not wilfully inflexible*: A poore and wise child is better then an old and foolish King, that will no more be monished.

Ec.2.25. Pr.31.5. Ec.10.16. Pr.23.20. Pr.23.3. Pr.17.7. Ec.10.16. Pr.28.16. Ec.4.13.

§.4. *Affirmative; what one he must be:*
- *Toothers*: *Iust*, *Mercifull*, *Slow to anger*, *Bountifull*.
- *In himselfe*: *Temperate*, *Wise*, *Valiant*, *Secret*.

Contrarily he must be temperate; Blessed art thou, O Land, when thy Princes eat in time, for strength, and not for drunkennesse; *Iust and righteous, for* false balances (*especially in the hand of government*) are an abomination to the Lord: but a perfect weight pleaseth him: *A vertue beneficiall, both* 1. *to himself* (*for* the Throne is established by justice) *and* 2. *to the State*; Justice exalteth a Nation; *then which nothing doth more bind and cheer the hearts of the people: for*, When the righteous are in authority, the people rejoyce, but when the wicked bears rule, the people sigh: *& with truth and justice, must mercy be joyned inseparably: for* Mercy and truth preserve the King: and his Throne shall be established, *also*, by mercy. *And all these must have wisdome to manage them*: By it Princes rule, *and are terrible to the ill-deserving*. A wise King, scattereth the wicked, and causeth the wheele to turn over them. *To all these must be added bounty*: A Prince that hateth covetousnesse, shall prolong his dayes; *where contrarily*, A man of gifts destroyeth his countrey: *and yet further, a conquest of his own passions, a princely victory: for* He that is slow to anger, is better then the mighty man, and he that ruleth his own mind, better then he that winneth a City; *because of all other*, The Kings wrath is like the roaring of a Lion: *and what is that* but the Messenger of death? *and if it may be, a conquest of all others, through valour*. There are three things, that order well their going, yea foure are comely in going: *whereof the last and principall is*, A King against whom no man dares rise up. *Lastly, secrecy in determinations*: The Heaven in height, & earth in deepnesse, and the Kings heart can no man (*no man should*) search out: *neither should* it be in any hands *but* the Lords; *who* as he knows it, so he turnes it whithersoever it pleaseth him.

Ec.10.17. Pr.11.1. Pr.16.12. Pr.14.34. Pr.29.2. Pr.20.18. Pr.8.16. Pr.20.26. Pr.28.16. Pr.29.4. Pr.16.32. Pr.19.12. Pr.30.29. Pr.30.31. Pr.25.3. Pr.21.1.

§.5. *His actions*
- *common*,
- *speciall to his place: To*
  - *judge righteously*: 1. *according to the truth of the cause*. 2. *acccording to the distresse of the party, unpartially*.
  - *remit mercifully*.

His actions must suit his disposition, which must be universally holy: for It is an abomination to Kings (*of all other*) to commit wickednesse. *Which holinesse alone is the way to all peace*: When the wayes of a man please the Lord, he will make his enemies at peace with him: *Peculiarly to his place*; *he must first judge his people*: A King that sitteth in the Throne of judgement, chaseth away all evill with his eyes; *and* by this he maintaines his countrey: *and while he doth sit there*, A divine sentence must be in the lips of the King, & his mouth may not transgresse in judgement. *For*, a King that judgeth the poore in truth, his Throne shall be established for ever:

Pr.16.12. Pr.16.7. Pr.20.8. Pr.29.4. Pr.16.10. Pr.29.4.

Neither

A *Neither may his eare be partially open: which disposition shall be sure to be fed with reports: for,* Of a Prince that hearkeneth to lies, all his servants are wicked: *nor his mouth shut, especially in cases of distresse:* Open thy mouth for the dumbe in the cause of all the children of destruction: open thy mouth, judge righteously, and judge the afflicted and the poore: *yet not with so much regard to the estate of persons, as the truth of the cause: for,* Surely it is not good to condemne the just *in what ever condition;* nor that Princes should smite such for equity: *wherein he shall wisely search into all difficulties.* The glory of God is to passe by infirmities, but the Kings honour is to search out a thing; *yet so, as he is not seldome mercifull in execution,* Delivering them that are drawn to death, and preserving them that are drawn to be slaine. *These observed; it cannot be, that* man should rule over man to his hurt.

Pr.29 12.
Pr.31.8.
Pr 31.9.
Pr.17.26.
Pr.2.21.
Pr.24 11.
Ec.8.9.

B

Salomons *Counsailour.*

§.6. *Counsaile* { *For the soule,* { *How given:* { *The necessity of it.* / *The quality,* { *wise,* / *righteous,* / *pleasant.* } } / *How received.* } / *For the State.*

C

As where no soveraignty, so where no counsell is, the people fall; *and contrarily,* where many Counsellors are, there is health; *& more then health,* Stedfastnesse *Counsell for the soule,* Where no vision is, the people perish: *which requires both holinesse and wisdome:* The fruit of the righteous is as a tree of life, and he that winneth soules, is wise; *and* the more wise the Preacher (*is*) the more he teacheth the people knowledge, and causeth them to heare, and searcheth forth, and prepareth many parables: *and not only* an upright writing (*and speaking*) even the word of truth; *but* pleasant words *also, so that* the sweetnesse of the lips increaseth doctrine; *and not more delightfull, then effectuall: for,* The words of the wise are like goads and nailes fastned by the masters of the assemblies, that are given by one Pastor: *which again of*

Pr.11.14.
Pr.24.6.
Pr.15.22.
Pr.29.18.
Pr.11.30.
Ec.22.9.
Ec.12.10.

D *every hearer challenge due reverence and regard;* *who* must take heed to his foot, when he entreth into the house of God: and be more neare to hear, then to give the sacrifice of fooles: *for,* He that despiseth the Word shall be destroyed, but he that feareth the Commandement, shall be rewarded.

Pr.16.21.
Ec.12.11.
Ec.4.17.
Pr.13 13.

§. 7. *In a Counsellor of State, or Magistrate, is required,* { *Wisdome,* { *Discussing of causes,* / *Providence, and working according to knowledge.* } / *Piety,* / *Iustice, and freed from* { *Partiality,* / *Bribes,* / *Oppression.* }

E

Without Counsell, all our thoughts (*even of policy & state*) come to naught: but in the multitude of Counsellors is stedfastnesse: *and no lesse in their goodnesse;* 1. *In their wisdome,* which *alone* gives strength *to the owner,* above ten mighty Princes that are in the City; *a vertue, which though* it resteth in the heart of him that hath understanding, *yet* is known in the mids of fooles. *For* wisdome is in the face of him that hath understanding, *& in his lips: for howsoever* he that hath knowledge, spareth his words, *yet the* tongue of the wise useth knowledge aright; *and* the foole cannot open his mouth in the gate; *and therefore is unfit for authority.* As snow in summer, and raine in harvest; so is honour unseemely for a fool. *And though it be given him; how ill it agrees?* As the closing of a precious stone in an heap of stones, so is he that gives glory to a foole. *From hence; the good Iusticer both carefully*

Pr.15.22.
Pr.14.5.
Ec.7 2.
Pr.14.33.
Pr.17.14.
Pr.
Pr.15.2.
Pr.24.7.
Pr.26.1.
Pr.26.8.
Pr.

heareth

heareth a cause, knowing that He which answereth a matter before he hear it, it is folly and shame to him; *and that related on both parts*; *for* He that is first in his own cause, is just: then commeth his neighbour and maketh inquiry of him; *and deeply sifteth it: else he loseth the truth*; *for* The counsell of the heart of man is like deep waters: but a man that hath understanding, will draw it out. *From hence, is his providence for the common good; not only* in seeing the plague, and hiding himselfe, *but* in delivering the City: *and as he foreseeth, so* he worketh by knowledge: *and not in peace only: as* The words of the wise are more heard in quietnesse, then the cry of him that ruleth among fooles; *but in warre:* A wise man goeth up into the City of the mighty, and casteth down the strength of the confidence thereof. *For* wisdome is better then strength, *yea*, then weapons of warre: I have seen this wisdome under the Sun, and it is great unto me; A little City and men in it, and a great King came against it, and compassed it about, and builded forts against it; and there was found in it a poor and wise man, and he delivered the City by his wisdome. *Neither can there be true wisdome in any Counseller, without piety:* The wise man feareth, and departs from evill; *being well assured, that* there is no wisdome, nor understanding, nor counsell against the Lord; *and that* Man cannot be established by wickednesse: *and indeed how oft doth God so dispose of estates, that* the evill shall bow before the good, and the wicked at the gates of the righteous? *neither is this more just with God, then acceptable with men: for* when the righteous rejoyce, there is great glory, *and* when they are in authority, the people rejoyce; *contrarily*, when the wicked comes on, *and* rises up, *and* beares rule, the man is tried; the good hide themselves, and all the people sigh: *and* the righteous man falling down before the wicked, is like a troubled Well, and a corrupt Spring.

Pr.18.17. Pr.20.5. Pr.22.3. Ec.9.15. Pr.13.16. Ec.9.17. Pr.21.22. Ec.9.16. Ec.9.18. Ec.9.13. Ec.9.14. Ec.9.15. Pr.14.16. Pr.21.30. Pr.12.3. Pr. Pr.18.11. Pr.29.2 Pr.28.12. Pr.28.28. Pr.29.2. Pr.25.26. Pr.

Neither is Justice lesse essentiall then either; for to doe justice and judgement, is more acceptable to the Lord then sacrifice: To know faces, *therefore (in a Iudge)* is not good, for that man will transgresse for a peece of bread; *much lesse to* accept the person of the wicked, to cause the righteous to fall in judgement: He that saith to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhorre him: *yea yet higher*; He that justifieth the wicked, and condemneth the just, both are abomination to the Lord. *Wherefore howsoever* The wicked man taketh a gift out of the bosome, to wrest the wayes of judgement; *and commonly*, A mans gift inlargeth him, *and leadeth him (with approbation)* before great men: *yet he knoweth, that* the reward destroyeth the heart; *that the acceptance of it is but* the robbery of the wicked; which shall destroy them, because they have refused to execute judgement: he hateth gifts, *then*, that he may live, *and* it is a joy to him to doe judgment. *He doth unpartially* smite the scorner, *yea severely* punish him, *that the wickedly* fooolish may beware and become wise. *And whereas* Every way of a man is right in his own eyes, and a false record will speak lies, and use deceit: *he so* maketh inquiry, *that* a false witnesse shall not be unpunished: and he that speaketh lies shall perish: *Lastly, his hand is free from oppression of his inferiours: which as* it makes a wise man mad; *so the actor of it, miserable; for* He that oppresseth the poor, reproveth him that made him: *and* if the afflicted be oppresst in judgement, the Lord will defend their cause, and spoile the soule that spoileth them; *and upon all occasions, he so determineth, that* they shall kisse the lips of him that answereth upright words.

Pr.18.5. Pr.24.24. Pr.17.15. Pr.17.23. Pr.18.16. Ec.7.9. Pr.12.7. Pr.15.27. Pr.21.15. Pr.19.15. Pr.21.11. Pr.21.2. Ec.14.5. Pr.12.17. Pr.18.17. Pr.19.5. Pr.19.9. Pr. Pr.14.31. Pr.22.22. Pr.24.26.

Salomons *Courtier.*

§. 8. *Must be* { *Discreet, Religious, Humble,* } { *Charitable, Diligent, Faithfull.* }

In the light of the Kings countenance is life, and his favour is as the cloud of the latter raine, *or* as the dew upon the grasse: *which that the Courtier may purchase, he must be*, 1 *Discreet:* The pleasure of a King is in a wise servant, but his wrath shall be towards him that is lewd: 2. *Religious, both in heart*, He that loveth pureneſse of heart,

Pr.16.15. Pr.19.12. Pr.14.35. Pr.22.11. Pr.11.27.

A heart, for the grace of the lips the King ſhall be his friend: *and in his actions*, He that ſeeketh good things getteth favour; *in both which*, the righteous is more excellent then his neighbour: *and beſides theſe*, humble; The reward whereof is glory: *for*, before glory goeth humility. *He dare not therefore* boaſt himſelf before the King, *and* thruſt himſelf over-forward in the preſence of the Prince, whom his eyes doe ſee: *whom he ſees moved*, he pacifieth by ſtaying of anger, *and* by a ſoft anſwer breaketh a man of bone, *not aggravating the faults of others:* He that covereth a tranſgreſſion, ſeeketh love; but he that repeateth a matter, ſeparateth the Prince. *To theſe*, he is diligent, taking heed to the mouth of the King: *and therefore worthily* ſtandeth before Kings, and not before the baſe ſort: *and withall true and faithfull; when he undertakes anothers ſuit, he lingers not, knowing that* The hope that is deferred, is the fainting of the heart; B *and though* A bribe *or* reward is as a ſtone pleaſant in the eyes of them that have it, & proſpereth whither-ſoever it turneth, (*for* every man is a friend to him that giveth gifts) *yet he accounteth* the gathering of treaſures by a deceitfull tongue, to be vanity, toſſed to and fro of them that ſeek death.

Pr.12.26. Pr.22.4. Pr.15.33. Pr.25.6. Pr.25.7. Pr.25.15. Pr.17.9. Ec.8.2. Pr.22.29. Pr.13.12. Pr.17.8. Pr.19.6. Pr.21.6.

Salomons *Subject.*

§. 9. *His duty to* { *His Prince,* { *Reverence,* / *Obedience.* / *Fellow-Subjects.*

C

Every government preſuppoſeth Subjects. In the multitude of the people is the honour of the King; and for the want of people, commeth the deſtruction of the Prince: *Of whom God requires, in reſpect of the Prince, Reverence, obedience:* That they ſhould reverence and ſeek the face of the Prince; not curſing the King, *ſo much* as in their thought, nor the rich in their bed-chamber; *but* fearing the Lord, and the King, and not medling with the ſeditious, which only ſeek evill. For, *as* the Fowle of the heaven ſhall carry the voice, and the maſter of the wing declare the matter: ſo (*for revenge*) a cruell meſſenger ſhall be ſent againſt them, their deſtruction ſhall ariſe ſuddenly, and who knoweth their ruine? *For their due homage therefore and obe-*
D *dience to lawes*, they take heed to the mouth of the King, and the word of the oath of God; *and if a law be enacted, they violate it not, nor ſtrive for innovation.* He that breaks the hedge, a ſerpent ſhall bite him. He that removeth ſtones, ſhall hurt himſelfe thereby: and he that cutteth wood ſhall be in danger thereby. *And if they have offended*, they haſte not to goe forth of the Princes ſight, nor ſtand in an evill thing: for he will doe what-ever pleaſeth him; *but rather* if the ſpirit of him that ruleth, riſe up againſt them, by gentleneſſe pacifie great ſins.

Pr.14.18. Pr.19.9. Pr.29.26. Ec.10.20. Pr.24.21. Pr.17.11. Ec.10.30. Pr.17.11. Pr.24.22. Ec.8.2. Ec.10.8. Ec.10.9. Ec.8.3. Ec.10.4.

§. 10. *To his fellow-Subjects, in reſpect of* { *more publike ſociety, is required* { 1. *Regard to* { *Superiours in* { *Eſtate.* / *Deſert.* / *Inferiours,* / *Equals.* / 2. *Commerce.* / *more private ſociety,* { *Iuſt maintenance of each mans propriety.* / *Truth of friendſhip.*

E

In reſpect of themſelves, he requires due regard of degrees: whether of ſuperiours. The rich ruleth the poore; *and* as the fining pot is for ſilver, and the furnace for gold, ſo is every man tried according to his dignity; *ſo as* they that come from the holy place be not forgotten in the City, where they have done right: *or whether of inferiours; for*, A poore man, if he oppreſſe the poore, is like a raging raine that leaveth no food: *yea (leſſe then oppreſſion)* He that deſpiſeth his neighbour, is *both* a ſinner,

Pr.22.7. Pr.17.21. Ec.8.10. Pr. Pr.11.12. Pr.14.21.

Pr 3.30. Pr.17 14. Pr.25 9. Pr.25.8. Pr.26.17. Pr.6.16.19.

sinner, and destitute of understanding: *or lastly of equals*; *and therein quiet and peaceable demeanour*, not striving with others causlesse; *not to begin contentions*; *for*, the beginning of strife is as one that openeth the waters; therefore ere it be medled with, he leaveth off: *and being provoked* debateth the matter with his neighbour. *And as* he goes not forth hastily to strife; *so much lesse doth he take part in impertinent quarrels:* Hee that passeth by and medleth with the strife that belongs not to him, is as one that takes a dog by the eare; and one of the six things that God hates, is he that raiseth up contentions among neighbours. A

Ec.5.8. Pr.28.19.

Secondly, mutuall commerce, and enterchange of commodities; without which, is no living: The abundance of the earth is over all: and the King consists by the field that is tilled. *The husbandman therefore must* till his land, that he may be satisfied with bread; *for* much increase commeth by the strength of the Oxe: *and moreover, he* must sell corne, B

Pr.14.4. Pr.11.26. Pr.24.30,31.

that blessings may be upon him, which if he withdraw, the people shall curse him; *so that*, the slothfull man, whose field is overgrown with thornes and nettles, *is but an ill member: And againe*, The Merchant must bring his wares from farre; *and each so trade with other, that both may live.* They prepare bread for laughter, and wine comforts the living, but silver answereth to all. *For lesse publike society, is required due reservation of propriety*; not to remove the ancient bounds which his fathers have made;

Pr.31.14. Ec.10.19. Pr.22.28. Pr.23.10. Pr.23.11. Pr. Pr.23.4. Pr.28.22. Pr.28.20. Pr.20.21.

not to enter into the field of the fatherlesse; *for* he that redeemeth them, is mighty; *not* to increase his riches by usury and interest, not to hasten overmuch to be rich; *for* such one knoweth not that poverty shall come upon him; *and that* an heritage hastily gotten in the beginning, in the end thereof shall not be blessed: *and that in the mean time*, The man that is greedy of gain troubleth his own house. 2. *Truth of* C

Pr.15.27. Pr.18.24.

friendship. A man that hath friends ought to shew himself friendly: for a friend is neerer then a brother: Thy own friend *therefore*, and thy fathers friend forget thou not: *for whether he reprove thee*, The wounds of a lover are faithfull *or whether he advise*; As ointment and perfume rejoyce the heart, so doth the sweetnesse of a mans

Pr.27.10. Pr.27.6. Pr.27.9. Pr.27.17. Pr.19.4. Pr.17.17. Pr.27.19. Pr.25.17.

friend by hearty counsell: *or whether he exhort*; Iron sharpens iron, so doth a man sharpen the face of his friend; *and all this, not in the time of prosperity only, as commonly*, Riches gather many friends, and the poor is separated from his neighbour, *but contrarily*, A *true* friend loveth at all times, and a brother is born for adversity; *in all estates therefore*, as the face in the water answers to face, so the heart of man to man; *Who yet may not be too much pressed:* Withdraw thy foot from thy neighbours house, D

Pr.27.10.

lest he be weary of thee, and hate thee; neither enter into thy brothers house in the day of thy calamity: *nor again*, *too forward in proffering kindnesse to his own losse*; A man destitute of understanding, toucheth the hand and becommeth surety for his neighbour: If *therefore* thou art become surety for thy neighbour (*much more* if thou hast

Pr.17.18. Pr.6.1,2,&c. Pr.6.3. Pr.27.13. Pr.6.4. Pr.6.5.

stricken hands with the stranger) thou art snared with the words of thine own mouth, thou art even taken with the words of thine own mouth. Do this now, my son, seeing thou art come into the hand of thy neighbour (*not* having taken a pledge for thy suretiship) goe and humble thy selfe, and solicite thy friends: Give no sleeep to thine eyes, nor slumber to thine eye-lids. Deliver thy self as a Doe from the hand of the Hunter, and as a bird from the hand of the Fowler; *and take it for a sure rule*, He that

Pr.11.15.

hateth suretiship, is sure.

FINIS.

SALOMONS OECONOMICKS,

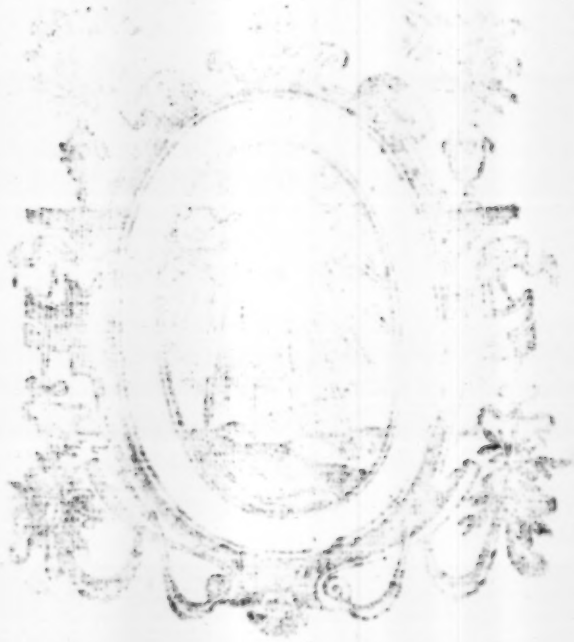
OR

GOVERNMENT OF THE FAMILY.

1. { HUSBAND, / WIFE.
2. { PARENT, / CHILDE.
3. { MASTER. / SERVANT.

By JOS. HALL.

Printed at LONDON, 1643.



SALOMONS OECONOMICKS. OR *FAMILIE.*

§. 1. *The Head of the Family:* { *Wiſdome,* *Stayednesse,* *Thrift.* } *in whom is required*

THe man is the head, *and guide of the family; In whom* wiſdome is good with an inheritance: *for* Through wiſdome an houſe is builded and eſtabliſhed: *which directs him to doe all things in due order; firſt,* to prepare his work without, and then after, to build his houſe; *and therewith ſtayednesse. For,* as a bird that wandreth from her neſt, ſo is a man that wandreth from his own place; *and* (*which is the chief ſtay of his eſtate*) *thriftinesse; for* He that troubleth his own houſe (*by exceſſe*) ſhall inherit the wind: & the fool ſhall be ſervant to the wiſe in heart: *for which purpoſe he ſhall find, that* The houſe of the righteous ſhall have much treaſure, while the revenues of the wicked is but trouble: *or if not much, yet* Better is a little with the feare of the Lord, then great treaſure, and trouble therewith: *Howſoever, therefore, let him be content with his eſtate:* Let the Lambs be ſufficient for his cloathing, and let the Goats be the price of his field. Let the milk of his Goats be ſufficient for his food, for the food of his family, and the ſuſtenance of his maids: *and if he have much revenue, let him look for much expence. For,* When goods increaſe, they are increaſed that eat them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

Ec.7.13. Pr.24.3. Pr.24.27. Pr. Pr.11.29. Pr.15.6. Pr.15.16. Pr.27.26. Pr.27.27. Ec.5.10.

THE HUSBAND.

§. 2. *Who muſt bear himſelf* { *Wiſely,* *Chaſtly,* *Quietly, and cheerfully.* }

HE that findeth a wife, findeth a good thing, & receiveth favour of the Lord: *Who muſt therefore behave himſelfe,* 1. *Wiſely, as* the guide of her youth: as the Head to which ſhe is a Crowne. 2. *Chaſtly,* Drink the water of thine own Ciſtern, and the rivers out of the middeſt of thine own Well. *The matrimoniall love muſt be pure and cleer, not muddy and troubled;* Let thy fountains flow forth, and the rivers of waters in the ſtreets; *the ſweet & comfortable fruits of bleſſed mariage, in plentifull iſſue:* But let them be thine alone, and not the ſtrangers with thee. *This love abides no partners: for* this were to give thine honour unto others, & thy ſtrength to the cruel; ſo ſhould the ſtranger be filled with thy ſtrength, & (*as the ſubſtance will be with the affections*) thy labours ſhould be in the houſe of a ſtranger; and thou ſhalt mourn (*which is the beſt ſucceſſe hereof*) at thine end, when thou haſt conſumed (*beſides the goods*)

Pr.18.22. Pr.2.17. Pr.12.4. Pr.5.15. Pr.5.16. Pr.5.17. Pr.5.9. Pr.5.10. Pr.5.11.

Pr.5.12. Pr.5.14. Pr.5.18. Pr.5.19. Pr.5.20. Pr.5.21. Pr.6.25. Pr.6.26. Pr.6.26. Pr.6.27. Pr.6.28. Pr.6.29. Pr.6.30. Pr.6.31. Pr.6.32. Pr.6.33. Pr.6.34. Pr.6.35. Pr.9.17. Pr.9.18. Pr.2.18.19. Pr.5.3. Pr.5.4. Pr.5.5. Pr.23.27. Pr.22.14. Pr.15.17. Pr.17.1. Pr.19.11. Pr.17.9. Ec.9.9.

goods) thy flesh and thy body, *and say*, How have I hated instruction, and mine heart despised correction? I was almost plunged into all evill, *of sinne and torments*; and that *which is most shamefull*, in the midst of the assembly, *in the face of the world*. Let *therefore* that thine own Fountaine be blessed, and rejoyce with the wife of thy youth: Let her be as the loving Hind, & pleasant Roe: let her brests satisfie thee at all times, and erre thou in her love continually; For why shouldest thou delight, my sonne, in a strange woman; or (*whether in affection, or act*) embrace the bosome of a stranger? For the wayes of man are before the eyes of the Lord, and he pondereth all his paths: & *if thy godlinesse regard not that, yet for thine own sake*, Desire not her beauty in thy heart, neither let her take thee with her eye-lids; for because of the whorish woman, a man is brought to a morsell of bread, *yea to the very hulks: and more then that*, a Woman wil hunt for the precious life of a man. *Thou sayest thou canst escape this actual defilement*: Can a man take fire in his bosome, and his clothes not be burnt? Or can a man go upon coles and his feet not be burnt? So he that goeth in to his neighbours wife, shall not be innocent, whosoever toucheth her: *This sinne is farre more odious then theft: For*, men doe not despise a Theef when he stealeth to satisfie his soule, because he is hungry: But if he be found, he shall restore seven-fold, or he shall give all the substance of his house; *and it is accepted*. But he that commits adultery with a woman, is mad: he that would destroy his own soule, let him doe it: *For*, he shall find a wound and dishonour, and his reproach shall never be put away: *Neither is the danger lesse then the shame. For*, jealousie is the rage of man: therefore *the wronged husband* will not spare in the day of vengeance. He cannot beare the sight of any ransome: neither will he consent to *remit it*, though thou multiply thy gifts. And *though* stoln waters be sweet and hid bread be pleasant *to our corrupt taste*; yet *the adulterer* knows not that the dead are there: and that her guests are in the deeps of hell, that her house tendeth to death; *And howsoever* her lips drop as an honey-comb, and her mouth is more soft then oil, yet the end of her is bitter as wormwood, and sharp as a two-edged sword: her feet goe down to death, and her steps take hold of hell: *yea*, the mouth of the strange woman is a deep pit, and he with whom the Lord is angry, shall fall into it.

3. *Quietly, and lovingly: for*, Better is a dinner of green herbs where love is, then a stalled Oxe, and hatred therewith: *yea*, Better is a dry morsell, if peace be with it, then an house full of sacrifices with strife. *And if he find sometime cause of blame*, The discretion of a man deferreth his anger, and his glory is to passe by an offence: *and only* He that covereth a transgression, seeketh love: Rejoice with thy wife whom thou hast loved all the dayes of the life of thy vanity, which God hath given thee under the Sun. For this is thy portion in this life. And in the travels wherein thou laboureſt under the Sunne.

THE WIFE.

§. 3. *Shee must bee*
1. *Faithfull to her husband, not wanton.*
2. *Obedient.*
3. *Discreet.*
4. *Provident and house-wife-like.*

Pr.12.4. Pr.31.10. Pr.31.11. Pr.2.27. Pr.7.6. Pr.7.7. Pr.7.8. Pr.7.9. Pr.7.10. Pr.7.11. Pr.11.16. Pr.7.11. Pr.7.12.

A Vertuous wife is the Crown of her husband: Who shall find such a one? for her price is farre above the pearles. *She is true to her husbands bed*; such as the heart of her husband may trust to, *as knowing that she is tied to him* by the Covenant of God; *not wanton and unchaste*; *such one* as I *once* saw from the window of my house: I looked thorow my window, and saw among the fooles, and considered among the children a young man wanting wit, who passed thorow the street by her corner, and went toward her house, in the twilight in the evening, when the night began to be black and dark, *so as he thought himself unseene*; and behold, there met him (*the same he sought for*) a woman with an harlots fashion; and close in heart, *as open in her habit*. Shee is babling and perverse; whose feet (*contrary to the manner of all modest wives*, which only attain honour) cannot abide in her house, *but are ever gadding*. Now she is without *the gates*, now in the streets, and lieth in wait in every corner; *or at the least*, sitteth at the doore of her house, on a seat in the hie places of the City:

A City: so she (*not staying to be sollicited*) caught him *by the neck*, and kissed him. *and* with an impudent face said unto him, I have the flesh of peace-offerings; (*both good chear, and Religion pretended*) this day have I paid my vowes: therefore I came forth, *on purpose* to meet thee, that I might earnestly seek thy face, *of all others*; and now, *how happy am I, that I* have found thee! I have decked my bed with ornaments, with curtaines, and strings of Ægypt: I have perfumed my bed with Myrrh, Aloes, and Cinnamon, *that we may lye sweet*; Come, goe, let us take our fill of loves, untill the morning, let us take our pleasure in dalliance; *fear nothing*. For my husband is not at home, he is gone a journey farre off, *neither needest thou to doubt his returne*; *for*, he hath taken with him a bag of silver, and will come home at his set day: *sooner he cannot, this she said: what followed?* By the abundance of the sweetnesse of her speech, she caused him B to yeeld: and with the flattery of her lips, she enticed him; and straightwayes he followes her, as an Oxe goeth to the slaughter, and as a fool to the stocks for correction, till a Dart strike thorow his Liver, *the seat of his lust*: or as a bird hasteneth to the snare, and knoweth not that it is against his own life: thus *she doth, and when her husband returnes*, she wipeth her mouth and saith, I have not committed iniquity. (2.) *She is dutifull and obedient*; by a soft answer appeasing wrath: *not* hatefull; *for whom*, a whole world is moved; *not stubborn, not quarrellous: for*, the contentions (*and brawlings*) of a wife, are like a continuall dropping in the day of raine: *a discomfort to the husband; a rotting to the house. So*, It is better to dwell in a corner of the house top, then with a contentious woman in a wide house. *And though, for society*, Two be better then one; *yet* It is better to dwell alone in the Wilderneſſe, then with a contentious C and angry woman. For *herein as his griefe cannot be avoyded, so his shame cannot be conceived. For*, He that hideth her, hideth the wind; and she is as oyle in his right hand, that uttereth it selfe.

Pr.23.28. Pr.9.14. Pr.7.13. Pr.7.14. Pr.7.15. Pr.7.16. Pr.7.17. Pr.7.18. Pr.7.19. Pr.7.20. Pr.7 21. Pr.7.22. Pr.7.23. Pr.30.20. Ec.15 1. Pr.30.21,23. Pr.19.13. Pr.17.11. Pr.25.24. Ec.4.9. Pr.27.19. Pr.27.16.

§. 4. *The good housewife* (*Prv.31*) *set forth by her*
- *Actions*,
  - *In her owne person*;
    - *Labours*,
    - *Bargaines*,
    - *Liberall provision for*
      - *Her selfe*,
      - *The poore*,
      - *Her family*;
        - *Husband*,
        - *Servants*.
  - *In the over-sight of her family*.
- *Speeches*,
- *Disposition*.

D

3 *She is moreover prudent*, and discreet. A wise woman buildeth her house, but the fooliſh destroyeth it with her own hands: *and* as a ring of gold in a swines snout, so is a fair woman which lacketh discretion. 4. *Lastly, she is carefull and house-wife-like; so as* She will doe her husband good, and not evill, all the days of her life: *For as for her actions in her own person, whether you look to her labours*: She seeketh wooll and flax, and laboureth cheerfully with her hands. She riseth while it is yet night: She girdeth her loynes with strength, and strengtheneth her armes. She putteth her hands to the wheele, and her hands handle the spindle: *or whether, to her bargaines*; She considereth a field, and getteth it, and with the fruit of her hand she planteth a Vineyard. She is like the Ship of Merchants, she bringeth her food from farre: she seeleth that her merchandise is good, her candle is not put out by night: she maketh sheets and selleth them, and giveth girdles unto the Merchants; *or whether to her liberal provision*; *For her husband*, who is known in the gates (*by her neat furnishing*) when he sits with the Elders of the Land: 2. *For her self*, She maketh her self carpets, fine linnen and purple is her garment: 3. *For her servants*, She feareth not the snow for her family, for all her family is clothed with Scarlet: *For the poor*, She stretcheth out her hands to the poore, and putteth forth her hands to the needy: *For her over-sight of her family*; She giveth the portion to her houshold, and the ordinary (*or stint of work*) to her maids: she over-seeth the wayes of her household, and eateth not the bread of idlenesse. *For her speeches*, she openeth her mouth with wisdome, and the law of grace

Pr.14.1. Pr.11.22. Pr.31.12. Pr.31.13. Pr.31.15. Pr.31.17. Pr.31.19. Pr.31.16. Pr.31.14. Pr.31.18. Pr.31.24. Pr.31.23. Pr.31.22. Pr.31.21. Pr.31.20. Pr.31.15. Pr.31.27.

Pr.31.26. Ec.31.25. is in her tongue. *Laſtly*, Strength and honour is her clothing, and in the latter Day ſhe ſhall rejoyce. *So worthy ſhe is in all theſe, that* her own children *cannot contain, but* riſe up and call her bleſſed; and her husband ſhall praiſe her, *and ſay*, Many daughters have done vertuouſly, but thou ſurmounteſt them all: Favour is deceitfull, and beauty is vanity; but a woman that feareth the Lord, ſhe ſhall be praiſed: *Since therefore ſhe is ſo well-deſerving*, Give her of the fruit of her own hands, and let her own works praiſe her.

Pr.31.28. Pr.31.29. Pr.31.30. Pr.31.31.

PARENTS.

§. 5. *Who owe to their children,* { *Proviſion,* *Inſtruction,* *Correction.*

Pr.17.6. *Parents and children are the next pair; which doe give much joy to each other:* Childrens children are the crowne of the Elders, and the glory of the children are their fathers: *To which purpoſe, the Parent oweth to the child,* 1. *Proviſion.* A good man ſhall give inheritance to his childrens children. All the labour, wherein he hath travelled, he ſhall leave to the man that ſhal be after him. And who knoweth whether he ſhall be wiſe or fooliſh: yet ſhall he rule over all his labour, wherein *he hath* laboured, and ſhewed himſelfe wiſe under the Sunne. *Here are therefore two groſſe* vanities which I have ſeen: *the one*, There is one alone, and there is not a ſecond, which hath neither ſonne *nor* brother: yet there is none end of his travell, neither can his eye be ſatisfied with riches; neither *doth he think*, For whom doe I travell, and defraud my ſoule of pleaſure? *The other contrary*; riches reſerved to the owner thereof for their evill. And theſe riches periſh in his evill buſineſſe; and he begetteth a ſonne, and in his hand is nothing. 2. Inſtruction *and good education: for*, He that begetteth a foole (*whether naturally, or by ill-breeding*) begetteth himſelfe ſorrow, and the father of a foole can have no joy. *And therefore*, Teach a child in the trade of his way, and when he is old, he ſhall not depart from it. 3. Correction: He that ſpareth his rod, hateth his ſonne: but he that loveth him, chaſteneth betime; for fooliſhneſſe is bound in the heart of a child: the rod of correction ſhall drive it from him: *yea, there is yet great benefit of due chaſtiſement; for*, The rod and correction give life: but a child ſet at liberty, makes his mother (*who is commonly faulty this way*) aſhamed; *yea, more then ſhame, death, and hell follow to the child* upon indulgence: (*only*) If thou ſmite him with the rod, he ſhall not dye: If thou ſmite him with the rod, thou ſhalt deliver his ſoule from hell. *Though thy* ſonne *therefore* be tender and dear in thy ſight; Correct him, and he will give thee reſt, and will give pleaſures to thy ſoule: *wherefore*, Chaſten him while there is hope; and let not thy ſoule ſpare, to his deſtruction. The ſonne that is of a great ſtomack, ſhall endure puniſhment: and though thou deliver him, yet thou ſhalt take him in hand againe.

Pr.3.12. Ec.2.18. Ec.2.19. Ec.4.8. Ec.5.12. Ec.5.13. Ec.1.8. Pr.17.21. Pr.22.6. Pr.3.24. Pr.22.15. Pr.29.15. Pr.23.13. Pr.23.14. Pr.4.3. Pr.29.17. Pr.19.18. Pr.19.19.

CHILDREN.

§. 6. *Their duties:* { *Obedience to* { *Inſtructions.* *Commandements.* } *Submiſſion to correction.* *Care* { *of their Parents eſtate,* *of their own carriage.* }

Pr.15.20. Pr.10.1. A Wiſe Sonne rejoyceth the father, *and* the father of the righteous ſhall greatly rejoyce; *whereas* the fooliſh is the calamity of his Parents: *Contrarily*, If thou be a wiſe ſonne, *or* loveſt wiſdome, thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoyce. *Such an one is, firſt, obedient; for*, a wiſe ſonne will heare *and* obey the inſtruction of his father, and not forſake his mothers teaching; *yea, in every command*, he will obey him that begot him, and not deſpiſe his mother when ſhe is old; *not upon any occaſion curſing his Parents* (*as* there is a generation that doth:) *for*, He that curſeth his father, or mother, his light ſhall be put out in obſcure darkneſſe; *not mocking and ſcorning them; for*, The eye that mocketh his father, & deſpiſeth the inſtruction of his mother, the Ravens of the Valley ſhall pick it out,

Pr.23.24. Pr.19.13. Pr.29.3. Pr.23.25. Pr.31.1. Pr.1.8. Pr.23.22. Pr.6.20. Pr.30.11. Pr.20.20. Pr.15.20.

A out, and the young Eagles eat it: *and not obedient to counsell only, but to stripes*, He that hateth correction, is a foole: and he that regardeth it, is prudent. *For*, those corrections that are for instruction, are the way of life: *therefore*, he that hateth them shall dye. *Secondly, carefull both* 1. *of their estate:* He that robbeth his father and mother, and saith it is no transgression, is a companion of a man that destroyeth; and 2. *of his own carriage: for*, a lewd and shamefull child destroyeth his father, and chaseth away his mother. Let therefore even the child shew himselfe to be known by his doings, whether his work be pure and right: *so* his fathers reynes shall rejoyce, when he speaketh, *and doth* righteous things.

Pr.30.17. Pr.2.1. Pr.15.5. Pr.6.23. Pr.15.10. Pr.28.24. Pr.19.26. Pr.20.11. Pr.23.16.

THE MASTER, AND SERVANT.

B §. 7.
- *The Master must bee*
  - *Provident for his servant.*
  - *Not*
    - *too secure,*
    - *too familiar.*
- *The Servant must bee*
  - *Faithfull,*
  - *Diligent.*

T*He servant is no small commodity to his Master.* He that is despised, and hath a servant of his own, is better then he that boasts (*whether of Gentry, or wealth*) & wanteth bread. *The Master, therfore, must provide* sufficiency of food for his family, & sustenance for his maids: *who also as he may not be over-rigorous in punishing,* C *or noting offences; sometimes* not hearing his servant, that curseth him: *so not too familiar;* for he that delicately bringeth up his servant from his youth, at length he will be as his sonne. *He must therefore be sometimes severe, more then in rebukes*; (*For*, A servant wil not be chastised with words: and though he understand, yet he wil not regard) *yet so as he have respect ever to his good deservings:* A discreet servant shal rule over a lewd son: and he shall divide the heritage among his brethren. *In answer whereto, the good servant must be* faithfull *unto his Master*; As the cold of snow in the time of harvest, so is a faithfull messenger to them that send him, for he refresheth the soule of his Master. A wicked messenger falleth into evill: but a faithful Ambassador is preservation; *and* 2. *diligent, whether in charge*; Be diligent to know the estate of thy flock (*or rather*, the face of thy cattell) and take heed to the heards: *or in his attendance*, He that keeD peth his Fig-tree, shall eat of the fruit of it; so he that *carefully* waiteth on his Master, shall come to honour; *where contrarily, in both these*, As Vineger to the teeth, and smoke to the eyes: so is a slothfull Messenger to them that send him.

Pr.12.9. Pr.27.17. Ec.7.23. Pr.29.21. Pr.29.19. Pr.17.2. Pr.25.13. Pr.13.17. Pr.17.23. Pr.27.18. Pr.10.26.

FINIS.

AN OPEN AND PLAINE PARAPHRASE, VPON THE SONG OF SONGS, VVhich is *SALOMONS*.

By Jos. Hall.

Printed at London, 1643.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD AND PATRON,

EDWARD Lord DENNY Baron *of* VValtham, *All Grace and* Happineſſe.

RIGHT HONOVRABLE,

WHen I would have withdrawn my hand from divine *Salomon*, the Heavenly Elegance of this his beſt Song drew me unto it, and would not ſuffer me to take off mine eyes, or pen. VVho can read it with underſtanding, and not be tranſported from the world, from himſelfe? and be any otherwhere ſave in Heaven, before his time? I had rather ſpend my time in admiration, then Apology. Surely, here is nothing that ſavours not of extaſie, and ſpirituall raviſhment; neither was there ever ſo high and paſſionate a ſpeculation delivered by the Spirit of God, to mankind: which by how much more divine it is, by ſo much more difficult. It is well, if theſe myſteries can be found out by ſearching: Two things make the Scripture hard: Prophecies, Allegories; both are met in this: but the latter ſo ſenſibly to the weakeſt eyes, that this whole

whole Paſtorall-marriage-ſong (for ſuch it is) is no other then one Allegory ſweetly continued: where the deepeſt things of God are ſpoken in Riddles, how can there be but obſcurity and diverſe conſtruction? All judgements will not (I know) ſubſcribe to my ſenſes; yet I have been fearfull and ſpiritually nice, not often diſſenting from all Interpreters; alwayes, from the unlikelieſt. It would be too tedious to give my account for every line; let the learned ſcan and judge. VVhat-ever other cenſures be, your Honours was favourable; and (as to all mine) full of love and incouragement. That, therefore, which it pleaſed you to allow from my pen, vouchſafe to receive from the Preſſe; more common, not leſſe devoted to you. VVhat is there of mine that doth not joy in your name, and boaſt it ſelfe in ſerving you? To whoſe ſoule and people, I have long agone addicted my ſelfe, and my labours, and ſhall ever continue

Your Lordſhips, in all humble
and unfained duty,

IOS. HALL.

SALOMONS SONG OF SONGS PARAPHRASED.

CHAP. I.

Dialogue. *The Church* to CHRIST.

1. *Let him kisse me with the kisses of his mouth; for thy love is better then wine.*

C HE that he would bestow upon me the comfortable testimonies of his love, and that he would vouchsafe me yet a neerer conjunction with himself; as in glory hereafter, so for the mean time in his sensible graces! For thy love, O my Saviour, and these fruits of it, are more sweet unto me, then all earthly delicates can be to the bodily taste.

2. *Because of the savour of thy good oyntments, thy name is as an oyntment powred out: therefore the Virgins love thee.*

Yea, so wonderfully pleasant are the savours of those graces that are in thee, wherewith I desire to be endued, that all whom thou hast blessed with the sense thereof, make as high and dear account of thy Gospell, whereby they are wrought, as of some precious ointment, or perfume: the delight whereof is such, that (hereupon) the pure
D and holy soules of the faithfull place their whole affection upon thee.

3. *Draw me, we will run after thee: the King hath brought me into his chambers, we will rejoyce, and be glad in thee: we will remember thy love, more then wine, the righteous doe love thee.*

Pull me therefore out from the bondage of my sinnes: deliver me from the world, and doe thou powerfully incline my will and affections toward thee: and in spight of all tentations, give me strength to cleave unto thee; and then both I, and all those faithfull children thou hast given mee, shall all at once with speed and earnestnesse walk to thee, and with thee: yea, when once my Royall and glorious Husband hath brought me both into these lower rooms of his spirituall treasures on earth, and into
E his heavenly chambers of glory, then will we rejoyce and be glad in none, but thee, which shalt be all in all to us: then will we celebrate and magnifie thy love above all the pleasures we found upon earth; for all of us thy righteous ones, both Angels and Saints, are inflamed with the love of thee.

4. *I am black, O daughters of Ierusalem, but comely: If I be as the tents of* Kedar, *yet I am as the curtains of* Salomon.

Never upbraid me (O ye forrain congregations) that I seem in outward appearance discoloured by my infirmities, and duskish with tribulations: for whatsoever I seem to you, I am yet inwardly well-favoured in the eyes of him whom I seek to please; and though I be to you black, like the tents of the Arabian shepherds; yet to him, and in him, I am glorious and beautifull, like the Curtaines of *Salomon*.

5. *Regard*

5. *Regard ye me not, because I am black: for the Sunne hath looked upon me; the sonnes of my mother were angry against me: they made me keeper of the vines; but I kept not mine own vine.*

Look not therefore disdainfully upon me, because I am blackish, and dark of hiew: for this colour is not so much naturall to me, as caused by that continuall heat of afflictions wherewith I have been usually scorched: neither this, so much upon my own just desert, as upon the rage and envy of my false brethren, the world: who would needs force upon me the observation of their idolatrous religions, and superstitious impieties; through whose wicked importunity, and my own weakness, I have not so entirely kept the sincere truth of God committed to me, as I ought.

6. *Shew me, O thou whom my soule loveth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flocks of thy companions?*

Now therefore that I am some little started aside from thee, O thou whom my soule notwithstanding dearly loveth, shew mee, I beseech thee, where, and in what wholesome and divine pastures thou (like a good shepherd) feedest and restest thy flocks with comfortable refreshings, in the extremity of these hot persecutions: for how can it stand with thy glory, that I should, through thy neglect, thus suspiciously wander up and down amongst the congregations of them that both command and practise the worship of false gods?

CHRIST, to *the Church.*

7. *If thou know not, O thou the fairest among women, get thee forth by the steps of the flock, and feed thy Kids above the tents of the shepherds.*

IF thou know not, O thou my Church, whom I both esteem and have made most beautifull by my merits, and thy sanctification, stray not amongst these false worshippers, but follow the holy steps of those blessed Patriarks, Prophets, Apostles, which have been my true and ancient flock, who have both known my voyce, and followed me; and feed thou my weak and tender ones with this their spirituall food of life, farre above the carnall reach of those other false teachers.

8. *I have compared thee, O my love, to the troops of horses in the chariots of Pharaoh.*

Such is mine estimation of thee, O my Love, that so far as the choisest Ægyptian horses of *Pharaoh*, for comely shape, for honourable service, for strength and speed, exceed all other, so farre thou excellest all that may be compared with thee.

9. *Thy cheeks are comely with rowes of stones, and thy neck with chaines.*

Those parts of thee, which both are the seats of beauty, and most conspicuous to the eye, are gloriously adorned with the graces of my sanctification; which are for their worth as so many precious borders of the goodliest stones, or chaines of pearl.

10. *We will make thee borders of gold, with studs of silver.*

And though thou be already thus set forth; yet I and my Father have purposed a further ornament unto thee, in the more plentifull effusion of our Spirit upon thee: which shall be to thy former deckings, in stead of pure gold curiously wrought with specks of silver.

The Church.

11. *While the King was at his repast, my spikenard gave the smell thereof.*

BEhold (O yee daughters) even now, whiles my Lord and King seemes farre distant from me, and sits in the Throne of heaven amongst the companies of Angels (who attend around upon him) yet now doe I find him present with me in spirit: even now the sweet influence of his graces, like to some precious oyntment, spreads it selfe over my soule, and returnes a pleasant savour into his own nosthrils.

12. *My welbeloved is as a bundle of myrrh unto me, lying between my brests.*

And though I be thus delightfull to my Saviour, yet nothing so much as he is unto me: for loe, as some fragrant pomander of myrrh, laid between the brests, sends up a most

most comfortable sent, so his love, laid close unto my heart, doth still give me continuall and unspeakable refreshings.

13. *My well-beloved is as a cluster of Cypers unto me among the vines of Engedi.*

Or if any thing can be of more excellent vertue, such smell as the cluster of Cypers berries, within the fruitfulst, pleasantst, and richest Vineyards and gardens of Judæa, yeeld unto the passengers; such and more delectable doe I find the savour of his grace to me.

CHRIST.

14. *My Love, behold, thou art faire, thine eyes are like the Doves.*

NEither doest thou on my part lose any of thy love, O my dear Church: for behold, in mine eies, thus clothed as thou art with my righteousnesse, oh how faire and glorious thou art! how above all comparison glorious and faire! Thine eyes, which are thy seers, (Prophets, Apostles, Ministers) and those inward eyes, whereby thou seest him that is invisible, are full of grace, chastity, simplicity.

The Church.

15. *My well beloved, behold, thou art fair and pleasant: also our bed is green.*

NAy then (O my sweet Saviour and Spouse) thou alone art that faire and pleasant one indeed, from whose fulnesse I confesse to have received all this little measure of my spirituall beauty: and behold, from this our mutuall delight, and heavenly conjunction, there ariseth a plentifull and flourishing increase of thy faithfull ones in all places, and through all times.

16. *The beames of our house are Cedars, our galleries are of Firre.*

And behold, the congregations of Saints, the places where we do sweetly converse and walk together, are both firme and during (like Cedars amongst the trees) not subject, through thy protecting grace, to utter corruption; and through thy favourable acceptation and word (like to galleries of sweet wood) full of pleasure and contentment.

CHAP. II.

CHRIST.

1. *I am the Rose of the field, and the Lillie of the valleys.*

THou hast not without just cause magnified me, O my Church: for, as the faiрest and sweetest of all flowers which the earth yeeldeth, the Rose and Lilly of the valleyes, excell for beauty, for pleasure, for use, the most base and odious weeds that grow: so doth my grace, to all them that have felt the sweetnes thereof, surpasse all worldly contentments.

2. *Like a Lilly among the thornes, so is my Love among the daughters.*

Neither is this my dignity alone: but thou, O my Spouse (that thou maist bee a fit match for me) art thus excellent above the world, that no Lilly can be more in goodly shew beyond the naked thorne, then thou in thy glory thou receivest from mee, overlookest all the assemblies of aliens and unregenerates.

The Church.

3. *Like the Apple-tree among the trees of the forrest, so is my well-beloved among the sons of men: under his shadow had I delight, and sate downe; and his fruit was sweet unto my mouth.*

AND (to return thine own praises) as some fruitfull and well-growne Apple-tree, in comparison of all the barren trees of the wilde forrest, so art thou (O my beloved Saviour) to me, in comparison of all men, and Angels; under thy

comfortable shadow alone, have I ever wont to find safe shelter against all mine afflictions, all my tentations and infirmities, against all the curses of the Law, and dangers of judgement, and to coole my self after all the scorching beams of thy Fathers displeasure, and (besides) to feed and satisfie my soule with the soveraign fruit of thy holy Word, unto eternall life.

4. He brought me into the wine-cellar, and love was his banner over me.

Hee hath graciously led me by his Spirit, into the midst of the mysteries of godlinesse; and hath plentifully broached unto me the sweet wines of his Scriptures and Sacraments. And look how souldiers are drawn by their colours from place to place, and cleave fast to their ensigne: so his love, which he spred forth in my heart, was my onely banner, whereby I was both drawn to him, directed by him, and fastened upon him.

5. Stay me with flagons, and comfort me with apples: for I am sick of love.

And now, O ye faithfull Euangelists, Apostles, Teachers, apply unto me with all care and diligence, all the cordiall promises of the Gospell: these are the full Flagons of that spirituall wine, which onely can cheere up my soule; these are the Apples of that Tree of life, in the middest of the Garden, which can feed me to immortality. Oh come and apply these unto my heart: for I am even overcome with a longing expectation and desire of my delayed glory.

6. His left hand be under my head: and let his right hand embrace me.

And whiles I am thus spiritually languishing in this agony of desire, let my Saviour imploy both his hands to relieve mine infirmity: let him comfort my head and my heart, my judgement and affections, (which both complaine of weaknesse) with the lively heat of his gracious embracements: and so let us sweetly rest together.

7. I charge you, O daughters of Ierusalem, by the Roes, and by the Hinds of the field, that ye stirre not up, nor waken my Love, until he please.

In the mean time, I charge you (O all yee that professe any friendship or affinity with me) I charge you, by whatsoever is comely, deare and pleasant unto you, as you will avoid my uttermost censures, take heed how you vex and disquiet my mercifull Saviour, and grieve his Spirit, and wrong his name, with your vaine and lewd conversation; and doe not dare, by the least provocation of your sinne, to interrupt his peace.

8. It is the voyce of my well-beloved: behold, he commeth leaping by the mountains, and skipping by the hills.

Loe, I have no sooner called, but he heares and answers me with his loving voice: neither doth he onely speak to me afarre, but he comes to mee with much willingnesse and celerity; so willingly, that no humane resistance can hinder him, neither the hillocks of my lesser infirmities, nor the mountains of my grosser sinnes (once repented of) can stay his mercifull pase towards me.

9. My well beloved is like a Roe, or a young Hart: loe, he standeth behind our wal, looking forth of the windowes, shewing himselfe thorow the grates.

So swiftly, that no Roe or Hind can fully resemble him in this his speed and nimbleness: and loe, even now, before I can speak it, is he come neer unto me, close to the doore and wall of my heart. And though this wall of my flesh hinder my full fruition of him, yet loe, I see him by the eye of faith, looking upon me; I see him as in a glasse; I see him shining gloriously, thorow the grates and windowes of his Word and Sacraments, upon my soule.

10. My well beloved spake, and said unto mee, Arise, my love, my fair one, and come thy way.

And

A And now, me thinks, I heare him ſpeak to mee in a gracious invitation, and ſay, Ariſe (O my Church) riſe up, whether from thy ſecuritie, or fear: hide not thy head any longer, O my beautifull Spouſe, for danger of thine enemies, neither ſuffer thy ſelfe to be preſſed with the dulneſſe of thy nature, or the careleſſe ſleep of thy ſinnes; but come forth into the comfortable light of my preſence, and ſhew thy ſelf cheerfull in me.

11. *For behold, winter is paſt, the rain is changed and gone away.*

For behold, all the cloudie winter of thy afflictions is paſſed, all the tempeſts of tentations are blown over; the heaven is clear, and now there is nothing that may not give thee cauſe of delight.

B 12. *The flowers appear in the earth: the time of the ſinging of birds is come, and the voyce of the Turtle is heard in our land.*

Every thing now reſembles the face of a ſpirituall Spring; all the ſweet flowers and bloſſomes of holy profeſſion put forth, and ſhew themſelves in their opportunities: now is the time of that heavenly melodie, which the cheerfull Saints and Angels make in mine eares, while they ſing ſongs of deliverance, and praiſe me with their Allelujahs, and ſay, Glory to God on high, in earth peace, good will towards men.

13. *The Fig-tree hath brought forth her young Figs, & the Vines with their ſmal Grapes have caſt a ſavour: ariſe, my love, my fair one, and come away.*

C What ſpeak I of bloſſomes? behold, thoſe fruitfull Vines, and Fig-trees of my faithfull ones, whom my husbandrie hath carefully tendred and dreſſed, yeeld forth both pleaſant (though tender) fruits of obedience, and the wholeſome and comfortable ſavours of better deſires: wherefore now, O my dear Chriſt, ſhake off all that dull ſecuritie, wherewith thou haſt been held, and come forth and enjoy me.

14. *My Dove, thou art in the holes of the rock, in the ſecret places of the cliffs: ſhew me thy ſight, let me hear thy voice: for thy voyce is ſweet, and thy ſight comely.*

O my beautifull, pure and chaſt Spouſe, which like unto ſome ſolitary Dove, haſt long hid thine head in the ſecret and inacceſſible clifts of the rocks, out of the reach and knowledge of thy perſecutors; how-ever thou art concealed from others, ſhew
D thy ſelf in thy works and righteouſneſſe, unto me: and let me be ever plied with thy words of imploration, and thankſgiving: for thy voice (though it be in mourning) and thy face (though it be ſad and blubbered) are exceedingly pleaſing unto me.

15. *Take us the Foxes, the little Foxes which deſtroy the Vines: for our Vines have ſmal grapes.*

And in the mean time (O all ye that wiſh well to my name and Church) doe your utmoſt endevour to deliver her from her ſecret enemies (not ſparing the leaſt) who either by hereticall doctrine, or prophane converſation, hinder the courſe of the Goſpell, & pervert the faith of many, eſpecially of thoſe that have newly given up their names to me, and are but newly entred into the profeſſion of godlineſſe.

E 16. *My Wel beloved is mine, and I am his: he feedeth among Lillies.*

My beloved Saviour is mine, through my faith; and I am his through his love: and we both are one, by vertue of that bleſſed union on both parts, whereby we mutually enjoy each other with all ſufficient contentment. And how worthily is my love placed upon him, who leadeth me forth into pleaſant paſtures, and at whoſe right hand there is the fulneſſe of joy for evermore?

17. *Vntill the day break, and the ſhadowes flee away, return, my Well-beloved, and be like a Roe or a young Hart upon the mountaines of Bether.*

Come therefore (O my Saviour) and untill the day of thy glorious appearance ſhall ſhine forth to the world, wherein our ſpirituall marriage ſhall be conſummate,

and untill all theſe ſhadowes of ignorance, of infidelity, of troubles of conſcience, and of outward tribulations be utterly diſperſed, and chaſed away, come and turne thee to me againe, thou which to the carnall eies of the world ſeemeſt abſent, come quickly, and delay not; but for the ſpeed of thy returne, be like unto ſome ſwift Roe, or Hinde, upon thoſe ſmooth hills of *Gilead*, which *Iordan* ſevers from the other part of *Iury*.

CHAP. III.

1. *In my bed by night I ſought him whom my ſoul loved: I ſought him, but I found him not.*

MY ſecurity told me that my Saviour was neer unto my ſoule, yea with it, and in it: but when by ſerious and ſilent meditation I ſearched my owne heart, I found that (for ought my own ſenſe could diſcern) he was farre off from me.

2. *I will riſe therefore now, and goe about in the City by the ſtreets, and by the open places, and will ſeek him that my ſoule loveth: I ſought him, but I found him not.*

Then thought I with my ſelf, Shall I lie ſtill contented with this want? No, I will ſtirre up my ſelfe; and the help I cannot finde in my ſelfe, I will ſeek in others: Of all that have been experienced in all kinde of difficulties, of all deep Philoſophers, of the wiſeſt and honeſteſt worldlings, I will diligently enquire for my Saviour: amongſt them I ſought him, yet could receive no anſwer to my ſatisfaction.

3. *The Watchmen that went about the City, found me: to whom I ſaid, Have you ſeen him whom my ſoule loveth?*

Miſſing him there, I ran to thoſe wiſe and carefull Teachers, whom God hath ſet as ſo many watch-men upon the wals of his *Ieruſalem*; who ſooner found me then I could ask after them; to whom I ſaid (as thinking no man could be ignorant of my Love) Can you give me no direction where I might find him whom my ſoul loveth?

4. *When I had paſt a little from them, then I found him whom my ſoule loveth: I took hold on him, and left him not, til I had brought him unto my mothers houſe, into the chamber of her that conceived me.*

Of whom when I had almoſt left hoping for comfort, that gracious Saviour who would not ſuffer me tempted above my meaſure, preſented himſelfe to my ſoule: Loe then, by a new act of faith, I laid faſt hold upon him, and will not let him any more part from my joyfull embracements, untill both I have brought him home fully into the ſeat of my conſcience, and have wonne him to a perpetuall cohabitation with me, and a full accompliſhment of my love, in that *Ieruſalem* which is above; which is the mother of us all.

CHRIST.

5. *I charge yee O daughters of Ieruſalem, by the Roes, and by the Hinds of the field, that ye ſtirre not up nor waken my Love untill ſhe pleaſe.*

NOw that my diſtreſſed Church hath been all the night long of my ſeeming abſence, toiled in ſeeking me, I charge you, (O all that profeſſe any friendſhip with me) I charge you by what ſoever is comely, dear and pleaſant unto you, that (as you will anſwer it) you trouble not her peace with any unjuſt or unſeaſonable ſuggeſtions, with uncharitable contentions, with any novelties of doctrine, but ſuffer her to reſt ſweetly in that divine truth, which ſhe hath received, and this true apprehenſion of me wherein ſhe rejoyceth.

6. *Who is ſhe that commeth up out of the wilderneſſe, like pillars of ſmoak perfumed with Myrrh, and Incenſe, and with all the chief of ſpices?*

Oh who is this? how admirable? how lovely? who but my Church, that aſcendeth thus

A thus glorioufly out of the wilderneſſe of the world, wherein ſhe hath thus long wandered into the bleſſed manſions of my Fathers houſe, all perfumed with the graces of perfect ſanctification, mounting right upward into her glory, like ſome ſtraight pillar of ſmoak, that ariſeth from the moſt rich and pleaſant compoſition of odours that can be deviſed.

The Church.

7. *Behold his bed better then* Salomons: *threeſcore ſtrong men are round about it; of the valiant men of Iſrael.*

I Am aſcended; and loe how glorious is this place where I ſhall eternally enjoy the preſence and love of my Saviour! how farre doth it exceed the earthly magnificence of *Salomon?* about his bed doe attend a Guard of threeſcore choiſeſt men B of Iſrael.

8. *They all handle the ſword, and are expert in warre: every one hath his ſword upon his thigh, for the feare by night.*

All ſtout Warriers, able and expert to handle the ſword; which for more readineſſe each of them weares hanging upon his thigh, ſo as it may be haſtily drawn upon any ſudden danger: but about this heavenly pavilion of my Saviour, attend millions of Angels, ſpiritnall Souldiers, mighty in power, ready to be commanded ſervice by him.

C 9. *King* Salomon *made himſelfe a bed of the trees of Lebanon.*

The Bride-bed that *Salomon* made (ſo much admired of the world) was but of the Cedars of Lebanon.

10. *He made the pillars thereof of ſilver, and the ſted thereof of gold, the hangings thereof of purple, whoſe midſt was in-laid with the love of the daughters of Ieruſalem.*

The Pillars but of ſilver, and the Bed-ſted of gold; the Teſter or Canopy, but of purple; The Coverlet wrought with the curious and painfull needle-work of the maids of *Ieruſalem:* but this celeſtiall reſting place of my God is not made with hands, nor of any corruptible metall, but is full of incomprehenſible light, ſhining evermore with the glorious preſence of God.

D 11. *Come forth ye daughters of Sion, and behold the King* Salomon *with the crowne wherewith his mother crowned him in the day of his mariage, and in the day of the gladneſs of his heart.*

And as the outward ſtate, ſo the majeſty of his perſon is above all compariſon. Come forth (O ye daughters of Sion) lay aſide all private and earthly affections, look upon King *Salomon* as he ſits ſolemnly crowned in the day of his greateſt royalty and triumph, and compare his higheſt pompe, with the divine magnificence of my Saviour, in that day when his bleſſed mariage ſhall be fully perfected above, to the eternall rejoycing of himſelf and his Church; and ſee whether there be any proportion betwixt them.

E

CHAP. IV.

CHRIST.

1. *Behold thou art fair, my Love, behold thou art fair, thine eyes are like the Doves: within thy locks, thine hair is like a flock of Goats which look down from the mountains of Gilead.*

OH how faire thou art and comely, my dear Spouſe! how inwardly faire with the gifts of my Spirit! how fair outwardly in thy comely adminiſtration and government! Thy ſpirituall eyes of underſtanding and judgement, are full of purity, chaſtity, ſimplicity; not wantonly caſt forth, but modeſtly ſhining

amidst thy locks: all thy gracious profession, and all thy appendances, and ornaments of expedient ceremonies, are so comely to behold, as is to see a flock of well fed Goats grazing upon the fruitfull hills of Gilead. A

2. *Thy teeth like a flock of sheep in good order, which goe up from the washing: which every one bring out twins, and none is barren among them.*

Those that chew and prepare the heavenly food for thy soul, are both of gracious simplicity, and of sweet accordance one with another; having all one heart and one tongue: and both themselves are sanctified and purged from their uncleanesse, and are fruitfull in their holy labours unto others; so that their doctrine is never in vaine, but is still answered with plentifull increase of soules added to the Church.

3. *Thy lips are like a thread of scarlet, and thy talk is comely: thy temples are within thy locks as a peece of Pomegranate.* B

Thy speech (especially in the mouth of thy Teachers) is both gracious in it selfe, and such as administers grace to the hearers; full of zeale and fervent charity, full of gravity and discretion: and that part of thy countenance, which thou wilt have seen (though dimly and sparingly) is full of holy modesty and bashfulnesse; so blushing, that it seemeth like the colour of a broken peece of Pomegranate.

4. *Thy neck is as the tower of David built for defence: a thousand shields hang therein, and all the targets of the strong men.*

Those who by their holy authority sustaine thy government (which are as some streight and strong neck to beare up the head) are like unto *Davids* high Tower of defence, furnished with a rich armory; which affords infinite wayes of safe protection, and infinite monuments of victory. C

5. *Thy two brests are as two young Kids that are twins, feeding among the Lillies.*

Thy two Testaments (which are thy two full and fair brests, whereby thou nurseſt all thy faithfull children) are as two twins of Kids: twins, for their excellent and perfect agreement one with another, in all resemblances: of Kids, that are daintily fed among the sweet flowers, for the pleasant nourishment which they yeeld to all that suck thereof.

6. *Vntill the day break, & the shadowes flie away, I will go into the mountains of Myrrh, and to the Mountains of Incense.* D

Untill the day of my gracious appearance shall shine forth, and untill all these shadowes of ignorance, infidelity, afflictions, be utterly and suddenly dispersed, O my Spouse, I will retire my selfe (in regard of my bodily presence) into my delightfull and glorious rest of heaven.

7. *Thou art all faire, my Love, and there is no spot in thee.*

Thou art exceeding beautifull, O my Church, in all the parts of thee: for all thy sinnes are done away, and thine iniquity is covered; and loe, I present thee to my Father without spot, or wrinkle, or any such deformity.

8. *Come with me from Lebanon, my Spouse, even with me from Lebanon, and look from the top of Amanah from the top of Shenir and Hermon, from the dens of the Lions, & from the mountains of the Leopards.* E

And now (O thou which I professe to have maried to my selfe in truth and righteousnesse) thou shalt be gathered to me from all parts of the world; not onely from the confines of Judea, where I planted and found thee, but from the remotest and most savage places of the Nations; out of the company of Infidels, of cruell and bloudy persecutors, who like Lions and Leopards have tyrannized over thee, and mercilesly torn thee in peeces.

9. My

A 9. *My ſiſter, my Spouſe, thou haſt wounded my heart with one of thine eyes: and with a chaine of thy neck.*

Thou haſt utterly raviſht me from my ſelfe (O my ſiſter, my Spouſe; for ſo thou art, both joyned to me in that ſpirituall union, and coheire with me of the ſame inheritance and glory) thou haſt quite raviſht my heart with thy love: even one caſt of one of thine eyes of faith, and one of the ornaments of thy ſanctification wherewith thou art decked by my Spirit, have thus ſtricken me with love: how much more, whē I ſhall have a full ſight of thee, and all thy graces, ſhall I be affected towards thee!

B 13. *My Siſter, my Spouſe, how faire is thy love! how much better is thy love then wine, and the ſavour of thine oyntments then all ſpices!*

O how excellent, how precious, how delectable are thoſe loves of thine, O my ſiſter, my Spouſe! how farre ſurpaſſing all earthly delicates! and the ſavour of thoſe divine vertues, wherewith thou art endued, more pleaſing to my ſent, then all the perfumes in the world!

11. *Thy lips, my Spouſe, drop as Honey-combs: Honey and milk are under thy tongue, and the ſavour of thy garments is as the ſavour of Lebanon.*

Thy gracious ſpeeches that proceed from thee, are as ſo many drops of the Hony-combe that drop from thy lips: and whether thou exhort, or confeſſe, or pray, or comfort, thy words are both ſweet and nouriſhing; and the ſavour of thy good C works, and outward converſation, is to me as the ſmell of the wood of Lebanon to the ſenſe of man.

12. *My Siſter, my Spouſe, is as a garden encloſed, as a Spring ſhut up, and a fountain ſealed up.*

My ſiſter, my Spouſe, is as a Garden or Orchard full of all variety of the heavenly Trees and flowers of grace; not lying careleſly open, either to the love of ſtrangers, or to the rage of enemies, which like the wilde Boar out of the wood might root up and deſtroy her choice plants: but ſafely hedged and walled about, by my protection, and reſerved for my delight alone; ſhe is a Spring and Well of wholeſome waters, from whom flow forth the pure ſtreames of my Word; but, both encloſed and D ſealed up; partly, that ſhe may the better (by this cloſeneſſe) preſerve her own naturall taſte and vigour, from the corruptions of the world; and partly, that ſhe may not be defiled and mudded by the prophane feet of the wicked.

13. *Thy plants are as an Orchard of Pomegranats with ſweet fruits: as Cypers, Spikenard, even Spikenard and Saffron, Calamus and Cinnamon, with all the trees of Incenſe, Myrrh and Aloes, with all the chief ſpices.*

Thou art an Orchard, yea a Paradiſe, whoſe plants (which are thy faithfull children that grow up in thee) are as Pomegranate Trees; the Apples whereof are eſteemed for the largeneſſe, colour and taſte, above all other: or (if I would feed my other ſenſes) the plentifull fruits of thy holy obedience (which thou yeeldeſt unto me) are E for their ſmell, as ſome compoſition of Cypreſſe, Spikenard, Saffron, ſweet Cane, Cinnamon, Incenſe, Myrrh, Aloes, and whatſoever elſe may be deviſed, unto the moſt perfect ſent.

14. *O fountain of the gardens, O Well of living waters, and the ſprings of Lebanon.*

Thou art ſo a Spring in my Garden, that the ſtreams which are derived from thee, water all the gardens of my particular congregations, all the world over: thou art that Fountain, from whoſe pure head iſſue all thoſe living waters, which who ſo drinketh ſhall never thirſt again; even ſuch clear currents, as flow from the hill of Libanus, which like unto another Jordan, water all the Iſrael of God.

The

The Church.

15. *Ariſe, O North, and come, O South, and blow on my garden, that the ſpices thereof may flow out: let my Well-beloved come to his garden, and eat his pleaſant fruit.*

IF I be a garden, as thou ſayeſt, (O my Saviour) then ariſe, O all yee ſoveraigne winds of the Spirit of God, and breath upon this garden of my ſoule, that the ſweet odours of theſe my plants may both be increaſed, and may alſo be diſperſed afarre, and carried into the noſtrils of my Well-beloved: and ſo let him come into his own garden (which his own hand hath digged, planted, watred) and accept of the fruit of that ſervice and praiſe, which he ſhall inable me to bring forth to his Name.

CHAP. V.

CHRIST.

1. *I am come into my garden, my ſiſter, my Spouſe: I gathered my Myrrh with my ſpice; I ate my Hony with my Hony-combe, I dranke my wine with my milke: eat, O my friends: drinke, and make you merry, O Well-beloved.*

BEhold, according to thy deſire, I am come into my garden, O my ſiſter, my Spouſe; I have received thoſe fruits of thine obedience which thou offeredſt unto me, with much joy and pleaſure. I have accepted not only of thy good works, but thy endevours and purpoſes of holineſſe, both which are as pleaſant to me, as the Hony and the Hony-combe. I have allowed of the cheerfulneſſe of thy ſervice, and the wholeſomneſſe of thy doctrine. And ye, O my friends, whether bleſſed Angels, or faithfull men, partake with me in this joy ariſing from the faithfulneſſe of my Church: cheer up and fill your ſelves O my beloved, with the ſame Spirituall dainties wherewith I am refreſhed.

The Church.

2. *I ſleep, but my heart waketh: it is the voyce of my Well-beloved that knocketh, ſaying, Open unto me my ſiſter, my Love, my Dove, my undefiled: for mine head is full of dew, and my locks with the drops of the night.*

WHen the world had caſt me into a ſecure ſleep, or ſlumber rather (for my heart was not utterly bereaved of a true faith in my Saviour) even in this darkneſſe of my minde, it pleaſed my gracious Redeemer not to neglect me; he came to me, and knocked oft, and called importunately at the door of my heart, by his word and chaſtiſements, and ſaid, Open the door of thy ſoule, O my ſiſter, my deare, chaſte, comely, unſpotted Church: let me come in, and lodge and dwell with thee, in my graces; ſhut out the world, and receive me with a more lively act, and renovation of thy faith. For loe, I have long waited patiently for this effect of thy love, and have endured all the injuries both of the night, and weather of thy provocations, that I might at laſt enjoy thee.

3. *I have put off my coat: how ſhall I put it on? I have waſhed my feet: how ſhall I defile them?*

I anſwered him again, pleading excuſes for my delay; Alas, Lord, I have now, ſince I left my forward profeſſion of thee, avoided a great number of cares and ſorrowes: muſt I take them up again to follow thee? I have lived clean from the ſoile of theſe evils: and ſhall I now thruſt my ſelfe into danger of them?

4. *My Well-beloved put his hand from the hole of the door, and my bowels yearned toward him.*

When my Saviour heard this unkind anſwer of delay, he let his hand fall from the key-hole, which he had thus before without ſucceſſe laboured about; and withdrew himſelf from ſoliciting me any more: whereupon my heart & bowels yearned within me for him, and for the remorſe of my ſo long foreſlowing his admittance unto me.

5. I

A 5. *I roſe up to open to my Well-beloved, and my hands did drop down Myrrh, and my fingers pure Myrrh upon the handles of the Barres.*

And now I rouzed up my drouſie heart (what I could) that I might in ſome cheerfull manner deſire to receive ſo gracious a Saviour: which when I but endeavoured, I found that he had left behinde him ſuch a plentifull bleſſing (as the monument of his late preſence) upon the firſt motions of my heart, as that with the very touch of them I was both exceedingly refreſhed, and moved to further indignation at my ſelfe for delaying him.

6. *I opened to my Well-beloved: but my Well-beloved was gone and paſt; mine heart was gone when he did ſpeak: I ſought him, but I could not finde him; I called him, but he anſwered me not.*

B I opened to my beloved Saviour: but my Saviour had now (in my feeling) withdrawn himſelfe, and hid his countenance from me, holding me ſhort of thoſe gracious offers and means which I had refuſed; and now I was almoſt paſt my ſelfe with deſpaire, to remember that ſweet invitation of his, which I neglected: I ſought him therefore in my thoughts, in the outward uſe of his ordinances, and of my earneſt praiers; but he would not as yet be found of me, or let me finde that I was heard of him.

7. *The watchmen that went about the City found me, they ſmote me, and wounded me: the watchmen of the wals took away my vaile from me.*

C Thoſe which ſhould have regarded me, and by their vigilancy have ſecured me from danger, proved mine adverſaries: in ſtead of comforting me, they fell upon me and wounded me with their falſe doctrines, drawing me on into further errours, ſpoiling me of that purity and ſincerity of profeſſion, wherewith, as with ſome rich and modeſt vaile, I was formerly adorned, and covered.

8. *I charge you, O daughters of Ieruſalem, if you finde my Well-beloved, that you tell him I am ſick of love.*

I adviſe you ſolemnly, O all ye that wiſh well to me (for I care not who knowes the vehemency of my paſſion) if you ſhall finde my Saviours preſence in your ſelves before me, pray for the recovery of his love to me; and bemoaning my eſtate to D him, tell him how I languiſh with the impatient deſire of his love and preſence to be reſtored unto me.

9. *O the faireſt among women, what is thy Well-beloved more then another Well-beloved? what is thy Well-beloved more then another lover, that thou doſt ſo charge us?*

O thou which art the moſt happy, moſt gracious, and moſt glorious of all creatures, the choſen of the living God; what is thy Well-beloved whom thou ſeekeſt, above all other the ſonnes of men? what ſuch eminency is there in him above all Saints and Angels, that thou art both ſo farre gone in affection to him? and doſt ſo vehemently adjure us to ſpeak unto him for thee?

E 10. *My Well-beloved is white and ruddy, the Standard-bearer of ten thouſand.*

My Well-beloved (if you know not) is of perfect beautie; in whoſe face is an exact mixture of the colours of the pureſt and healthfulleſt complexion of holineſſe: for he hath not received the ſpirit by meaſure, and in him the God-head dwels bodily; he is infinitely fairer then all the ſonnes of men; and for goodlineſſe of perſon may beare the Standard of comelineſſe and grace amongſt ten thouſand.

11. *His head is as fine Gold, his locks curled, and black as a Raven.*

The Deitie which dwelleth in him, is moſt pure and glorious: and that fulneſſe of grace which is communicated to his humane nature, is wondrouſly beautifull, and ſo ſets it forth, as the black curled locks doe a freſh and well favoured countenance.

12. *His*

12. *His eyes are like Doves upon the rivers of waters, which are waſht with Milk, and remain in their fulneſſe.*

His judgement of all things, and his reſpect to his Church (which are as his eies) are full of love, and full of piety, ſhining like unto Doves waſhed in water, yea, in Milk, ſo as there is no ſpot or blemiſh to be found in them: and they are withall ſo fully placed, as is both moſt comely and moſt expedient for the perfect ſight of the eſtate, and neceſſities of his ſervants.

13. *His cheeks are as a bed of ſpices, and as ſweet Flowers, & his lips like Lillies dropping down pure Myrrh.*

The manifeſtation of himſelfe to us in his Word, is ſweet to our ſpirituall feeling, as an heap of ſpice, or thoſe flowers that are uſed to make the beſt perfuming oyntments, are to the other ſenſes: his heavenly inſtructions and promiſes of his Goſpell are unſpeakably comfortable, and plenteous in the grace that is wrought by them.

14. *His hands as Rings of gold ſet with the Chryſolite; his belly like white Ivory covered with Saphires.*

His actions and his inſtruments (which are his hands) are ſet forth with much pomp and majeſtie, as ſome precious ſtone beautifies the Ring wherein it is ſet: the ſecret counſels of his breſt, and the myſteries of his will, are moſt pure and holy, and full of excellent glory.

15. *His legs are as pillars of Marble, ſet upon ſockets of fine gold: his countenance, as Lebanon, excellent as the Cedars.*

All his proceedings are firm and ſtable; and withall, as Pillars of Marble ſet in ſockets of tried gold; ſo as they are neither ſubject to wavering, nor to any danger of infirmitie and corruption: the ſhew and carriage of his whole perſon, whereby he makes himſelf known to his choſen, is exceeding goodly and upright, like to the ſtreight and lofty Cedars of Lebanon.

16. *His mouth is as ſweet things, and he is wholly delectable: this is my Well beloved, and this is my Lover, O daughters of Ieruſalem.*

His mouth, out of which proceedeth innumerable bleſſings & comfortable promiſes, is to my ſoul even ſweetneſſe it ſelf; yea (what ſpeak I of any one part?) as you have heard in theſe particulars; he is all ſweets: there is nothing but comfort in him; and there is no comfort but in him; and this (if he would know) is my Well-beloved; of ſo incomparable glory & worthineſſe, that ye may eaſily diſcern him from all others.

Forraine Congregations.

17. *O the faireſt among women, whither is thy Well-beloved gone? Whither is thy Well-beloved turned aſide, that we might ſeek him with thee?*

SInce thy (Well-beloved is ſo glorious and amiable, (O thou which art for thy beauty, worthy to bee the Spouſe of ſuch an husband) tell us (for thou onely knoweſt it; and to ſeek Chriſt without the Church, we know is vaine) tell us where this Saviour of thine is to be fought, that we (raviſhed alſo with the report of his beauty) may joyn with thee in the ſame holy ſtudy of ſeeking after him.

CHAP. VI.

1. *My Well-beloved is gone down into his Garden to the beds of ſpices, to feed in the Gardens, and to gather Lillies.*

MY Well-beloved Saviour (if you would know this alſo) is to be ſought and found in the particular aſſemblies of his people, which are his Garden of Pleaſure, wherein are varieties of all the beds of renued ſoules; which both he hath planted, and dreſſed by his continuall care, and wherein hee walketh for

walketh for his delight; feeding and solacing himselfe with those fruits of righteousnesse and new obedience, which they are able to bring forth unto him.

2. *I am my well-beloveds, and my well-beloved is mine, who feedeth among the Lillies.*

And now loe, whatsoever hath hapned crosse to me, in my sensible fruition of him; in spight of all tentations, my beloved Saviour is mine through faith; and I am his through his love, and both of us are by an inseparable union knit together; whose conjunction and love is most sweet and happy, for all that are his he feedeth continually with heavenly repast.

CHRIST.

3. *Thou art beautifull, my love, as Tirzah, comely as Ierusalem, terrible as an Army with Banners.*

NOtwithstanding this thy late blemish of neglecting mee, O my Church: yet still in mine eies, through my grace, upon this thy repentance, thou art beautiful, like unto that neat and elegant City Tirzah, and that orderly building of Jerusalem, the glory of the world: and with this thy lovelinesse, thou art awfull unto thine adversaries, through the power of thy censures, and the majestie of him that dwelleth in thee.

4. *Turn away thine eyes from me, for they overcome mee: thine haire is like a flock of Goats which look down from Gilead.*

Yea, such beautie is in thee, that I am overcome with the vehemency of my affection to thee: turne away thine eies a while from beholding me; for the strength of that faith, whereby they are fixed upon me, ravisheth me from my self with joy. I doe therefore againe renew thy former praise; that thy gracious profession, and all thy appendances and ornaments of expedient ceremonies are so comely to behold, as it is to see a flock of well-fed Goats grazing upon the fruitfull hils of Gilead.

5. *Thy teeth are like a flock of sheep which goe up from the washing, which every one bring out twins and none is barren among them.*

Thy Teachers, that chew and prepare the heavenlie food of thy soule, are of sweet accordance one with another, having all one heart, and one tongue; and both themselves are sanctified and purged from their uncleanesse, and are fruitfull in their holy labours unto others: so that their doctrine is never in vaine, but is still answered with plentifull increase of soules to the Church.

6. *Thy temples are within thy locks as a peece of a Pomegranate.*

That part of thy countenance which thou wilt have seen; (though dimly and sparingly) is full of holy modesty and bashfulnesse: so blushing that it seemeth like the colour of a broken peece of Pomegranate.

7. *There are threescore Queenes and fourscore Concubines, and of the Damsells without number.*

Let there be never so great a number of People and nations, of Churches and assemblies, which challenge my Name and Love, and perhaps by their outward prosperity, may seem to plead much interest in me, and much worth in themselves.

8. *But my Love is alone, and my undefiled, she is the only daughter of her mother, and she is deare to her that bare her: The Daughters have seen her and counted her blessed, even the Queens and Concubines, and they have praised her.*

Yet thou onely art alone my true and chaste Spouse, pure and undefiled in the truth of thy doctrine, and the imputation of my holinesse: thou art she whom that Jerusalem which is above, (the mother of us all) acknowledgeth for her only true, and dear daughter. And this is not my commendation alone: but all those forraine

assemblies,

assemblies, which might seem to be Rivals with thee of this praise, doe applaud and blesse thee in this thine estate, and say; Blessed is this people, whose God is the Lord.

9. Who is she that looketh forth as the morning, faire as the Moon, pure as the Sun, terrible as an army with banners?

And admiring thy goodlinesse, shall say; Who is this that lookes out so freshly as the morning new risen, which from these weak beginnings is growne to such high perfection, that now she is as bright, and glorious, as the Sun in his full strength, and the Moone in a cleare sky; and withall is so dreadfull through the majesty of her countenance, and power of her censures, as some terrible army, with ensignes displayed, is to a weak adversary?

10. I went down to the dressed Orchard, to see the fruits of the valley, to see if the Vine budded, and if the Pomegranates flourished.

Thou complainedst of my absence, (O my Church:) there was no cause; I meant not to forsake thee; I did but only walk down into the well dressed Orchard of thine assemblies, to recreate and joy my selfe with the view of their forwardnesse, to see the happy progresse of the humble in spirit, and the gracious beginnings of those tender soules, which are newly converted unto me.

11. I knew nothing, my soule set me as the chariots of my noble people.

So earnestly did I long to revisit thee, and to restore comfort unto thee, that I hasted I knew not which way: and with insensible speed I am come back, as it were upon the swiftest chariots, or the wings of the wind.

12. Returne, returne, O Shulamite: return, return, that I may behold thee: what shall you see in the Shulamite, but as the company of an army?

Now therefore returne (O my Spouse, the true daughter of Jerusalem) returne to me, return to thy selfe, and to thy former feeling of my grace: returne, that both my selfe and all the company of Angels, may see and rejoyce in thee: and what shall yee see (O all yee hosts of heaven) what shall ye see in my Church? Even such an awfull grace and majesty, as is in a well-marshalled army, ready to meet with the enemy.

CHAP. VII.

1. How beautiful are thy going with shooes, O Princes daughter? the compasse of thy hips like jewels: the work of the hand of a cunning workman.

HOw beautiful are thy feet, O daughter of the Highest, being shod with the preparation of the Gospell of peace, and readily addressed to run the way of the commandements of thy God! thou art compassed about thy loynes with the girdle of verity; which is both precious for the matter of it, and cunningly framed by the skill of the Spirit of truth.

2. Thy navell is as a round cup, that wanteth not liquor: thy belly is as an heape of wheat compassed about with Lillies.

The navell whereby all thy spirituall conceptions receive their nourishment, is full of all fruitfull supply, and never wants means of sustenance, to feed them in thy wombe: which also is so plenteous in thy blessed increase, that it is as an heap of wheat, consisting of infinite pure graines, which consort together with much sweetnesse and pleasure.

3. Thy two brests are as two young Kids that are twins.

Thy two Testaments (which are thy two full and comely brests, by whose wholesome milke thou nourisheſt all thy faithfull children, once borne into the light) are for

their excellent and perfect agreement, and their amiable proportion, like two twins of Kids.

4. Thy neche is like a Tower of Ivory: thine eyes are like artificiall poles in a frequented gate: thy noſe is as the Tower of Lebanon, that looketh toward Damaſcus.

Thoſe, who by their holy authority ſupport thy government, (which are as ſome ſtreight and ſtrong neck to beare up thy head) are for their height and defence, like a Tower; for their order, potenceſſe and dignity, like a Tower of Ivory: thy Teachers and Miniſters (which are thine eyes) are like unto ſome cleare and artificiall ponds of water, in a place of greateſt reſort: wherin all commers may ſee the faces of their conſciences, & whence they may plentifully draw the Waters of life. Thy noſe, by which all ſpirituall ſents are conveyed to thee, is perfectly compoſed, and featured like ſome curious Turret of that goodly houſe in Lebanon; ſo as thy judgement, and power of diſcerning the ſpirits, is admirable for the order and excellencie thereof.

5. Thine head upon thee is as ſcarlet, and the buſh of thine head like purple: the King is tied in thy beames.

The whole tyre of thine head (which are the ceremonies uſed by thee) are very gracefull, and of high eſtimation and price to all the beholders: and as for me, I am ſo enamoured of thee, that I am even tied by my owne deſire, to a perpetuall preſence in thine holy aſſemblies.

6. How faire art thou, and how pleaſant art thou, O my Love, in pleaſures!

Oh how beautifull and lovely art thou therefore (O my Church) in all thy parts and ornaments! how ſweet and pleaſant art thou (O my Love) in whatſoever might give me true contentment!

7. This thy ſtature is like a Palme-tree; and thy breaſts like cluſters.

Thy whole frame is, for goodlineſſe and ſtreight growth, like unto ſome tall Palme-tree; which the more it is depreſſed by the violence of perſecutions, riſeth the more; and the two breſts of thy Teſtaments are like two full juycy cluſters, which yeeld comfortable and abundant refreſhing.

8. I ſaid, I will goe up into the Palme-tree, I will take hold of her boughes: thy breaſts ſhall now be like the cluſters of the Vines, and the ſavour of thy noſe like Apples.

Seeing then thou art my Palme-tree, I have reſolved in my ſelfe to adjoyne my ſelfe to thee; to enjoy thee, to gather thoſe ſweet fruits of thy graces, which thou yeeldeſt; and by my preſence alſo will cauſe thee to be more plentifull in all good workes, and doctrine; ſo as thou ſhalt afford abundance of heavenly liquor unto all the thirſty ſouls of thy children; and an acceptable verdure of holineſſe and obedience unto me.

9. And the roofe of thy mouth like good wine, which goeth ſtraight up to my Well-beloved, and cauſeth the lips of him that is aſleepe, to ſpeake.

And the delivery of my Word, by the mouthes of my Miniſters, ſhall be as ſome excellent wine, which ſparkleth right upward: being well accepted of that God in whoſe name it is taught, and looketh moſt pleaſantly in the glaſſe, being no leſſe highly eſteemed of the receivers: which is of ſuch wonderfull power, that it is able to put words both of repentance, and praiſe, into the lips of him that lies aſleepe in his ſins.

The Church.

10. I am my Well-beloveds, and his deſire is toward me.

BEhold, ſuch as I am, I am not mine owne; much leſſe am I any others: I am wholly my Saviours: and now I ſee, and feele, whatſoever I had deſerved, that he is mine alſo in all intire affection; who hath both choſen me, and given himſelfe for me.

11. *Come, my Well-beloved, let us goe into the fields, let us lodge in the villages.*

Come therefore, O my deare Saviour, let us joyne together in our naturall care: let thy Spirit and my ſervice be intent upon thy Congregations here below on earth: and let us ſtay in the place where our ſpirituall Husbandry lieth.

12. *Let us goe up early in the morning to the Vines, and ſee if the Vine flouriſh, whether it hath diſcloſed the firſt Grapes, or whether the Pomegranats bloſſome: there will I give thee my love.*

Let us with all haſte and cheerfulneſſe viſit the fruitfull vines of our beleeving children; and to our mutuall comfort, be witneſſes and partakers of all the ſignes and fruits of grace, of all thoſe good works; and thankſgivings, of thoſe holy endevours and worthy practices, which they yeeld forth unto us: let us judge of their forwardneſſe, and commend it: whereupon it will eaſily appeare, that the conſummation of our happy mariage draweth neare, in which there ſhall be a perfect union betwixt us.

13. *The Mandrakes have given a ſmell, and in our gates, are all ſweet things new and old, my Well-beloved, I have kept them for thee.*

Behold, thy godly ſervants which not only beare fruit themſelves, but are powerfull in the provocation of others, preſent their beſt ſervices unto thee; and even at our doores (not far to ſeeke, not hard to procure) is offer made unto thee, of all variety of fruit; whether from thy young Converts, or thy more ſetled Profeſſors: and all theſe I ſpend not laviſhly; but in my loving care, duly reſerve them for thee; and for the ſolemne day of our full mariage.

CHAP. VIII.

The Iewiſh Church.

1. *Oh that thou wereſt as my brother that ſucked the breſt of my mother! I would find thee without; I would kiſſe thee, then they ſhould not deſpiſe me.*

OH that I might ſee thee (my Saviour) clothed in fleſh! Oh that thou which art my everlaſting Husband, mighteſt alſo be my Brother, in partaking the ſame humane nature with me; that ſo I finding thee below upon earth, might familiarly entertaine thee, and converſe with thee, without reproach of the world; yea, might be exalted in thy glory!

2. *I will lead thee, and bring thee into my mothers houſe; there thou ſhalt teach me: I will cauſe thee to drink ſpiced wine, and new of the Pomegranats.*

Then would I (though I be now pent up in the limits of Judæa) bring thee forth into the light and knowledge of the univerſall Church, whoſe daughter I am: and then and there, thou ſhouldeſt teach me how perfectly to ſerve and worſhip thee, and I ſhall gladly entertaine thee with a royall feaſt of the beſt graces that are in my holieſt ſervants; which I know thou wilt account better cheere, then all the ſpiced cups, and Pomegranat wines in the world.

3. *His left hand ſhall be under my head, and his right hand ſhall embrace me.*

Then ſhall I attaine to a nearer communion with him; and both his hands ſhall be employed to ſuſtaine, and relieve me: yea, he ſhall comfort my head and my heart (my judgement, and affections) with the lively heat of his gracious embracements.

4. *I charge you, O daughters of Ieruſalem, that you ſtirre not up, nor waken my Love, untill he pleaſe.*

I charge you (O all ye that profeſſe any friendſhip to me) I charge you deeply, as ye will avoid my uttermoſt cenſures; take heed how ye vex and diſquiet my mercifull Saviour, and grieve his Spirit: and doe not dare, by the leaſt provocation of him, to interrupt his peace.

CHRIST.

CHRIST.

5. Who is this that commeth out of the Wilderneſſe, leaning upon her Well-beloved? I raiſed thee up under an Apple-tree: there thy mother conceived thee: there ſhe conceived that bare thee.

WHo is this, that from the comfortleſſe deſerts of ignorance, of infidelity, of tribulations, aſcendeth thus up into the glorious light and liberty of my choſen? relying her ſelfe wholly upon her Saviour, and ſolacing her ſelfe in him? Is it not my Church? It is ſhe, whom I have loved, and acknowledged of old: for even under the tree of offence, the forbidden fruit which thou taſtedſt to thy deſtruction, I raiſed thee up againe from death; Even there, thy firſt mother conceived thee; while by faith ſhe laid hold on that bleſſed promiſe of the Goſpell, whereby ſhe and her beleeving ſeed were reſtored.

The Iewiſh Church.

6. Set me as a ſeale on thy heart, and as a ſignet on thine arme: for love is ſtrong as death; Iealouſie is cruell as the Grave: the coales thereof are fiery coales, and a vehement flame.

AND ſo have thou me ſtill (O my Saviour) in a perpetuall and deare remembrance: keepe me ſure in thine heart, yea in thine armes, as that which thou holdeſt moſt precious: and let me never be removed from thy love; the leaſt ſhew and danger whereof I cannot endure: for this my ſpirituall love is exceeding powerfull, and can no more be reſiſted then death it ſelfe: and the jealous zeale which I have for thee and thy glory, conſumes me, even like the Grave, and burnes me up like unto the coales of ſome moſt vehement and extreme fire.

7. Much water cannot quench love, neither can the floods drowne it: if a man ſhould give all the ſubſtance of his houſe for love, they would greatly contemne it.

Yea, more then any fire; for any flame yet may be quenched with water: but all the water of afflictions and terrors (yea, whole ſtreames of perſecutions) cannot quench this love: and for all tempting offers of wealth, of pleaſures and honour, how eaſily are they all contemned for the love of my Saviour?

8. We have a little ſiſter, and ſhe hath no breſts: what ſhall we doe for our ſiſter when ſhe ſhall be ſpoken for?

We have a ſiſter (as thou knoweſt, O Saviour ordained through thy mercy, to the ſame grace with me: the uncalled Church of the Gentiles; ſmall (as yet) of growth through the rareneſſe of her Converts, and deſtitute of the help of any outward miniſtery, whereby ſhe might either beare, or nouriſh children unto thee: when ſhe growes unto her maturity; and the myſtery of calling her univerſally to thee, ſhall be revealed to the world, and her ſelfe: what courſe will it pleaſe thee to take with her?

CHRIST.

9. If ſhe be a wall, we will build upon her a ſilver Palace: and if ſhe be a doore, we will keep her in with boords of cedar.

IF ſhe ſhall continue firme and conſtant, in the expectation of her promiſes, and the profeſſion of that truth which ſhall be revealed; we will beautifie and ſtrengthen her with further grace, and make her a pure and coſtly Palace, fit to entertaine my Spirit: and if ſhe will give free paſſage and good entrance, to my word and grace, we will make her ſure and ſafe from corruption, and reſerve her to immortality.

The Iewiſh Church.

10. I am a Wall, and my breſts are towers: then was I in his eyes as one that findeth peace.

BEhold: that condition which thou requireſt in the Church of the Gentiles, thou findeſt in me; I am thus firme and conſtant in my expectation, in my profeſſion: and that want thou findeſt in her, of ability to nouriſh her Children, by the

breſt of thy Word, is not in me; who have abundance both of nouriſhment and de- A
fence: upon which my confeſſion and plea, I found grace and peace in the eyes of my Saviour; and received from him aſſurance of his everlaſting love to me.

CHRIST.

11. Salomon *had a Vine in Baalhamon: he gave the Vineyard unto keepers: every one bringeth for the fruit thereof a thouſand pieces of ſilver.*

MY Church is my Vine, and I am the Owner and Husbandman: our thrift and profit thereof farre exceedeth the good Husbandry of *Salomon*: he hath a rich Vineyard indeed in a moſt fruitfull ſoyle; but he lets it forth to the hands of others, as not being able to keepe and dreſſe it himſelfe: and therefore he is faine to B
be content with the greateſt part of the increaſe, not expecting the whole.

12. *But my Vineyard which is mine, is before me: to thee* O Salomon *appertaineth a thouſand pieces of ſilver, and two hundred to them that keepe the fruit thereof.*

But my Vine is ever before me, I am with it to the end of the world, I reſerve it in mine owne hands, and dreſſe it with mine owne labour: and therefore if thou (*O Salomon*) canſt receive from thine, to the proportion of a thouſand, thy workmen and farmers will looke for the fift part to come unto their ſhare; whereas the gaine of my Vineyard ariſeth wholly, and only unto my ſelfe.

13. *O thou that dwelleſt in the gardens, the companions harken unto thy voyce, cauſe me to heare it.* C

Sith therefore ſuch is my care of thee, and joy in thee (O my Church, which conſiſteſt of the particular aſſemblies of men profeſſing my Name) ſee thou be diligent in declaring my will, and giving holy counſels to all my fellow-members: ſpeak forth my praiſe in the great congregations (which all attend willingly upon thee) and let me heare the voyce of thy conſtant and faithfull confeſſion of me before the world.

The Church.

14. *Oh my Well-beloved, flee away and be like unto the Roe, or to the young Hart upon the Mountaine of ſpices.* D

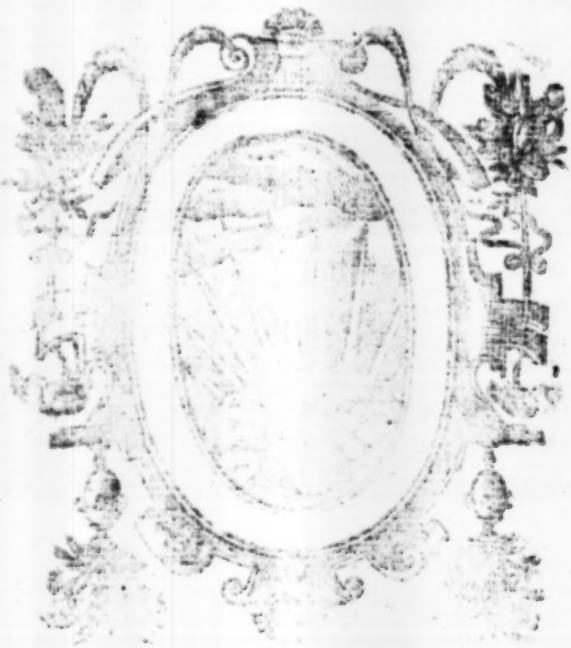
I Will moſt gladly do what thou commandeſt, O my Saviour: but that I may performe it accordingly, be thou (which art, according to thy bodily preſence, in the higheſt heavens) ever preſent with me by thy Spirit, and haſten thy glorious comming, to my full Redemption.

FINIS.

EPISTLES.
IN
SIX DECADS.

By Jos. Hall.

Printed at London, 1643.



TO THE HIGH AND MIGHTY PRINCE *HENRY*, PRINCE OF GREAT BRITAINE, Sonne and Heire Apparant *to our Soveraigne Lord*, JAMES, *King* of GREAT BRITAINE, &c. *All glory in either world.*

Most Gracious Prince:

IT is not from any conceit of such worth in my labours, that they durst looke so high. A lower patronage would have served an higher work. It were well if ought of mine could be worthy of popular eyes; Or if I could wring ought from my selfe not unworthy of a judicious Reader. I know your Highnes wants neither presents, nor counsels: presents from strangers, counsels from your Teachers; neither of them matchable by my weaknesse: onely duty herein excuseth me from presumption. For, I thought it injustice to devote the fruit of my labours to any other hand beside my Masters: which also I knew to be as gracious, as mine is faithfull. Yet (since even good affections cannot warrant too much vilenesse in gifts to Princes) lest, while my modesty disparages my worke, I should hazard the acceptation; here shall your Grace find variety, not without profit. I hate a Divine that would but please; and withall, think it impossible for a man to profit, that pleaseth not. And if, while my stile fixeth it self upon others, any

any ſpirituall profit ſhall reflect upon your Highneſſe, how happy am I! who ſhall ever thinke, I have lived to purpoſe, (if by the beſt of my ſtudies) I ſhall have done any good office to your ſoule. Further, (which theſe times account not the leaſt praiſe) your Grace ſhall herein perceive a new faſhion of diſcourſe, by Epiſtles; new to our language, uſuall to others: and (as Novelty is never without plea of uſe) more free, more familiar. Thus, we doe but talke with our friends by our pen, and expreſſe our ſelves no whit leſſe eaſily; ſomewhat more digeſtedly.

VVhatſoever it is, as it cannot be good enough to deſerve that countenance; ſo, the countenance of ſuch Patronage ſhall make it worthy of reſpect from others. The God of Princes protect your perſon, perfect your graces, and give you as much favour in Heaven as you have honour on earth.

Your Graces
humbly-devoted ſervant,
JOS: HALL.

EPISTLES.

THE FIRST VOLVME, IN TVVO DECADS.

By Jos. Hall.

Printed at London, 1643.

THE TABLE.

DECAD. I.

EP.
1. To JACOB WADSWORTH, lately revolted in Spaine.
Expostulating for his departure, and perswading his returne.
2. To the Lord DENNY, my Lord and Patrone.
Of the contempt of the world.
3. To my Lord HAY.
Of true honour.
4. To Master NEWTON.
Of gratulation for the hopes of our Prince; with an advising apprecation.
EP.
5. To Sir THO. CHALLONER.
A Report of some Observations in my travell.
6. To Sir DAVID MORY.
Of the miracles of our time.
7. To Master W. BEDELL at Venice.
Lamenting the losse of some late eminent Divines.
8. To the Earle of ESSEX.
Advices for his Travels.
9. To Sir ROBERT DRURY, and his LADY.
Concerning my Removall.
10. To Master I. B.
Against the feare of death.

DECAD. II.

EP.
1. To Sir RO. DARCIE.
The estate of a true, but weake Christian.
2. To Sir EDM. BACON.
The benefit of retiredneſſe.
3. To M. JOHN WHITING.
An Apology for Miniſters marriage.
4. To Mrs BRINSLEY, my ſiſter.
Of the ſorrow not to be repented of.
5. To M. HUGH CHOLMLIE.
Concerning the Metaphraſe of the Pſalmes.
EP.
6. To M. SAM. SOTHEBIE.
A Preface to his Relation of Ruſſia.
7. To M. STAN. BUCHINSKI.
The comfort of Impriſonment.
8. To M. GEORGE WENNYFF.
Exciting to Chriſtian cheerefulneſſe.
9. To Master THO. BUREZ.
Againſt immoderat grief for loſſe of friends.
10. To Master I. A.
Againſt ſorrow for worldly loſſes.

To

To Jacob VVadsworth lately revolted, in *Spaine*.

Epist. I. *Expostulating for his departure, and perswading his returne.*

HOw unhappily is my stile changed! Alas, that to a friend, to a brother, I must write as to an Apostate, to an adversary! Doth this seem harsh? You have turned it, by being turned your selfe. Once the same wals held us in one loving Society; the same Dioceſſe, in one honorable function. Now, not one land, and (which I lament) not one Church. You are gone, we stand and wonder. For a sheep, to stray through simplicity, is both ordinary and lamentable: but, for a Shepherd is more rare, more scandalous. I dare not presume overmuch, upon an appeale to a blinded conscience. Those that are newly come from a bright candle into a dark roome, are so much more blinde, as their light was greater; and the pureſt Ivorie turneth with fire into the deepeſt black. Tell us yet by your old ingenuity, and by those sparks of good which yet (I hope) lie covered under your cold ashes, tell us, what divided you? Your motives shall once be scanned before an higher barre. Shame not to have the weake eyes of the world see that, which once your undeceivable Iudge shall see and censure. What saw you, what heard you anew, that might offer violence to a resolved mind, and make it either to alter, or suspend? If your reasons be invincible, informe us, that we may follow you: but if (as they are) slight and feeble, returne you to us: returne, and think it no shame to have erred, just shame to continue erring. What such goodly beauty saw you in that painted, but ill-favoured Strumpet, that should thus bewitch you, so to forget your selfe and contemne the chaste love of the Spouse of your Saviour? I saw her at the same time in her gayest dresse: Let my soule never prosper, if I could see any thing worthy to command affection. I saw, and scorned: you saw, and adored. Would God your adoration were as farre from superstition, as my scorne from impietie. That God judge betwixt us, whether herein erred: yea, let men judge, that are not drunk with those Babylonish dregs! How long might an indifferent eye looke upon the comicall and mimick actions in those your ministers that should be sacred, (your magicall exorcismes, your clericall shavings, your uncleanly unctions, your crossings, creepings, censings, sprinklings, your coozning miracles, garish processions, burning of noone-day, christning of bels, marting of pardons, toſſing of beads, your superstitious hallowing of candles, wax, ashes, palmes, chrisme, garments, roses, swords, water, salt, the Pontificall Solemnities of your great Master, and what ever your new mother hath, besides, plausible) before he should see ought, in all these, worthy of any other entertainement, then contempt! Who can but disdaine, that these things should procure any wise proselyte? Cannot your owne memory recount those truly religious spirits, which having sought *Rome* as resolved Papists, have left the world as holy Martyrs, dying for the detestation of that which they came to adore? Whence this? They heard and magnified that, which they now saw and abhorred. Their fire of zeale brought them to the flames of Martyrdome. Their innocent hopes promised them Religion: they found nothing but a pretence; promised devotion, and behold, idolatry; they saw, hated, suffered, and now reigne; whiles you wilfully and unbidden, will loſe your soule, where others meant to loſe, and have found it. Your zeale dies, where theirs began to live:

you

you like to live, where they would but die. They shall comfort us, for you: they shall once stand up against you: While they would rather die in the heat of that fire, then live in the darkenesse of their errors; you rather die in the Egyptian darkenesse of errors then live in the pleasant light of Truth: yea, I feare, rather in another fire, then this Light.

Alas! what shall we looke for of you? Too late repentance, or obstinate error? Both miserable. A *Spira*, or a *Staphylus*? Your friends, your selfe shall wish you rather unborne, then either.

O thou, which art the great Shepheard, great in power, great in mercy, which leavest the ninetie and nine to reduce one, fetch home, if thy will be, this thy forlorne charge: fetch him home, drive him home to thy Fold, though by shame, though by death. Let him once recover thy Church, thou him, it is enough. Our common Mother I know not whether more pities your losse, or disdains thus to be robb'd of a son not for the need of you, but her owne pietie, her own love. For, how many troops of better informed soules hath she every day returning into her lap; now breathing from their late Antichristianisme, and embracing her knees upon their owne? She lamens you, not for that she feares she shall misse you, but for that she knowes you shall want her. See you her teares, and doe but pitie your selfe, as much as she you. And from your Mother; to descend to your Nurse: Is this the fruit of such education? Was not your youth spent in a societie of comely order, strict government, wise lawes, religious care (it was ours; yet let me praise it, to your shame) as may justly challenge (after all brags) either *Rhemes* or *Doway*, or if your Jesuits have any other den more cleanly, and more worthy of ostentation? And could you come out, fresh and unseasoned, from the middest of those salt waves? Could all those heavenly showers fall besides you; while you, like a *Gedeons* fleece, want moisture? Shall none of those divine principles, which your youth seemed to drink in, check you in your new errors? Alas! how unlike are you to your selfe, to your name? *Iacob* wrestled with an Angell, and prevailed: you grapple but with a Jesuit, and yeeld. *Iacob* supplanted his brother: and *Esau* hath supplanted you. *Iacob* changed his name for a better by a valiant resistance: you by your cowardly yeelding, have lost your owne. *Iacob* strove with God, for a blessing: I feare to say it, you against him, for a curse; for, no common measure of hatred or ordinarie opposition, can serve a revolter. Either you must be desperately violent, or suspected. The mighty One of Israel (for he can doe it) raise you fallen, returne you wandred, and give you grace at last to shame the Devill, to forsake your stepmother, to acknowledge your true Parent, to satisfie the World, to save your owne soule. If otherwise, I will say of you, as *Ieremy* of his Israelites (if not rather with more indignation) *My soule shall weepe in secret for your revolt, and mine eyes shall drop downe teares, because one of the Lords flock is carried away captive.*

Emanuel Colledge in Cambridge.

To my Lord and Patron, the Lord DENNY Baron of *Waltham*.

EPIST. II. *Of the contempt of the world.*

MY Lord: my tongue, my pen, and my heart, are all your servants: when you cannot heare me through distance, you must see me in my Letters. You are now in the Senate of the Kingdome, or in the concourse of the citie, or perhaps (though more rarely) in the royall face of the Court. All of them, places fit for your place. From all these, let me call off your mind to her home above; and in the middest of businesse, shew your rest: If I may not rather commend, then admonish, and before-hand confesse my counsell superfluous, because your holy forwardnesse hath prevented it. You can afford these, but halfe of your selfe: The better part is better bestowed: Your soule is still retired, and reserved. You have learned to vouchsafe

A
ſiteth ſe worldly things, uſe, without affection; and know to diſtinguiſh wiſely, betwixt a Stoicall dulneſſe, and a Chriſtian contempt: and have long made the world, not your God, but your ſlave. And in truth (that I may looſe my ſelfe into a bold and free diſcourſe) what other reſpect is it worthy of? I would adore it on my face, if I could ſee any Majeſtie that might command veneration. Perhaps it loves me not ſo much, as to ſhew me his beſt. I have ſought it enough: and have ſeene what others have doated on, and wondered at their madneſſe. So may I looke to ſee better things above, as I never could ſee ought here, but vanitie and vileneſſe.

What is fame, but ſmoake? and metall, but droſſe? and pleaſure, but a pill in ſugar? Let ſome Gallants condemne this, as the voice of a Malancholike Scholler: I ſpeake that which they ſhall feele, and ſhall confeſſe. Though I never was ſo, I have ſeene ſome as happy as the world could make them: and yet I never ſaw any more diſcontented. Their life hath been neither longer, nor ſweeter, nor their heart lighter, nor their meales heartier, nor their nights quieter, nor their cares fewer, nor their complaints. Yea, we have knowne ſome that have loſt their mirth when they have found wealth; and at once have ceaſed to be merry and poore. All theſe earthly delights, if they were ſound, yet how ſhort they are! and if they could be long, yet how unſound! If they were ſound, they are but as a good day betweene two agues, or a ſun-ſhine betwixt two tempeſts. And if they were long, their honey is exceeded by their gall. This ground beares none but maples, hollow and fruitleſſe; or, like the banks of the dead Sea, a faire apple, which under a red ſide containes nothing but duſt. Every flower in this garden either pricks or ſmels ill. If it be ſweet, it hath thornes: and if it have no thornes, it annoyes us with an ill ſent. Goe then, ye wiſe idolatrous Paraſites, and erect ſhrines, and offer ſacrifices to your God, the world, and ſeeke to pleaſe him with your baſe and ſervile devotions: it ſhall be long enough ere ſuch religion ſhall make you happy. You ſhall at laſt forſake thoſe altars, empty and ſorrowfull. How eaſy is it for us Chriſtians, thus to inſult over the worlding, that thinks himſelfe worthy of envie? How eaſie to turne off the world with a ſcornefull repulſe; and when it makes us the Devils proſer, *All theſe will I give thee*, to return *Peters* anſwer, *Thy ſilver and thy gold periſh with thee?* How eaſie to account none ſo miſerable, as thoſe that are rich with injurie, and grow great by being conſcious of ſecret evils? Wealth and honour, when it comes upon the beſt tearmes, is but vaine; but, when upon ill conditions, burdenſome. When they are at the beſt, they are ſcarce friends: but, when at the worſt, tormenters. Alas, how ill agrees a gay coat, and a feſtered heart? What availes an high title, with an hell in the ſoule? I admire the faith of *Moſes:* but, preſuppoſing his faith, I wonder not at his choice. He preferred the afflictions of *Iſrael*, to the pleaſures of *Ægypt*; and choſe rather to eat the Lamb, with ſowre herbs, then all their fleſh-pots: for how much better is it to be miſerable then guiltie? and what compariſon is there betwixt ſorrow and ſinne? If it were poſſible, let me rather be in hell without ſinne, then on earth wickedly glorious. But how much are ye bound to God, that allowes us earthly favours without this oppoſition! That God hath made you at once honourable and juſt, and your life pleaſant and holy, and hath given you an high eſtate with a good heart; are favours, that look for thanks. Theſe muſt be acknowledged, not reſted in: They are yet higher thoughts that muſt perfect your contentment.

E
What God hath given you, is nothing to that he meanes to give: He hath bin liberall; but he wil be munificent. This is not ſo much as the taſte of a full cup. Faſten your eyes upon your future glory, and ſee how meanly you ſhall eſteeme theſe earthly graces. Here you command but a little pittance of mould (great indeed, to us; little, to the whole:) there, whole heaven ſhall be yours. Here you command, but as a ſubject: there you ſhall raigne as a King. Here, you are obſerved; but ſometimes with your juſt diſtaſte: there ſhall you raigne with peace, and joy. Here, you are noble among men; there, glorious amongſt Angels. Here, you want not honour; but you want not croſſes: there, is nothing but felicitie. Here, you have ſome ſhort joyes: there, is nothing but eternitie. You are a ſtranger, here; there, at home. Here, Satan tempts you, and men vex you: there, Saints and Angels ſhall applaud you; and God ſhall fill you with himſelfe. In a word, you are onely bleſſed here, for that you ſhall be.

These are thoughts worthy of greatnesse: which if we suffer either imployments or pleasures to thrust out of our doores, we doe wilfully make our selves comfortlesse. Let these still season your mirth, and sweeten your sorrowes, and ever interpose themselves betwixt you and the world. These onely can make your life happie, and your death welcome.

To my Lord HAY, H. and P.

EPIST. III. *Of true Honour.*

MY Lord, it is safe to complaine of Nature where Grace is; and to magnifie Grace, where it is at once had, and affected. It is a fault of Nature, and not the least, that as she hath dimme eyes, so they are mis-placed. She lookes still, either forward or downeward, forward to the object she desires, or downeward to the meanes: never turnes her eye either backward, to see what she was; or upward, to the cause of her good: whence, it is just with God to with-hold what he would give, or to curse that which he bestowes; and to besot carnall minds with outward things, in their value, in their desire, in their use: whereas true wisedome hath cleare eyes, and right set; and therefore sees an invisible hand in all sensible events, effecting all things, directing all things to their due end; sees on whom to depend, whom to thank. Earth is too low and too base, to give bounds unto a spirituall sight. No man then can truly know what belongs to wealth, or honour, but the gracious; either how to compasse them, or how to prize them, or how to use them. I care not how many thousand waies there are to seeming-honour, besides this of vertue: they all (if more) still lead to shame: or what plots are devised to improve it; if they were as deepe as hell, yet their end is losse. As there is no counsell against God, so there is no honour without him. He inclines the hearts of Princes to favour; the hearts of inferiours to applause. Without him, the hand cannot move to successe; nor the tongue to praise: And what is honour without these? In vaine doth the world frowne upon the man, whom her meanes to honour; or smile, where he would disgrace. Let me then tell your Lordship, who are favourites in the Court of heaven; even whiles they wander on earth: yet, let the great King himselfe tell you, *Those that honour me, I will honour*. That men have the grace to give honour to God, is an high favour: but because men give honour to God, (as their dutie) that therefore God should give honour to men, is to give, because he hath given. It is a favour of God, that man is honoured of man like himselfe: but that God alloweth of our endeavours as honour to himselfe, is a greater favour then that wherewith he requites it.

This is the goodnesse of our God; The man that serves him, honours him; and whosoever honours him with his service, is crowned with honour. I challenge all times, places, persons: Who ever honoured God, and was neglected? Who hath wilfully dishonoured him, and prospered? Turne over all Records, and see how successe ever blessed the just, after many dangers, after many stormes of resistance, and left their conclusion glorious; how all godlesse plots, in their loose, have at once deceived, shamed, punished their Author. I goe no further: Your owne brest knowes, that your happy experience can herein justifie God. The world hath noted you, for a follower of vertue; and hath seene how fast Honour followed you: whiles you sought favour with the God of heaven, he hath given you favour with his Deputie on earth.

Gods former actions are patterns of his future: He teacheth you what he will doe, by what he hath done. Vnlesse your hand be weary of offering service, he cannot either pull in his hand from rewarding, or hold it out empty. Honour him still, and God pawnes his honour, on not failing you. You cannot distrust him, whom your proofe hath found faithfull. And, whiles you settle your heart in his right course of true glory, laugh, in secret scorne, at the idle endevours of those men, whose policies would out-reach God, and seize upon honour without his leave. (God laughes at them in heaven, it is a safe and holy laughter that followes his.) And pitie the

prepostorous

A prepoſterous courſes of them, which make religion but a foot-ſtoole to the ſeat of advancement; which care for all things but heaven; which make the world their ſtanding marke, and doe not ſo much as rove at God. Many had ſped well, if they had begun well, and proceeded orderly.

A falſe method is the bane of many hopefull endevours. God bids us ſeeke firſt his Kingdome; and earthly things ſhall find us unſought. Fooliſh nature firſt ſeekes the world: and if ſhe light on God by the way, it is more then ſhe expects, deſires, cares for; and therefore failes of both, becauſe ſhe ſeeks neither aright. Many had beene great, if they had cared to be good; which now are croſſed in what they would, becauſe they willed not what they ought. If *Salomon* had made wealth his firſt ſuit, I doubt he had been both poore and fooliſh: now, he asked wiſedome, and gained
B greatneſſe: Becauſe he choſe well, he received what he asked not. O the bounty and fidelity of our God! becauſe we would have the beſt, he gives us all: Earth ſhall wait upon us, becauſe we attend upon heaven.

Goe on, my Lord, goe on happily, to love religion, to practiſe it: let God alone with the reſt. Be you a patterne of vertue; he ſhall make you a Precedent of glory. Never man loſt ought by giving it to God: that liberall hand returnes our gifts, with advantage. Let men, let God ſee that you honour him; and they ſhall heare him proclaime before you, *Thus ſhall it be done to the man whom the King will honour.*

C

To M. *Newton*, Tutor to the Prince.

EP. IV. *Of Gratulation, for the hopes of our Prince; with an adviſing apprecation.*

SIR, God hath called you to a great and happy charge; You have the cuſtody of our common Treaſure: Neither is there any ſervice comparable to this of yours; whether we regard God, or the world. Our labours oft-times beſtowed upon many, ſcarce profit one: yours, beſtowed upon one, redounds to the profit of many millions. This is a ſummarie way of obliging all the world to you. I encourage you not in your care: you have more comfort in the ſucceſſe of it, then all worlds can give you. The very ſubject of your pains would give an heart to him that hath none. I rather
D congratulate with you our common happineſſe, and the hopes of poſteritie, in that royall and bleſſed iſſue. You have beſt cauſe to be the witneſſe of the rare forwardnes of our gracious Maſter: and I have ſeen enough, to make me think I can never be enough thankfull to God for him. That Princes are fruitfull is a great bleſſing: but, that their children are fruitfull in grace, and not more eminent in place then vertue, is the greateſt favour God can doe to a State. The goodneſſe of a private man is his own; of a Prince, the whole worlds. Their words are Maximes, their actions examples, their examples rules. When I compare them with their royall Fathers, (as I do oft & chearfully) I cannot ſay whether he be more happy in himſelfe, or in them. I ſee both in him, and them; I ſee & wonder, that God diſtributes to naturall Princes gifts proportionable to their greatneſſe. The wiſe Moderator of the world knowes what uſe is of
E their parts: he knowes that the head muſt have all the ſenſes that pertain to the whole body: and how neceſſary it is, that inferiours ſhould admire them no leſſe for the excellency of their graces, then for the ſway of their authority. Whereupon it is, that he gives heroicall qualities to Princes; and as he hath beſtowed upon them his owne name, ſo alſo he gives them ſpeciall ſtamps of his owne glorious Image. Amongſt all other verutes, what a comfort is it to ſee thoſe years, and thoſe ſpirits ſtoop ſo willingly to devotion? Religion is growne too ſevere a Miſtreſſe for young and high courages to attend. Very rare is that Nobilitie of blood, that doth not challenge liberty; and that liberty, that ends not in looſeneſſe. Loe, this example teacheth our Gallants, how wel even Majeſty can ſtand with homage; Majeſty to men, with homage to God.

Farre be it from me, to do that which my next clauſe ſhall condemne: but I think it ſafe to ſay, that ſeldom ever thoſe years have promiſed, ſeldome have performed ſo

much. Only God keep two miſchiefes ever from within the ſmoak of his Court; *Flattery* and *Treachery*: The iniquitie of times may make us feare theſe; not his inclination. For, whether as Engliſh, or as men, it hath been ever familiar to us, to fawne upon Princes: Though, what do I beſtow two names upon one vice, but attired in two ſundry ſuits of evill? For, *Flattery* is no other then gilded treaſon; nothing elſe but poiſon in gold: This evill is more tame; not leſſe dagerous. It had been better for many great ones not to have been, then to have been in their conceits more then men. This, *Flattery* hath done; and what can it not? That other, *Treachery*, ſpils the bood; this, the vertues of Princes. That takes them from others: this bereaves them of themſelves. That, in ſpight of the actors, doth but change their Crowne: this ſteales it from them for ever. Who can but wonder, that reads of ſome not unwiſe Princes ſo bewitched with the inchantments of their Paraſites, that they have thought themſelves Gods immortall, and have ſuffered themſelves ſo ſtiled, ſo adored? Neither Temples nor Statues, nor Sacrifices have ſeemed too much glory to the greatneſſe of their ſelf-love. Now none of all their actions could be either evill, or unbeſeeming; nothing could proceed from them worthy of cenſure, unworthy of admiration: Their very ſpots have been beauty, their humours juſtice, their errours witty, their Paradoxes divine, their exceſſes heroicall. O the damnable ſervilitie of falſe minds! which perſwade others of that which themſelves laugh to ſee beleeved. O the dangerous credulitie of ſelfe-love! which entertaines all advantages if never ſo evill, never ſo impoſſible. How happy a ſervice ſhall you doe to this whole world of ours, if you ſhall ſtill ſettle in that Princely mind a true apprehenſion of himſelfe; and ſhall teach him to take his owne height aright; and even from his childhood to hate a Paraſite, as the worſt Traitor: To breake thoſe falſe glaſſes, that would preſent him a face, not his owne: To applaud plaine truth, and bend his browes upon exceſſive praiſes. Thus affected, he may bid vice doe her worſt. Thus ſhall he ſtrive with vertue, whether ſhall more honour each other. Thus ſincere and ſolid glory ſhall every where follow, and crown him. Thus, when he hath but his due, he ſhall have ſo much, that he ſhall ſcorne to borrow the falſe colours of adulation. Goe on happily in this worthy and noble employment. The work cannot but ſucceed, that is furthered with ſo many praiers.

To Sir THOMAS CHALLONER.

EPIST. V. *A report of ſome Obſervations in my Travell.*

SIR, beſides my hopes, not my deſires, I travelled of late; for knowledge partly, and partly for health. There was nothing that made not my journey pleaſant, ſave the labour of the way: which yet was ſo ſweetly deceived, by the ſocietie of *Sir Edmund Bacon*, (a Gentleman truly honourable, beyond all titles) that I found ſmall cauſe to complaine. The Sea brookt not me, nor I it; an unquiet element, made onely for wonder and uſe, not for pleaſure. Alighted once from that woodden conveyance, and uneven way, I bethought my ſelfe how fondly our life is committed to an unſteadie and reeling peece of wood, fickle winds, reſtleſſe waters; while we may ſet foot on ſtedfaſt and conſtant earth. Loe, then every thing taught me, every thing delighted me; ſo ready are we to be affected with thoſe forraine pleaſures, which at home we ſhould over-look. I ſaw much, as one might in ſuch a ſpan of earth, in ſo few moneths. The time favoured me: for, now newly had the key of peace opened thoſe parts which warre had before cloſed; cloſed (I ſay) to all Engliſh, ſave either fugitives or captives. All civill occurrences (as what faire Cities, what ſtrange faſhions, entertainments, dangers, delights we found) are fit for other eares, and winter evenings. What I noted, as a Divine within the ſphere of my profeſſion, my paper ſhall not ſpare in ſome part to report; and that to your ſelf, which have paſſed a longer way, with more happy fruit of obſervation. Even little ſtreames empty themſelves into great Rivers, and they againe into the Sea. Neither do I deſire to tell you what you know not: it ſhall be ſufficient that I relate ought which others ſhall think memorable.

Along

A long our way, how many Churches saw we demolished! Nothing left, but rude heapes, to tell the passenger, there hath been both devotion and hostility. O the miserable foot-steps of war, besides bloodshed, ruine, and desolation! *Fury* hath done that there, which *Covetousnesse* would do with us; would doe, but shall not. The truth within, shall save the walls without. And, to speak truly (what-ever the vulgar exclaime) Idolatry pull'd downe those walls; not rage. If there had beene no Hollander to raze them, they should have fallen alone, rather then hide so much impiety under their guilty roofe. These are spectacles, not so much of cruelty, as justice. Cruelty of man, Justice of God. But (which I wondred at) Churches fall, and Jesuites Colleges rise, every where. There is no City, where those are not either rearing or built. Whence commeth this? Is it, for that devotion is not so necessary as policy? Those men (as we say of the Fox) fare best, when they are most curst. None so much spighted of their own; none so hated of all; none so opposed by ours: and yet these ill weeds grow. Whosoever lives long, shall see them feared of their own, which now hate them; shall see these seven leane kine devoure all the fat beasts that feed on the medowes of *Tyber*. I prophecy as *Pharaoh* dreamed: The event shall justifie my confidence.

At *Bruxelles* I say some English-women professe themselves *Vestals*; with a thousand rites, I know not whether more ridiculous, or magicall. Poore soules! they could not be fooles enough at home. It would have made you to pity, laugh, disdaine (I know not which more) to see by what cunning sleights and faire pretences that weak sex was fetcht into a wilfull bondage; and (if those two can agree) willingly constrained to serve a master whom they must and cannot obey: whom they neither may forsake for their vow, nor can please for their frailty. What followes hence? Late sorrow, secret mischiefe, misery irremediable. Their forwardnesse, for will-worship, shall condemne our coldnesse for truth.

I talked there (in more boldnesse perhaps then wisdome) with *Costerus* a famous Jesuit; an old man, more teasty then subtile, and more able to wrangle then satisfie. Our discourse was long and roaving, and on his part full both of words and vehemency. He spake as at home; I as a stranger: yet so, as he saw me modestly peremptory. The particulars would swell my Letter too much: It is enough, that the Truth lost lesse then I gained. At *Gaunt* (a City that commands reverence for age, and wonder for the greatnesse) we fell upon a *Cappucine* novice, which wept bitterly, because he was not allowed to be miserable. His head had now felt the razor, his back the rod: all that Laconicall discipline pleased him well; which another, being condemned to, would justly account a torment. What hindred then? Piety to his mother, would not permit this which he thought piety to God: He could not be a willing begger, unlesse his mother must beg unwillingly. He was the only heir of his father, the only stay of his mother: the comfort of her widowhood depended on this her orphane; who now naked must enter into the world of the *Cappucines*, as he came first into this; leaving his goods to the division of the fraternity: the least part whereof should have been hers, whose he wished all. Hence those tears, that repulse. I pitied his ill bestowed zeale; and rather wished, then durst teach him more wisdome. These men for devout, the Jesuites for learned and pragmaticall, have ingrossed all opinion from other Orders. O hypocrisie! No *Cappucine* may take or touch silver: for these are (you know) the quintessence of *Franciscan* spirits. This metal is as very an *Anathema* to these, as the wedge of gold to *Achan*; at the offer whereof he starts back, as *Moses* from the Serpent: yet he carries a boy with him, that takes and caries it; & never complains of either metall or measure. I saw and laughed at it; & by this open trick of hypocrisie suspected more, more close. How could I chuse? while commonly the least appears of that which is; especially of that which is loathsom in appearance, much more in nature. At *Namurs*, on a pleasant & steep hill-top, we found one that was termed a maried Hermite; approving his wisdome above his fellows, that could make choice of so chearefull and sociable a solitarinesse. Whence, after a delightfull passage up the sweet River *Mosa*, we visited the populous & rich Clergy of *Leodium*. That great City might wel be dichotomized into Cloysters and Hospitals. If I might adventure, I could here play the Critick, after all the ruins of my neglected Philology. Old monuments, and after them

our *Lipsius*, call this people *Eburones*: I doubt whether it should not rather be written *Ebriones*; yet without search of any other records, save my owne eyes: while yet I would those streets were more moist with wine, then with blood; wherein no day, no night is not dismall to some. No law, no Magistrate, laies hold on the known murderer, if himselfe list: for three dayes after his fact, the gates are open, and justice shut: private violence may pursue him, publike justice cannot: whence, some of more hot temper carve themselves of revenge; others take up with a small pecuniary satisfaction. O England, thought I, happie for justice, happie for securitie! There you shall find in every corner a Maumet; at every doore a begger; in every dish a Priest. From thence we passed to the *Spa*, a village famous for her medicinall and minerall waters, compounded of Iron and Copperice; the vertue whereof yet the simple inhabitant ascribes to their beneficiall Saint, whose heavy foot hath made an ill-shaped impression in a stone of his * *Savenir*: A water more wholesome then pleasant, and yet more famous then wholesome. The wilde deserts (on which it borders) are haunted with three kindes of ill cattell; Free-booters, Wolves, Witches: although these two last are oft-times one. For that savage *Ardenna* is reputed to yeeld many of those monsters, whom the Greekes call λυκανθρώπους; they, *Lougarous*; we (if you will) Witch-wolves; Witches that have put on the shape of those cruell beasts. We saw a boy there, whose halfe-face was devoured by one of them neere the village: yet so, as that the eare was rather cut then bitten off. Not many dayes before our comming, at *Limburgh* was executed one of those miscreants, who confessed on the wheele to have devoured two and forty children in that forme. It would aske a large volume, to scan this probleme of *Lycanthropy*. The reasons, wherewith their relation furnisht me on both parts, would make an Epistle tedious. This in short I resolved; a substantiall change, is above the reach of all infernall powers, proper to the same hand that created the substance of both: Herein the Devill playes the double Sophister; yea, the Sorcerer with Sorcerers. He both deludes the Witches conceit, and the beholders eyes.

One thing I may not omit, without sinfull over-sight; A short, but memorable Story, which the *Grephier* of that towne (though of different religion) reported to more eares then ours. When the last Inquisition tyrannized in those parts, and helpt to spend the Faggots of *Ardenna*; one of the rest, a confident Confessour, being led fame to his stake, sung Psalms along the way, in a heavenly courage and victorious triumph: the cruell Officer envying his last mirth, and grieving to see him merrier then his tormentors, commanded him silence: He sings still, as desirous to improve his last breath to the best. The view of his approaching glory, bred his joy; his joy breaks forth into a chearefull confession: The enraged Sheriffe causes his tongue, drawne forth to the length, to be cut off neer the roots. Bloody wretch! It had been good musicke to have heard his shreeks: but, to heare his musicke was torment. The poore Martyr dies in silence, rests in peace. Not many moneths after, our butcherly Officer hath a sonne borne with his tongue hanging downe upon his chinne, like a Deer after long chase; which never could be gathered up within the bounds of his lips. O the divine hand, full of justice, full of revenge! Goe now, *Lipsius*, and write the new miracles of thy Goddesse; and confirme superstition by strange events. Judge you that have seen, if ever the Chappell of *Halle* or *Zichem* have yeelded ought more notable. We meete every where Pilgrims to those his Ladies: two Ladies shall I call them, or one Lady in two shrines? If two, why doe they worship but one? If but one, why doth she that cure at *Zichē*, which at *Halle* she could not? O what pitie it is, that so high a wit should in the last act be subject to dotage! All the masculine brood of that braine we cherished, and (if need were) admired: but these his silly Virgins, the feeble issue of distempered age, who can abide? One of his darlings, at *Lovan*, told me from his owne mouth, that the elder of these two daughters was by him in ten dayes got, conceived, borne, christend. I beleeved, and wondred not. These acts of superstition have an invisible father, and mid-wife: besides that it is not for an Elephant to goe three yeares with a Mouse. It was told me in the shop of his *Moretus*, not without some indignation, that our King, when he had well viewed the booke, and read some passages, threw it to the ground, with this censure; *Damnation to him that made it, and to him that beleeves it.*

Whether

* *The name of the upper well of the Spa.*

Histoire & miracles, &c. Que le 8. jour du mois de Septembre au dict an 1603. estant Feste de la Nativitè de nostre Dame, le nombre de Pelerins a estè environ 20000 Pag. 35. Virgo Hallensis.

Whether a true ſtory, or one of their Legends, I enquire not: I am ſure, that ſentence did not ſo much diſcontent them, as it joyed me. Let me tell you yet, ere I take off my pen, two wonders more, which I ſaw in that wonder of Cities, *Antwerp*; one, a ſolemne Maſſe in a ſhambles, and that on Gods day; while the houſe was full of meat, of butchers, of buyers; ſome kneeling, others bargaining, moſt talking, all buſie. It was ſtrange to ſee one houſe ſacred to god, and the belly, and how thoſe two ſervices agreed: The Prieſt did eat fleſh, the butchers ſold fleſh, in one roofe, at one inſtant. The butcher killed, and ſold it by peeces; the Prieſt did ſacrifice, and orally devoure it whole: whether was the more butcher? The like we might have ſeene at *Mulines*. The other, an Engliſh-man, ſo madly devoute, that he had wilfully mur'd up himſelfe as an *Anachoret*; the worſt of all priſoners. There ſate he pent up, for his further merit, halfe hunger-ſtarved for the charitie of the citizens. It was worth ſeeing, how manly he could bite in his ſecret want, and diſſemble his over-late repentance. I cannot commend his mortification, if he wiſh to be in heaven, yea in purgatory, to be delivered from thence: I durſt not pitty him; becauſe his durance was willing, and (as he hoped) meritorious: but, ſuch incouragements as he had from me, ſuch thanke ſhall he have from God; who in ſtead of an *Euge*, which he looks for, ſhall angerly challenge him, with *Who required this?* I leave him now, in his owne fetters; you, to your worthy and honourable employments.

Mechlinia. One *Goodwin* a Kentiſh-man.

Pardon me this length. *Loquacitie* is the naturall fault of *Travellers:* while I profit any, I may well be forgiven.

To Sir DAVID MURRAY.

EPIST. VI. *Concerning the Miracles of our time.*

INdeed the world abounds with miracles. Theſe while the fill the mouthes of many ſway the faith of ſome, and make all men wonder. Our nature is greedy of newes; which it will rather faine then want. Certainly, ere long, miracles will be no wonders, for their frequence. I had thought, our age had had too many gray haires, and with time experience, and with experience craft, to have deſcried a Juggler: but now I ſee by the ſimplicitie, it declines to its ſecond childhood. The two Lipſian Ladies, the charmes of *Bluniſtones* boy, and *Garnets* ſtraw, what a noiſe have they made! I onely wonder how *Faux* and *Catesby* eſcaped the honour of Saints, and priviledge of miracles. Herein you aske my ſentence; more ſeaſonably then you hoped: For I meant to have wrote a juſt volume of this ſubject, and furniſht my ſelfe accordingly in that Region of wonders; but that I feared to ſurcharge the nice ſtomach of our time, with two much. Neither would my length have ought availed you; whoſe thoughts are ſo taken up with ſo high and ſerviceable cares, that they can give no leiſure to an over-long diſcourſe. May it pleaſe you therefore to receive in ſhort, what I have deliberately reſolved in my ſelfe, and think I can make good to others.

I have noted foure ranks of commonly-named miracles: from which, if you make a juſt ſubduction, how few of our wonders ſhall remaine either to beleefe or admiration? The firſt meerly reported, not ſeen to be done; the next ſeeming to be done, but counterfeited; the third, truly done, but not true miracles; the laſt, truly miraculous, but by Satan. The firſt of theſe are bred of lies, and nouriſhed by credulity: The mouth of fame is full of ſuch blaſts. For theſe, if I liſted a while to rake in the *Legends* and book of *Conformities*, an ingenuous Papiſt could not but bluſh, an indifferent Reader could not but lay his hand on his ſpleen, and wonder as much that any man could be ſo impudent to broach ſuch reports, or any ſo ſimple to beleeve them; as the credulous multitude wonders that any ſhould be ſo powerfull to effect them. But I ſeeke neither their ſhame, nor others laughter. I dare ſay, not the *Talmud*, not the *Alcoran*, hath more impoſſible tales, more ridiculous lies. Yea; to this head, *Canus* himſelfe (a famous Papiſt) dares referre many of thoſe ancient miracles reported and (by all likelihood) beleeved of *Bede* and *Gregory*. The next are bred of fraud and cozenage, nouriſhed

nouriſhed by ſuperſtition. Who knows not, how the famous Kentiſh Idol moved her eyes, and hands, by thoſe ſecret gimmers, which now every Pupper-play can imitate? How Saint *Wilfreds* needle opened to the penitent, and cloſed it ſelfe to the guilty? How out Lady ſheds the teares of a bleeding Vine? and doth many of her daily feats, as *Bel* did of old eat up his banquet, or as *Picens* the Eremite faſted forty dayes. But theſe two every honeſt Papiſt will confeſſe, with voluntary ſhame and griefe, and grant that it may grow a diſputable queſtion whether Mountebanks or Prieſts are the greater cozeners. *Vives*, beyond his wont, vehemently, terms them execrable and Satanical impoſtors. The third are true works of God under a falſe title: God gives them their being, men their name: unjuſt, becauſe above their nature; wherein the Philoſopher and the ſuperſtitiouſly-ignorant, are contrarily extreme, while the one ſeeks out naturall cauſes of Gods immediate and metaphyſicall works; the other aſcribes ordinary effects to ſupernatural cauſes. If the violence of a diſeaſe ceaſe, after a vow made to our Lady; if a ſouldier, armed with this vow, ſcape gun-ſhot; a captive, priſon; a woman travelling, death; the vulgar (and I would they alone) cry out, A miracle. One Load-ſtone hath more wonder in it, then a thouſand ſuch events. Every thing draws a baſe mind to admiration. *Franciſco del Campo* (one of the Arch-Dukes Quiryes) told us not without importunate devotion, that in that fatall field of *Newport*, his vow to their Virgin helpt him to ſwim over a large water, when the oars of his arms had never before tried any waves. A dogge hath done more, without acknowledgement of any Saint. Feare gives ſudden inſtincts of skill, even without precept. Their own *Coſterus* durſt ſay, that the cure of a diſeaſe is no miracle: His reaſon, becauſe it may be done by the power of nature, albe in a longer time.* Yeeld this, and what have *Lipſius* his two Ladies done? wherefore ſeryes all this clamor, from the two hils? I aſſented not; neither will be herein thus much their enemie: For, as well the manner of doing, as the matter, makes a miracle. If *Peters* handkerchiefe, or ſhadow, heale a diſeaſe, it is miraculous, though it might have been done by a potion. Many of their recoveries (doubtleſſe) have been wrought through the ſtrength of Nature in the Patient, not of vertue in the Saint. How many ſick men have mended, with their phyſick in their pocket? Though many other alſo (I doubt not) of thoſe cures have fallen into the fourth head; which indeed is more knotty, and require a deeper diſcourſe. Wherein, if I ſhall evince theſe two things, I ſhall (I hope) ſatisfie my Reader, and cleare the Truth: One, that miracles are wrought by Satan; the other, that thoſe which the Romiſh Church boaſteth, are of this nature, of this author. I contend not of words: we take miracles in *Auguſtines* large ſenſe; wherein is little difference betwixt a thing marvellous and miraculous; ſuch as the Spirit of God in either Inſtrument cals δύναμιν and גבורות. Perhaps it would be more proper to ſay, that God works theſe miracles by Satan; for, as in the naturall and voluntary motions of wicked men; ſo in the ſupernaturall acts of evill ſpirits (as they are acts) there is more then a meer permiſſion. Satan, by his tempeſt, bereaves *Iob* of his children; yet *Iob*, looking higher, ſaith, *The Lord hath taken*. No ſophiſtry can elude this proofe of *Moſes*; that a Prophet or dreamer may give a true ſigne or wonder, and yet ſay, *Let us goe after ſtrange gods*: nor that of our Saviour, who foretels of falſe Chriſts, falſe Prophets that ſhall give σημεῖα μεγάλα καὶ τέρατα, ſigns and wonders, & thoſe great. There are ſome too great, I grant, for the hand of all infernall powers: by which, our Saviour invincibly proves the truth of his Deity: Theſe never graced falſehood, neither admit any precedent from our times: As to the reſt ſo frequent and common; for me, I could not beleeve the Church of *Rome* were Antichriſtian, if it had not boaſted of theſe wonders. All the knot lies then in the application of this to *Rome*, and our imaginary Lady: How ſhall it appear, that their miracles are of this kind? *Ludovicus Vives* gives ſix notes to diſtinguiſh Gods miracles from Satans: *Lipſius* three: Both of them too many, as might eaſily be diſcovered by diſcuſſing of particulars. It is not ſo much the greatneſſe of the work, nor the beleefe of witneſſes, nor the quality nor manner of the action, nor truth of eſſence, that can deſcry the immediate hand which worketh in our miracles. That alone is the true and golden rule, which *Iuſtin Martyr* (if at leaſt that book be his) preſcribes in his *Queſtions* and *Anſwers*; How ſhall it be known that our

*En l'an mil ſufferens & trois y fuerint competz cent & trente cinque potences & jambes de bois de perſonnes boyteuſes y apportè es au ſeul eſpace de quatre ou cinque mois. Hiſtoire & miracles, c. 12. p. 34.

or אוֹת מוֹפֵת

Deut. 13. 1.

our miracles are better then the Heathens, although the event countenance both alike? *Resp. Ex fide & cultu veri Dei:* Miracles must be judged by the doctrine which they confirme; not the doctrine by the miracles. The Dreamer, or Prophet must be esteemed, not by the event of his wonder, but by the substance and scope of his teaching. The Romanists argue preposterously, while they would prove the truth of their Church by miracles; whereas they should prove their miracles by the truth. To say nothing of the fashion of their cures, that one is prescribed to come to our Lady rather on a Friday, as * *Henry Loyez*; another, to wash nine dayes in the water of *Montagu*, as *Leonard Stocqueau*; another to eat a peece of the Oake where the image stood, as * *Magdaleine* the widow of *Bruxelles*. All which, if they savour not strong of magicall receits, let the indifferent judge. Surely, either there is no sorcery, or this is it. All shall be plaine, if the doctrine confirmed by their miracles be once discussed: for, if that be divine truth, we doe unjustly impugne these works as diabolicall; if falshood, they doe blasphemously proclaime them for divine. These works tend all chiefly to this double doctrine; that the blessed Virgin is to be invoked, for her mediation; That God and Saints are to be adored in and by images; Positions that would require a volume, and such as are liberally disputed by others: whereof one is against scripture; the other (which in these cases values no lesse) besides it. One deifies the Virgin; the other a stock or stone. It matters not what subtill distinctions their learned Doctors make betwixt mediation of Redemption, and Intercession, Δουλία and Λατρεία, the Saint, and the Image: We know, their common people, whose devotion enriches those shrines (by confession of their owne Writers) climbe the hill of *Zichem* with this conceit, that *Mary* is their Savioresse; that the stocke is their Goddesse: which unlesse it be true, how doe their wonders teach them lies! and therefore how from God? But to take the first at best (for the second is so grosse, that were not the second Commandement by Papists purposely razed out of their Primiers, children and carters would condemne it) it cannot be denyed, that all the substance of prayer is in the heart; the vocall sound is but a complement, and as an outward case wherein our thoughts are sheathed. That power cannot know the prayer, which knowes not the heart: either then the Virgin is God, for that she knowes the heart; or to know the heart is not proper to God: or to know the heart, and so our prayers, is falsely ascribed to the Virgin: and therefore these wonders, which teach men thus to honour her, are Doctors of lies; so, not of God. There cannot be any discourse wherein it is more easie to be tedious. To end; if prayers were but in words, and Saints did meddle with all particularities of earthly things, yet blessed *Mary* should be a God, if she cou'd at once attend all her suters. One sollicites her at *Halle*, another at *Scherpenheuuel*, and other at *Luca*, at our *alsinWgham* another; one in *Europe*, another in *Asia*: or perhaps another is one of her new Clients in *America*. Ten thousand devout Suppliants are at once prostrate before her severall shrines. If she cannot heare all, why pray they? If she can, what can God doe more? Certainly (as the matter is used) there cannot be greater wrong offered to those heavenly Spirits, then by our importunate superstitions to be thrust into Gods Throne; and to have forced upon them the honours of their Maker. There is no contradiction in heaven: a Saint cannot allow that an Angell forbids, *See thou doe it not*, was the voyce of an Angell: if all the miraculous blocks in the world shall speak contrary, we know whom to beleeve. The old rule was, * Μαείαν μηδεὶς προσκυνείτω: Either that rule is Devilish, or this practice. And if this practice be ill, God deliver me from the immediate author of these miracles; Change but one Idoll for another, and what differ the wonders of *Apollos* Temples, from those of these Chappels? We reverence (as we ought) the memory of that holy and happy Virgin: We hate those that dishonour her; we hate those that deifie her. Curst be all honour that is stolne from God.

This short satisfaction I give, in a long question; such as I dare rest in; and resolve that all popish miracles are either falsly reported, or falsly done, or falsly miraculous, or falsly ascribed to heaven.

To

By the faith and worship of the true God.

* Pag. 7.

* Histoire & miracles de nostre Dame. Pag. 73. Pag. 102.

Examen Pacifique de la doctrine des Hugunots. O Sauuereſſe ſauue moy. Manuel of French prayers, printed at *Liege* by approbation and authority of *Anton. Ghesuatt*, Inquisitor, &c.

* Let no man worship the Virgin *Mary*.

To Mr. VVILLIAM BEDELL, at *Venice*.

EP. VII. *Lamenting the death of our late Divines, and exciting to their imitation.*

VVE have heard, how full of trouble, and danger, the *Alps* were to you; and did at once both pity your difficulties, and rejoyce in your safety. Since your departure from us, *Reynolds* is departed from the world. Alas, how many worthy Lights have our eyes seene shining and extinguisht? How many losses have we lived to see the Church sustaine, and lament; of her children, of her pillars; our owne, and forraine; I speak not of those, which (being excellent) would needs be obscure: whom nothing but their owne secrecy deprived of the honour of our tears. There are, besides, too many whom the world noted and admired; even since the time that our common mother acknowledged us for her sonnes. Our *Fulke* led the way; that profound, ready, and resolute Doctor, the hammer of heretickes, the champion of truth; whom your younger times have heard oft disputing acutely and powerfully. Next him, followed that honour of our Schooles, and Angell of our Church, learned *Whitakers*; then whom our age saw nothing more memorable: what clearnesse of judgement, what sweetnesse of style, what gravitie of person, what grace of cariage was in that man? Who ever saw him without reverence? or heard him without wonder? Soone after, left the world that famous and illuminate Doctor, *Francis Iunius*, the glory of *Leiden*, the other hope of the Church, the Oracle of Textuall and Schoole-Divinitie, rich in languages, subtile in distinguishing, and in argument invincible: and his companion in labours, *Lu. Trelcatius*, would needs be his companion in joyes; who had doubled our sorrow and losse, but that he recompenced it with a sonne like himselfe. Soone after, fell old reverend *Beza*; a long fixed starre in this firmament of the Church: who, after many excellent monuments of learning and fidelity, lived to prove upon his adversaries, that he was not dead at their day. Neither may I without injury, omit that worthy payre of our late Divines, *Greenham* and *Perkins*: whereof the one excelled in experimentall divinitie, and knew well how to stay a weake conscience, how to raise a fallen, how to strike a remorselesse: The other, in a distinct judgement, and rare dexterity in clearing the obscure subtilties of the School, and easie explication of the most perplex discourses. Doctor *Reynolds* is the last not in worth, but in the time of his losse. He alone was a well furnisht librarie, full of all faculties, of all studies, of all learning: the memory, the reading of that man were neere to a miracle. These are gone, amongst many more, whom the Church mourns for in secret: would God her losse could be as easily supplied, as lamented. Her sorrow is for those that are past; her remainder of joy is in those that remaine; her hope in the next age. I pray God the causes of her hope, and joy, may be equivalent to those of her griefe.

What should this work in us, but an imitation, yea (that word is not too big for you) an emulation of their worthinesse? It is no pride, for a man to wish himselfe spiritually better then he dare hope to reach: nay, I am deceived, if it be not true humility. For what doth this argue him, but low in his conceit, high in his desires only? Or if so; happy is the ambition of grace, and power of sincere serviceablenes to God. Let us wish and affect this, while the world layes plots for greatnesse: Let me not prosper, if I bestow envy on them. He is great, that is good: and no man, me thinks, is happy on earth, to him that hath grace for substance, and learning for ornament. If you know it not, the Church (our mother) lookes for much at your hands: she knowes how rich our common father hath left you: she notes your graces, your opportunities, your imployments: she thinks you are gone so farre, like a good Merchant, for no small gaine; and lookes you shall come home well laded. And for vent of your present commodities (tho our chiefe hope of successe be cut off with that unhoped peace) yet what can hinder your private trafficke for God? I hope (and who doth not?) that this

this blow will leave in your noble *Venetians* a perpetuall ſcarre, and that their late irreſolution ſhall make them ever capable of all better counſell; and have his worke (like ſome great Eclipſe) many years after. How happy were it for *Venice*, if as ſhe is every yeare married to the Sea, ſo ſhe were once throughly eſpouſed to Chriſt! In the meane time, let me perſwade you to gratifie us at home with the publication of that your exquiſite Polemicall diſcourſe; whereto our conference with M. *Alablaſter* gave ſo happy an occaſion: You ſhall hereby cleare many truths, and ſatisfie all Readers: yea, I doubt not, but an adverſary (not too perverſe) ſhall acknowledge the Truths victory and yours. It was wholeſome counſell of a father, that in the time of an hereſie every man ſhould write. Perhaps, you complaine of the inundations of *Francford*, how many have been diſcouraged from benefiting the world, by this conceit of multitude! Indeed we all write, and while we write, crie out of number. How well might many be ſpared, even of thoſe that complaine of too many? whoſe importunate babling cloyes the world, without uſe.

To my Lord, the Earle of *Eſſex*.

EPIST. VIII. *Advice for his Travels.*

MY Lord, both my duty and promiſe make my Letters your debt; and, if neither of theſe, my thirſt of your good. You ſhall never but need good counſell, moſt in travell: Then are both our dangers greater, and our hopes.

I need not to tell you the eyes of the world are much upon you, for your own ſake, for your fathers: only let your eyes be upon it againe, to obſerve it, to ſatisfie it, and in ſome caſes to contemne it. As your graces, ſo your weakneſſes, will be the ſooner ſpied, by how much you are more noted. The higher any building is, the more it requires exquiſit proportion: which in ſome low and rude piles, is needleſſe. If your vertues ſhall be eminent like your fathers, you cannot ſo hide your ſelfe, but the world will ſee you, and force upon you applauſe and admiration, in ſpite of modeſty: but if you ſhall come ſhort in theſe, your fathers perfection ſhall be your blemiſh. Thinke, now, that more eyes are upon you, then at home: of forrainers; of your owne: theirs to obſerve, ours to expect. For, now we account you in the Schoole of wiſedome: whence if you returne not better, you ſhall worſe; with the loſſe of your time, of our hopes. For, I know not how naturall it is to us to looke for alteration in travell; and, with the change of aire and land, to preſuppoſe a change in the perſon. Now you are (through both your yeares and travell) in the forge of your hopes. We all looke (not without deſire and apprecation) in what ſhape you will come forth. Think it not enough, that you ſee, or can ſay you have ſeen ſtrange things of nature, or event: it is a vaine and dead travell, that reſts in the eye, or the tongue. All is but loſt, unleſſe your buſie mind ſhall from the body that it ſees, draw forth ſome quinteſſence of obſervation, wherewith to informe, and inrich it ſelfe. There is nothing can quite the coſt and labour of travell, but the gaine of wiſdome. How many have we ſeene and pitied, which have brought nothing from forrain countries, but miſhapen clothes, or exoticall geſtures, or new games, or affected liſpings, or the diſeaſes of the place, or (which is worſt) the vices? Theſe men have at once wandered from their countrie, & from themſelves: and ſome of them (too eaſie to inſtance) have left God behind them; or perhaps, in ſtead of him, have after a looſe and filthy life brought home ſome idle Puppet in a box, whereon to ſpend their devotion. Let their wrack warne you: and let their follies be entertained by you, with more deteſtation then pitie. I know your honour too well to feare you: your young yeares have been ſo graciouſly prevented with ſoveraigne antidotes of truth and holy inſtruction, that this infection deſpaires of prevailing. Your very blood gives you argument of ſafety: yet good counſell is not unſeaſonable, even where danger is not ſuſpected. For Gods ſake, my Lord, whatſoever you gaine, loſe nothing of the truth; remit nothing of your love and piety to God; of your favour and zeale to religion. As ſure as there is a God, you were trained up in the true knowledge of him. If either Angell, or Devill, or Ieſuit ſhould ſuggeſt the contrary,

contrary, ſend him away with defiance. There you ſee and heare every day, the true mother and the fained, ſtriving and pleading for the living child. The true Prince of peace hath paſt ſentence from heaven, on our ſide. Do not you ſtoop ſo much as to a doubt, or motion of irreſolution. Abandon thoſe from your table and ſalt, whom your owne and others experience ſhall deſcry dangerous: Thoſe Serpents are full of inſinuations: But, of all, thoſe of your owne country; which are ſo much the more pernicious, by how much they have more colour of priviledge of intireneſſe. Religion is the greateſt care: advices for cariage, and improvement of travell, challenge the next place. I need not counſell you to keepe your ſtate with affability; and ſo to manage your ſelfe, as that your curteſie may be more viſible then your greatneſſe. Nature hath taught you this; and hath ſecretly propagated it from your father: who by his ſweetneſſe of diſpoſition, wonne as many hearts, as by his valour and munificence. I rather tell you, that a good nature hath betrayed many; who looking for that in others, which they found in themſelves, have at laſt complained of their owne credulity, and others deceit. Truſt not ſtrangers too much, with your counſell, with your perſon: and in your greateſt familiarities, have an eye to their common diſpoſition, and infirmities. Thoſe natures wherewith you converſe, are ſubject to diſpleaſure, and violent in purſuit of ſmall indignities. Yeſterday heard I named, from no unfaithfull report, a French Courtier, that in ſingle combat hath ſent eighteene ſoules from the field to their place: yet he ever as the patient in the quarrell; and for this mentioned with more then excuſe: I cenſure not how juſtly. This is others care: Only hence I argue the rifeneſſe of unkindneſſe taken, and purſued. You ſhall ſee, that the ſoil is not ſo divers, as the inclination of perſons; who in all Climates, though they differ in particulars, yet ſtill agree too well in common faults. The Italian deep, cloſe, and craftie; the French raſh; the German dull. One not forward to offer wrongs, but apprehenſive of a ſmall wrong offered: another, prone either to take, or give them, but not uneaſie to remit: another, long in conceiving, long in retaining. What do I exemplifie? There are long Catalogues of peculiar vices, that haunt ſpeciall places; which, if they were not notoriouſly infamous, my charity would ſerve me to particularize. It were pity there ſhould be fewer vertues, locall and proper. There are good uſes to be made of others inormities; if no more, by them to correct our owne: who loaths vice in another, is in good forwardneſſe to leave it in himſelfe. The view of the publike calamities, and diſorders of other Churches, ſhall beſt teach you thankfulneſſe for the better ſtate of ours: But better uſe of their vertues; by how much it is more excellent to know what we ſhould doe, then what ſhould not. You muſt now looke upon all things, not with the eye of a ſtranger only, but of a Philoſopher, but of a Chriſtian; which accounts all loſſe, that is not reduced to practice. It is a great praiſe, that you are wiſer by the contemplation of forraine things; but much greater, that you are better.

That you have ſeene Cities, and Courts, and *Alpes*, and Rivers, can never yeeld you ſo ſound comfort, as that you have lookt ſeriouſly into your ſelfe. In vaine doe we affect all forraine knowledge, if we be not throughly acquainted at home. Think much, and ſay little, eſpecially in occaſions of diſpraiſe: wherein, both a little is enough, and oft-times any thing is too much. You cannot inquire too much: that which in us inferiours would be cenſured for dangerous curioſitie, in your Greatneſſe ſhall be conſtrued as a commendable deſire of knowledge. Aske ſtill after men of greateſt parts and reputation: and where you find Fame no lyer, note and reſpect them. Make choice of thoſe for converſation, which either in preſent, or in hope are eminent: and when you meet with excellencies in any facultie, leave not without ſome gaine of knowledge. What are other graces to you, if you onely admire them; not imitate, not appropriate them? Loe, your equals in time grow up happily in the Colledge (ſo I may terme it) of our young and hopefull Court, which you have left; and above all, that gracious preſident of worthineſſe and perfection: whom while in all other things you ſerve, you may without reproofe emulate for learning, vertue, pietie. My ſelfe am witneſſe of their progreſſe, which I doe joyfully gratulate to the ſucceeding age. Beware, leſt their diligence ſhall out-ſtrip you, and upbraide you with that ancient checke of going farre and faring worſe.

I am

I am bold and busie in counselling: you abound with better monitors; and the best you cary about, I hope, in your owne bosome. Though these should be needlesse, yet they argue my humble affection, and discharge my duty. My prayers are better then my counsells; both of them hearty and unfained for your good. God guide and returne you safe, from a journey not more happie and prosperous then I wish it.

To Sir Robert Drury, and his Lady.

Epist. IX. *Concerning my removall from them.*

WIth how unwilling a heart I leave you, he knowes that searches the heart: Neither durst I goe; but that I sensibly see his hand pulling me from you. Indeed, desire of competencie betrayed me, at first; and drew mine eyes to looke aside: but, when I bent them upon the place, and saw the number and the need of the people, together with their hunger and applause, meeting with the circumstances of Gods strange conveiance of this offer to me; I saw, that was but as the Fowlers feather, to make me stoope: and, contemning that respect of my selfe, I sincerely acknowledged higher motives of my yeelding; and resolved I might not resist. You are deare to me, as a charge to a Pastor; If my paines to you have not proved it, suspect me: Yet I leave you. God calls me to a greater worke: I must follow him: It were more ease to me, to live secretly hidden in that quiet obscurity, as *Saul* amongst the stuffe, then to be drawne out to the eye of the world, to act so high a part before a thousand witnesses. In this point, if I seeme to neglect you, blame me not; I must neglect and forget my selfe. I can but labour, whereseoever I am. God knowes how willingly I doe that; whether there or here. I shall digge, and delve, and plant, in what ground soever my Master sets me. If he take me to a larger field, complaine you not of losse, while the Church may gaine. But, you are mine owne Charge; No wise father neglects his owne, in compassion of the greater need of others: yet consider, that even carefull Parents, when the Prince commands, leave their families, and goe to warfare. What if God hath called me to heaven; would you have grudged my departure? Imagine I am there, where I shall be; although the case be not to you altogether so hopelesse: for, now I may heare of you, visit you, renue my holy counsels, and be mutually comforted from you; there, none of these. He, that will once transpose me from earth to heaven, hath now chosen to transpose me from one peece of earth to another: what is here worthy of your sorrow, worthy of complaint? That should be for my owne good: this shall be for the good of many. If your experience have taught you that my labours doe promise profit; obtaine of your selfe to deny your selfe so much, as to rejoyce that the losse of a few should be the advantage so many soules. Though, why doe I speake of losse? I speake that as your feare, not my owne: and your affection causeth that feare, rather then the occasion.

The God of the Harvest shall send you a Labourer, more able, as carefull: That is my prayer, and hope, and shall be my joy. I dare not leave but in this expectation, this assurance. What-ever become of me, it shall be my greatest comfort to heare you commend your change; and to see your happy progresse in those wayes I have both shewed you, and beaten. So shall we meet in the end, and never part.

VVritten to Mr. I.B. and Dedicated to my Father, Mr. I. Hall.

EPIST. X. *Against the feare of death.*

YOu complaine, that you feare death: He is no man that doth not. Besides the paine, Nature shrinkes at the thought of parting. If you would learne the remedie, know the cause; for that she is ignorant and faithlesse. She would not be cowardly, if she were not foolish. Our feare is from doubt, and our doubt is from unbeleefe: and whence is our unbeleefe, but chiefly from ignorance? She knowes not what good is elsewhere: she beleeves not her part in it. Get once true knowledge and true faith, your feare shall vanish alone. Assurance of heavenly things, makes us willing to part with earthly. He cannot contemne this life, that knowes not the other. If you would despise earth therefore, thinke of heaven. If you would have death easie, thinke of that glorious life that followes it. Certainly, if we can endure paine, for health; much more should we abide a few pangs for glory.

Thinke how fondly we feare a vanquisht enemie. Loe, Christ hath triumpht over Death: he bleedeth and gaspeth under us: and yet we tremble. It is enough to us, that Christ died: neither would he have died, but that we might die with safetie and pleasure.

Thinke that death is necessarily annexed to nature: We are for a time, on condition that we shall not be; we receive life, but upon the termes of re-delivery. Necessity makes some things easie; as it usually makes easie things difficult. It is a fond injustice to embrace the covenant, and shrink at the condition.

Think, there is but one common rode to all flesh: There are no by-paths of any fairer or nearer way; no, not for Princes. Even company abateth miseries: and the commonnesse of an evill makes it lesse fearefull. What worlds of men are gone before us; yea, how many thousands out of one field? How many Crownes and Scepters lie piled up at the gates of Death, which their owners have left there, as spoiles to the conquerour? Have we beene at so many graves, and so oft seene our selves die in our friends; and doe we shrinke when our course commeth? Imagine you alone were exempted from the common law of mankind, or were condemned to *Methuselahs* age; assure your selfe, death is not now so fearefull, as your life would then be wearisome.

Thinke not so much what Death is, as from whom he comes, and for what. We receive even homely messengers from great persons; not without respect to their masters: And what matters it who he be, so he bring us good newes? What newes can be better then this, That God sends for you, to take possession of a Kingdome? Let them feare Death, which know him but as a pursuivant sent from hell; whom their conscience accuseth of a life wilfully filthy; and bindes-over secretly to condemnation: We know whither we are going, and whom we have beleeved: Let us passe on cheerefully, thorow these blacke gates unto our glory.

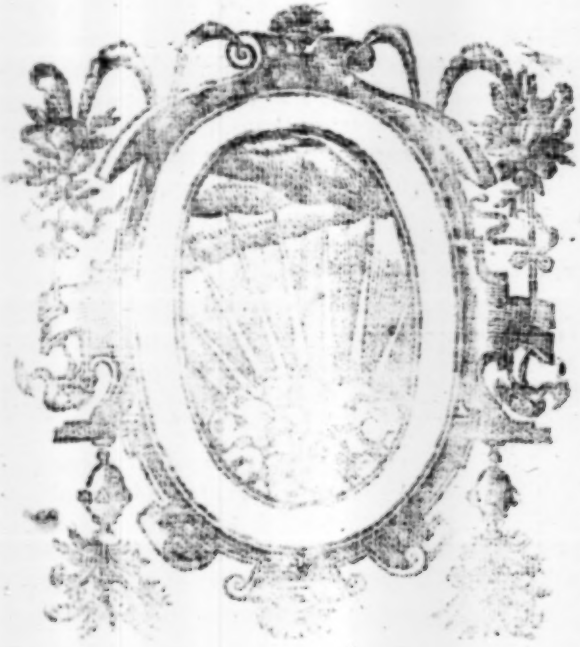
Lastly know that our improvidence only addes terrour unto death. Think of death, and you shall not feare it: Doe you not see, that even Beares and Tygres seeme not terrible to those that live with them? How have we seene their Keepers sport with them when the beholders durst scarce trust their chaine? Be acquainted with Death: though he looke grimme upon you at first, you shall find him (yea you shall make him) a good companion. Familiaritie cannot stand with fear. These are receits enow. Too much store doth rather over-whelme then satisfie. Take but these, and I dare promise you securitie.

FINIS.

EPISTLES.
THE
SECOND DECAD.

By Jos. Hall.

Printed at London, 1643.



SECOND DECAD

THE SECOND DECAD.

To Sir ROBERT DARCY.

EP. I. *The estate of a true, but weake Christian.*

IF you aske how I fare: Sometimes, no man better; and, if the fault were not mine owne, Alwaies. Not that I can command health, and bid the world smile when I list. How possible is it for a man to be happy without these; yea, in spight of them? These things can neither augment, nor impaire those comforts that come from above. What use, what sight is there of the stars, when the Sun shines? then only can I find my selfe happy, when (overlooking these earthly things) I can fetch my joy from heaven. I tell him that knowes it, the contentments that earth can afford her best favourites are weake, imperfect, changeable, momentany; and such, as ever end in complaint. We sorrow that we had them; and, while we have them, we dare not trust them: Those from above are full, and constant. What an heaven doe I feele in my selfe, when (after many traverses of meditation) I find in my heart a feeling possession of my God! When I can walke, and converse with the God of heaven, not without an openesse of heart and familiaritie: When my soule hath caught fast, and sensible hold of my Saviour; and either pulls him downe to it selfe, or rather lifts up it selfe to him; and can and dare secretly avouch, I know whom I have beleeved: When I can looke upon all this inferiour creation, with the eyes of a stranger; and am transported to my home in my thoughts; solacing my selfe in the view and meditation of my future glory, and that present of the Saints: When I see wherefore I was made, and my conscience tells me I have done that for which I came; done it, not so as I can boast, but so as it is accepted; while my weaknesses are pardoned, and my acts measured by my desires, and my desires by their sinceritie: Lastly, when I can find my selfe (upon holy resolution) made firme and square, fit to entertaine all events; the good with moderate regard, the evill with courage and patience, both with thankes; strongly setled to good purposes, constant and cheerfull in devotion; and in a word, ready for God, yea, full of God. Sometimes I can be thus, and pity the poore and miserable prosperity of the godlesse; and laugh at their monthes of vanity, and sorrow at my owne: But then againe (for why should I shame to confesse it?) the world thrusts it selfe betwixt me and heaven; and, by his darke and indigested parts, eclipseth that light which shined to my soule. Now, a senseleſſe dulnesse overtakes me, and besots me; my lust to devotion is little, my joy none at all: Gods face is hid and I am troubled. Then I begin to compare my selfe with others, and thinke, Are all men thus blockish and earthen? or am I alone worse then the rest, and singular in my wretchednesse? Now I carry my carcasse up and downe carelesly, and (as dead bodies rubbed, without heate) I doe in vaine force upon my selfe delights, which others laugh at: I endevour my wonted worke, but without an heart; there is nothing is not tedious to me, no not my selfe.

Thus I am, till I single my selfe out alone, to him that alone can revive me: I reason with my selfe, and conferre with him; I chide my selfe, and intreat him: and after some spirituall speeches interchanged, I renue my familiarity with him; and he the tokens of his love to me. Loe; then I live againe, and applaud my selfe in this happinesse, and wish it might ever continue, and thinke basely of the world in comparison of it. Thus I hold on, rising and falling; neither know, whether I should

more praiſe God for thus much fruition of him, or blame my ſelfe for my inconſtancy in good; more rejoyce, that ſometimes I am well, or grieve that I am not ſo alwaies. I ſtrive, and wiſh, rather then hope, for better. This is our warfare; we may not looke to triumph alwaies; we muſt ſmart ſometimes, and complaine; and then againe rejoyce that we can complaine; and grieve that we can rejoyce no more, and that we can grieve no more. Our hope is, if we be patient, we ſhall once be conſtant.

To Sir EDMUND BACON.

EPIST. II. *Of the benefit of retiredneſſe and ſecrecy.*

SUſpect (if you can) that, becauſe now many cold winds blow betwixt us, my affection can be cooler to you. True love is like a ſtrong ſtreame, which the further it is from the head, runs with more violence. The thoughts of thoſe pleaſures I was wont to find in your preſence, were never ſo delightfull, as now when I am barred from renuing them. I wiſh me with you; yea (if I could or might wiſh to change) I ſhould wiſh me your ſelfe. To live hidden, was never but ſafe, and pleaſant; but now, ſo much better, as the world is worſe. It is a happineſſe, not to be a witneſſe of the miſchiefe of the time; which it is hard to ſee, and be guiltleſſe. Your philoſophicall Cell is a ſafe ſhelter from tumults, from vices, from diſcontentments.

Beſides that lively, honeſt, and manly pleaſure, which ariſes from the gaine of knowledge in the deepe myſteries of Nature; how eaſie is it in that place to live free from the common cares, from the infection of common evils! Whether the Spaniard gaine or ſave by his peace, and how he keepes it; and whether it were ſafer for the States to lay downe armes, and be at once ſtill and free; Whether the Emperors truce with the Turke were honourable and ſeaſonable; and whether Venice have won or loſt by her late jarres; are thoughts that dare not looke in at thoſe doores.

Who is envied, and who pitied at Court; Who buies hopes and kindneſſe deareſt, who laies ſecret mines to blow up another, that himſelfe may ſucceed, can never trouble you: Theſe cares dare not enter into that Sanctuary of peace. Thence you can ſee how all that live publike are toſſed in theſe waves, and pity them. For, great places have ſeldome ſafe and eaſie entrances: and (which is worſt) great charges can hardly be plauſibly weilded, without ſome indirect policies. Alas! their priviledges cannot countervaile their toile. Weary dayes and reſtleſſe nights, ſhort lifes and long cares, weake bodies and unquiet minds, attend lightly on greatneſſe. Either Clients breake their ſleepe in the morning, or the intention of their mind drives it off from the firſt watch. Either ſuits or complaints thruſt themſelves into their recreations; and packets of Letters interrupt their meales. It is ever Terme with them, without Vacation. Their buſineſſes admit no night, no holiday: Loe, your privacy frees you from all this, and what ever other glorious miſery. There you may ſleepe, and eat, and honeſtly diſport, and enjoy your ſelfe, and command both your praiſes and others. And whiles you are happy, you live out of the reach of envie; unleſſe my ſelfe ſend that gueſt thither: which I ſhould juſtly condemne as the fault of my love.

No man offers to undermine you, none to diſgrace you: you could not want theſe inconveniences abroad. Yea, let a man live in the open world, but as a looker on, he ſhall be ſure not to want abundance of vexations. An ill mind holds it an eaſie torment, to live in continuall ſight of evill; if not rather a pleaſure: but, to the well diſpoſed, it is next to Hell. Certainly, to live among Toads and Serpents, is a Paradiſe to this. One jeſts pleaſantly with his Maker: another makes himſelfe ſport with Scripture. One fills his mouth with oathes of found: another ſcoffes at the religious. One ſpeakes villany; another laughes at it; a third defends it. One makes himſelfe a Swine, another a Devill: Who (that is not all earth) can endure this? who cannot wiſh himſelfe rather a deſolate Hermite, or a cloſe priſoner? Every evill we ſee, doth either vex, or infect us. Your retiredneſſe avoids this; yet ſo, as it equal-

ly

A ly escapes all the evills of solitarinesse. You are full of friends; whose society, intermixed with your closeneſſe, makes you to want little of publike. The Desert is too wilde, the Citie too populous: the Country is onely fit for rest. I know, there want not some obscure corners, so haunted with dulneſſe, that as they yeeld no outward unquietneſſe, so no inward contentment. Yours is none of those; but such as strives rather with the pleasure of it, to requite the solitarineſſe. The Court is for honour, the Citie for gaine, the Country for quietneſſe; a blessing that need not (in the judgement of the wiſest) yeeld to the other two. Yea, how many have we knowne, that having nothing but a coat of thatch to hide them from heaven, yet have pitied the carefull pompe of the mighty? how much more may those which have full hands and quiet hearts, pitie them both? I doe not so much praise you in this, as wonder at
B you. I know many upon whom the conscience of their wants forces a necessary obscurity; who if they can steale a vertue out of a necessity, it is well, but, I no where know so excellent parts shrouded in such willing secrecie. The world knowes you, and wants you; and yet you are voluntarily hid. Love your selfe still; and make much of this shadow, untill our common mother call you forth to her necessary service, and charge you to neglect your selfe, to pleasure her. Which once done, you know where to find peace. Whether others applaud you, I am sure, you shall your selfe: and I shall still magnifie you, and (what I can) imitate you.

C

To M. John VVhiting.

Epist. III. *An Apologeticall discourse of the mariage of Ecclesiasticall persons.*

I Know not whether this quarell be worthy of an answer, or rather of a silent scorne; or if an answer, whether merry or serious. I doe not willingly suffer my pen to wade into questions: yet this argument seemes shallow enough for an Epistle. If I free not this truth, let me be punished with a divorce. Some idle table-talke cals us to plead for our wives. Perhaps some Gallants grudge us one, who can be content to allow themselves more. If they thought wives curses, they would
D afford them us. Our mariage is censured (I speake boldly) of none but them which never knew to live chastly in mariage; who never knew that * Canonists true distinction of Virginity. What care we for their censure, where God approves? But some perhaps maintaine it out of judgement: Bid them make much of that which *Paul* tels them, is *a doctrine of devils*. Were it not for this opinion, the Church of Rome would want one evident brand of her Antichristianisme. Let their shavelings speake for themselves; upon whom their unlawfull Vow hath forced a wilfull and impossible necessitie. I leave them to scanne the old rule of *In turpi voto muta decretum*; if they had not rather, *Cautè si non castè*. Even moderate Papists will grant us free, because not bound by Vow; no, not so farre as those old Germans *pro posse & nosse*.
E Or what care we, if they grant it not? while we hold us firme to that sure rule of *Basil* the great; * *He that forbids what God injoynes, or injoynes what God forbids, let him be accursed*. I passe not what I heare men, or Angells say, while I heare God say, *Let him be the husband of one wife*. That one word shall confirme me against the barking of all impure mouthes. He that made mariage, sayes, it is honourable: what care we for the dishonour of those that corrupt it? yea, that which nature noteth with shame, God mentions with honour, [a] τίμιος ὁ γάμος; [b] *Gregory* with the title of *opus castum*; *Paphnutius*, of σωφροσύνη, chastitie. But if God should be Judge of this controversie, it were soone at an end; who in the time even of that legall strictneſſe, allowed wedlock to the Ministers of his Sanctuary. Let Cardinall *Panormitan* be heard speake. [c] *Continency* (saith he) *in Clergie men, is neither of the substance of*

* *Bartol. Brixiensis.* Carnis, virg. Mentis. Caus. 35. q. 5. C. Tunc salvabitur. Mulier suam virginitatem bene servat, si ideo nubat ut filios pariat ad justitiam. Profitentur continentiam corporum, incontinentiam debacchantur animorum. De Rom. Cler. Salvianus.

* Qui vetat quod Deus præcipit, aut præcipit quod Deus vetuit; maledictus habeatur ab omnibus qui amant Dominũ. In Moralib. in sum. c. 14.

a *Heb.* 13. *The mariage bed is honourable.*

b Non quia peccatum sit

conjugibus commiscere: hoc enim opus castum non habet culpam in conjuge, &c. Greg. in Psal. Pœnit. σωφροσύνη ἐκκλησίᾳ καὶ τῷ ἱερατικῷ γυναικὸς συνάφειαν. Socr. Hist. Eccl. c Continentia non est in clericis secularibus de substantia ordinis, nec de jure divino. Pam.

their

their order, nor appointed by any Law of God. And *Gratian*, out of *Augustine*, yet more. [A]
[d] *Their marriage* (saith he) *is neither forbidden by Legall, nor Evangelicall, nor Apostolick authority.*

God never imposed this law of Continence: who then? [e] The Church. As if a good spouse would gain-say what her husband willeth. But how welle heare O ye Papists, the judgement of your owne Cardinall, and confesse your mouthes stopped. [f] *But I beleeve* (saith he) *it were for the good and safety of many soules, and would be an wholesome law, that those which would, might marry; for that, as experience teacheth us, a contrary effect followes upon the law of Continency; since at this day they live not spiritually, neither are cleane, but are defiled with unlawfull copulation, to their great sinne: whereas with their owne wife it might be chastity.* Is this a Cardinall, think you, or a Huguenot? But if this red hat be not worthy of respect; let a Pope himself speak out of *Peters* chaire. *Pius* the second, as learned as hath sit in that roome this thousand yeares; [g] *Marriage* (saith he) [B]
upon great reason was taken from the Clergie; but upon greater reason is to be restored. What need we other Judge? How just this law is, you see, see now how ancient: For some doctrines have nothing to plead for them, but Time. Age hath been an old refuge for falshood. *Tertullians* rule is true; *That which is first, is truest.* What the ancient Jewish Prelates did, *Moses* is cleare. What did the Apostles? Doth not [h] *Paul* tell us, that both the rest of the Apostles, and the brethren of the Lord and *Cephas*, had wives, and (which is more) carried them still along in their travels? For that childish elusion of [i] ἀδελφὴν γυναῖκα who can abide, but to laugh at? Doth not [k] *Clemens* of *Alexandria* (a Father not of more antiquitie, then credit) tell us, that *Peter*, *Philip*, and *Paul* himself, were married? And this last (though unlikeli-st) how is it confirmed by *Ignatius*, in his Epistle to the *Philadelphians*? Yea, their owne Cardinall, learned [l] *Cajetane*, doth [C]
both avouch and evince it. This was their practise: what was their Constitution? Looke in these Canons which the Romish Church fathers upon the Apostles, and *Franciscus Turrian* their Jesuit sweats to defend it in a whole Volume: There you find, Canon. 5. enacted, that [m] *no Bishop, Presbyter, Deacon, shall forsake his wife* (γυναῖκα ἐπιλαθέσθαι) *in pretense of Religion, upon paine of deposition.* It would move laughter, to see how the Jesuits gnaw upon this bone, and sucke in nothing but the blood of their owne jawes; [n] while the sixt generall Councell averres and proclaimes this sense truly Apostolicall, in spight of all contradiction.

Follow the times now, and descend lower; What did the Ages succeeding? Search Records: What-ever some palpably-foisted Epistles of Popes insinuate, they married without scruple of any contrary injunction. Many of those Ancients admired Virginitie, but imposed it not. Amongst the rest, [o] *Origen* (though himself a wilfull Eunuch) is faine to perswade the sonnes of Clergy men, not to be proud of their parentage. After this, when the Fathers of the *Nicene* Councell went about to enact a law of Continency, *Socrates* the Historian expresses it thus: [p] *It seemeth good* (saith he) *to the Bishops to bring in a new law into the Church.* It was then new, and they but would have brought it in; therefore before, it was not: where we know how *Paphnutius*, himself a Virgin, famous for holinesse, famous for miracles rising (ἐκ νεκρῶν) [D]
cryed aloud, that they ought not to lay this (βαρὺν ζυγὸν) heavie yoke, upon men of the Church. His argument wanne assent. He spake and prevailed. So this liberty was still continued and affirmed. If this be not plaine enough, [q] holy *Athanasius*, a witnesse past exception, shall serve for a thousand histories till his Age.

[r] *Many Bishops*, saith he, *have not married; and contrarily Monks have been fathers of children: au contrarily, ye see Bishops the fathers of children, and Monks that have not sought posterity.* Would you yet have instances of the former, and the next Age? Here [E]

[a] Copula sacerdotalis nec legali, nec Evangelica, nec Apostolica authoritate prohibetur. 26 q 2. c. fors ex Aug. [b] *Only* ex statuto Ecclesiæ. Durād. 4. Dist. 37. q. 1. Thom. in 2. 2. q. 88. art. 11.

[f] Sed credo pro bono & salute esse animarum (quod esset salubre statutū) ut volentes possint contrahere; quia experientia docente, contrarius prorsus effectus sequitur ex illa lege cōtinentiæ; cùm hodie non vivant spiritualiter, nec sint mundi, sed maculantur illicito coitu cum eorum gravissimo peccato, ubi cū propria uxore esset castitas. Panormit. de Cler. cōjug. cap Cùm olim.

[g] Sacerdotibus magna ratione sublatas nuptias, magnā restituendas videri. In the Record of Platina himself, in vita Pii 2.

[h] Νόμον ἐκφέρειν ἐπισκόπους ἀφιέναι τὰς γυναῖκας τελεῖν, &c. 1 Cor. 9. 5. & c.

[i] Rhemists read it, a woman a sister.

[k] *Clemens*, citatus etiam ab *Euseb.* l. 3. c. 13. *Petrum* cum uxorem suam ad mortem duceret, hortatum et consolatum his verbis, μνήσθητι τοῦ Κυρίου. [l] Illud ad Philippenses, οὐ ζητῶ τὸ δόμα, ἀλλὰ ζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. Ἐπιμένων δὲ λέγει &c. Can. Apost. 5. [m] Constant. 5. l. 3. Can. Quoniam. Canon Apostolicæ ἐκκλησίας. Nos sequentes veterem Canonem Apostolicæ ἐκκλησίας, & constitutiones sacrorum virorum, legales nuptias amodo valere volumus, &c. [n] Qui a Christianis parentibus enutriti sunt, &c. maximè si fugerint ex patribus sacerdotali sede dignificatis, i. Episcopatus, presbyteratus aut diaconatus, ne glorientur. *Orig.* Tract. in *Matth.* [o] Visum erat episcopis legem novam introducere in Ecclesiam. *Socr.* l. 1. c. 8. [p] Sicuna per *Paphnutium* non minus quam dudum per Apostolos fiebant. *Ruffin.* l. c. 4. *Paphnutius*, miraculis & pietate clarus, obtinuit in Nicena Synodo habendum pro castitate cum propria uxore concubitum. *Socr.* l. 1. c. 8. [q] In Epist. ad *Dracont.* [r] Multi ex episcopis matrimonia non inierunt; Monachi contrà parentes liberorum facti sunt; quemadmodum vicissim Episcopos filiorum patres, & Monachos generis potestatem non quæsiisse animadvertas. *Athana.* Epistola ad *Dracontium.*

you

you have [f] *Numidicus* the Martyr, a married Presbyter; [t] *Cheremon of Nilus*, a married Bishop; [u] *Demetrianus* Bishop of *Antioch*, whose sonne *Domnus* succeeded *Paulus Samosatenus*; *Philoromus* and *Phileas* B B. of the Thimnites; *Gabinius* brother of *Eutichianus* BB. of *Rome*; the father of *Nazianzene*, *Basil*, and the other [x] *Gregory*, *Hillarius*, and that good *Spiridion* Bishop of *Cyprus*, of whom *Sozomen* gives so direct testimony. To omit others, what should I speake of many Bishops of *Rome*, whose sonnes not spurious, as now-adayes, but (as Pope *Vrban* himselfe witnesses) [z] lawfully begot in wedlocke, followed their fathers in the Pontificiall chaire. [a] The reason whereof, that Pope himselfe ingenuously rendreth; for that *marriage was every where lawfull to the Clergy before the prohibition* (which must needs be late) *and in the Easterne Church to this day is allowed.* What neede we more testimonies, or more examples? What ever [b] *Heliodorus*, B. of *Trica* (a man fitter for a wanton love-story, then a Church Controversie) brought into the Church of *Thessalia*, *Socrates* thus flatly writes of those Bishops of his time: [c] *For many of them in the place and function of Bishops, beget children of their lawfull wives.* This was practised: See what was decreed in that sixt generall [d] Councell of *Constantinople*, to this purpose, to the confusion of all replyers. If any Protestant Church in Christendome can make a more peremptory, more full and absolute, more cautelous decree, for the marriage of Ecclesiasticall persons, let me be condemned as faithlesse: A place, I grant, miserably handled by our adversaries; and because they cannot blemish it enough, indignly torne out of the *Councels*. What dare not impudence doe? * Against all evidences of *Greeke* Copies, against their owne *Gratian*, against pleas of antiquity. This is the readiest way; Whom they cannot answer, to burne; what they cannot shift off, to blot out; and to cut the knot which they cannot untie. The Romanists of the next Age were somewhat more equall: who, seeing themselves pressed with so flat a Decree, confirmed by authority of Emperours, as would abide no deniall, began to distinguish upon the point; limiting this liberty onely to the Easterne Church, and granting that all the Clergie of the East might marry, not theirs. So Pope *Steven* the second, freely confesses: [e] *The tradition* (saith he) *of the Easterne Churches is otherwise then that of the Romane Church. For, their Priests, Deacons, or Subdeacons are married; but in this Church of the Westerne, no one of the Clergie, from the Subdeacon to the Bishop, have leave to marry.*

Liberally; but not enough: and if he yeeld this, why not more? Shall that be lawfull in the East, which in the West is not? Doe the Gospels, or lawes of equity alter according to the foure corners of the world? Doth God make difference betwixt *Greece* and *England*? If it be lawfull, why not every where? If unlawfull, why is it done any where? So when you see, we differ not from the Church in this; but from the Romish Church: But this sacred Councell doth not onely universally approve this practice (with pain of deposition to the gain-sayers) but avouches it for a Decree Apostolicall. Judge now whether this one authoritie be not enough to weigh downe an hundred petty conventicles, aud may legions (if there had beene many) of private contradictions. Thus, for seaven hundred yeares, you find nothing but open freedome: All the scuffling arose in the eight Age; wherein yet this violent imposition found many and learned Adversaries, and durst not be obtruded at once. Loe, even then, *Gregory* the third, writing to the Bishops of *Bavaria*, gives this disjunct charge; [f] *Let none keepe an harlot or a concubine: but either let him live chastely, or marry a wife, whom it shall not be lawfull for him to forsake:* According to that rule of Clerkes, cited from [g] *Isidore*, and renewed in the [h] Councell of *Mentz*, to the perpetuall shame of our jugling Adversaries. Nothing can argue guiltinesse so much, as

[f] *Numidicus* presbyter, qui uxorem concrematam & adhærentem lateri lætus aspexit, *Cyprian.* l. 4. ep. 10.

[t] *Ex Dionysio Euseb.* l. 6. c. 41.

[u] *Euseb.* l. 7. c. 29. *Euseb.* l. 8. c. 9. *Gregorius* verò apud *Nazianzenum* oppidum in locum patris sui Episcopus subrogatus. *Ruffin.* l. 2. c. 9.

[x] *Gregor. Nissen.* frater *Basilii*, teste *Nicephoro*, uxoratus, uxorem & liberos habuit: sed non propterea fuit in rebus & exercitiis divinis inferior vel deterior. *Sozom.*

[z] De legitimis conjugiis nati. a Cùm ergo ex sacerdotibus nati in summos Pontifices legatur esse promoti, non sunt intelligendi de fornicatione, sed de legitimis connubiis nati; quæ sacerdotibus ubique ante prohibitionem licita erant, in Orientali Ecclesia usque hodie eis licere probantur. Dist. 50. *Cenoman.*

[b] *The Author of the Æthiopicke Historie.*

[c] Nam nō pauci illorum, dum Episcopatum gerunt, etiam liberos ex uxore legitima procreant. *Socrates* l. 5. c. 21.

[d] *The words of that Councell are thus truely translated by Chemnitius:* Quoniam in Romana Ecclesia, loco canonis seu decreti, traditum esse cognovimus, ut ii qui digni habendi sunt ordinatione diaconi vel presbyteri, profiteantur se deinceps cū uxoribus suis non cōgressuros; nos sequentes veteꝛ canonem, Apostolicæ, sinceræ, exquisitæ & ordinatæ constitutionis, legitimas sacrorū virorum cohabitationes conjugales etiā ex hodierno die in posterum valere ratas et firmas esse volumus; nullo modo enim cum uxoribus propriis conjunctionem seu copulationē dissolventes. Itaque si quis dignus inveniatur, &c. is minimè prohibendus est ad hunc gradū ascendere, ideo quòd cū legitima uxore cohabiter. Nec tē pore ordinationis suæ ab eo postuletur, seu cogatur ut abstinere velit aut debeat legitimo cōgressu cū propriā uxore. Citat. à *Nilo* Thessalonicēsi. Æ Aliter se Oriētalis habet traditio Ecclesiæ sūt alteꝛ hujus sanctæ Romanæ Ecclesiæ. Nam eorū sacerdotes, diaconi, aut subdiaconi, matrimonio copulantur: Istius autem Ecclesiæ vel occidentalium nullus sacerdotum a subdiacono usq, ad Episcopum, licentiam habet conjugiū sortiendi. Dist. 31. [e] Nemo scortā aut concubinam alat: sed aut caste vivat, aut uxorem ducat; quam repudiare fas non esto. [g] Dist. 23. [h] An. 813.

unjust

unjuſt expurgations. [i] *Iſidore* ſaith, *Let them containe, or let them marry but one:* They cite him, *Let them containe*; and leave out the reſt: ſomewhat worſe then the Devill cited Scripture. But, I might have ſpared all this labour of writing, could I perſwade whoſoever either doubts, or denies this, to read over that one Epiſtle which [k] *Huldericus* BB. of *Auſpurge* wrote learnedly, and vehemently, to Pope *Nicholas* the firſt, in this ſubject: which if it doe not anſwer all cavils, and ſatisfie all Readers, and convince all (not wilfull) adverſaries, let me be caſt, in ſo juſt a cauſe. There you ſhall ſee, how juſt, how expedient, how ancient this liberty is; together with the feeble and injurious grounds of forced Continency: Read it, and ſee whether you can deſire a better Advocate. After him (ſo ſtrongly did he plead, and ſo happily) for two hundred yeares more, this freedome ſtill bleſſed thoſe parts; yer, not without extreme oppoſition. Hiſtories are witneſſes of the buſie, and not unlearned combats of thoſe times, in this Argument. But now, when the body of Antichriſtianiſme began to be compleat, and to ſtand up in his abſolute ſhape, after a thouſand yeares from Chriſt; this liberty which before wavered under *Nicholas* 1. now by the hands of *Leo* 9. *Nicholas* 2. and that brand of hell, *Gregory* 7. was utterly ruined, wives debarred, ſingle life urged: [l] A good turne for whoremaſters (ſaith *Aventine*) who now for one wife might have ſix hundred Bedfellowes.

But, how approved of the better ſort appears (beſides that the Churches did ring of him each where for Antichriſt) in that at the [m] Councell of *Wormes* the French and German Biſhops depoſed this *Gregory*, in this name (amongſt other quarrels) for [n] ſeparating man and wife. Violence did this; not reaſon: neither was Gods will here queſtioned, but the Popes wilfulneſſe. What broiles hereon enſued, let [o] *Aventine* witneſſe.

The bickerings of our Engliſh Clergie, with their *Dunſtanes*, about this time, are memorable in our owne Hiſtories, which teach us how late, how repiningly, how unjuſtly, they ſtooped under this yoake. I had rather ſend my Reader to *Bale* and *Fox*, then abridge their Monuments, to enlarge mine owne.

I have (I hope) fetcht this truth farre enough; and deduced it low enough, through many Ages, to the midſt of the rage of Antichriſtian tyranny. There left our liberty; there began their bondage. Our liberty is happily renewed with the Goſpell: what God, what his Church hath ever allowed, we doe enjoy. Wherein we are not alone: The *Greeke* Church, as large for extent as the *Roman* (and, in ſome parts of it, better for their ſoundneſſe) doe thus; and thus have ever done.

Let Papiſts and Atheiſts ſay what they will: it is ſafe erring with God and his purer Church.

i Clerici caſtimoniam inviolati corporis perpetuò conſervare ſtudeant; aut certè unius matrimonii vinculo ſœderentur. *Iſid.* reg. cleric.

k *Whether* Huldericus, *or* (*as he is ſomewhere intituled*) Voluſianus, *I enquire not: the matter admits of no doubt.* Huldericus *Epiſcopus Auguſtæ Anno* 860. Æneas Syl. *in ſua Germ. Hedim. Eccl. hiſt. l.* 8. *c.* 2 Fox *in Acts and Mon. hath it fully tranſlated.*

l *Aventinus l.* 5. Gratumſcortatoribus, quibus pro una uxore ſexcentas jam mulierculas inire licebat.

m Anno 1076.

n Maritos ab uxoribus ſeparat.

o Ex interdicto ſacerdotũ conjugio, graviſſima ſeditio gregem Chriſti perculit; nec ũquam talis lues populũ Chriſti afflixit. *Avent. l.* 5. *Henric. Hũting. de Anſelmo l.* 7. de Anno 1100. in Synodo Londinenſi: Prohibuit ſacerdotibus uxores, ante non prohibitas. Anſelme (*ſaith that* Hiſtorian) *was the firſt that forbade mariage to the clergie of England* (*and that was about the year of our Lord* 1080.) *Till then ever free.* Item Fabianus liberos ait fuiſſe ſacerdotes per Annos 1080.

To my ſiſter Mris. BRINSLEY.

EPIST. IV. *Of the ſorrow not to be repented of.*

IT is ſeldome ſeene, that a ſilent griefe ſpeeds well: for either a man muſt have ſtrong hands of reſolution to ſtrangle it in his boſome; or elſe it drives him to ſome ſecret miſchiefe: whereas ſorrow revealed is halfe remedied, and ever abates in the uttering. Your griefe was wiſely diſcloſed; and ſhall be as ſtrangely anſwered. I am glad of your ſorrow; and ſhould weepe for you, if you did not thus mourne. Your ſorrow is, that you cannot enough grieve for your ſinnes. Let me tell you, that the Angels themſelves ſing at this lamentation; neither doth the earth afford any ſo ſweet muſicke in the eares of God. This heavineſſe is the way to joy. Worldly ſorrow is worthy of pitie, becauſe it leadeth to death: but this deſerves nothing but envie and gratulation. If thoſe teares were common, hell would not ſo

enlarge

enlarge it ſelfe. Never ſin, repented of, was puniſhed: and never any thus mourned, and repented not. Loe you have done that, which you grieve you have not done. That good God, whoſe act is his will, accounts of our will, as our deed. If he required ſorrow proportionable to the hainouſneſſe of our ſinnes, there were no end of mourning. Now his mercy regards not ſo much the meaſure, as the truth of it; and accounts us to have that which we complaine to want. I never knew any truly penitent, which in the depth of his remorſe, was afraid of ſorrowing too much; nor any unrepentant, which wiſht to ſorrow more. Yea, let me tell you, that this ſorrow is better and more then that deepe heavineſſe for ſin, which you deſire. Many have been vexed with an extreme remorſe for ſome ſin, from the gripes of a galled conſcience, which yet never came where true repentance grew; in whom the conſcience plaies at once the accuſer, witneſſe, Judge, tormentor: but an earneſt griefe, for the want of griefe, was never found in any but a gracious heart. You are happy, and complaine. Tell me, I beſeech you, This ſorrow which you mourne to want, is it a grace of the Spirit of God; or not? If not, why doe you ſorrow to want it? If it be, oh how happy is it to grieve for want of grace! The God of all truth and bleſſedneſſe hath ſaid, *Bleſſed are thoſe that hunger and thirſt after righteouſneſſe*; and with the ſame breath, *Bleſſed are they that mourne, for they ſhall be comforted.* You ſay, you mourne; Chriſt ſaith, you are bleſſed: you ſay, you mourne; Chriſt ſaith, you ſhall be comforted. Either now diſtruſt your Saviour, or elſe confeſſe your happineſſe, and with patience expect his promiſed conſolation. What doe you feare? you ſee others ſtand like ſtrong Oakes, unſhaken, unremoved: you are but a reed, a feeble plant, toſſed and bowed with every wind, and with much agitation bruiſed; Loe, you are in tender and favourable hands, that never brake any, whom their ſins bruiſed; never bruiſed any, whom temptations have bowed. You are but flax; and your beſt is not a flame, but an obſcure ſmoake of grace: Lo, here his ſpirit is as a ſoft wind, not as cold water; he will kindle, will never quench you. The ſorrow you want, is his gift: take heed leſt while you vex your ſelfe with diſlike of the meaſure, you grudge at the giver. Beggers may not chuſe. This portion he hath vouchſafed to give you; if you have any, it is more then he was bound to beſtow: yet you ſay, What no more? as if you tooke it unkindly, that he is no more liberall. Even theſe holy diſcontentments are dangerous. Deſire more (ſo much as you can) but repine not, when you doe not attaine. Deſire, but ſo as you be free from impatience, free from unthankfulneſſe: Thoſe that have tried, can ſay how difficult it is to complaine, with due reſervation of thanks. Neither know I whether is worſe, To long for good things impatiently, or not at all to deſire them. The fault of your ſorrow is rather in your conceit, then in it ſelfe. And, if indeed you mourne not enough, ſtay but Gods leiſure, and your eyes ſhall run over with teares. How many do you ſee ſport with their ſins, ye, brag of them? how many that ſhould die for want of paſtime, if they might not ſinne freely, and more freely talke of it? What a Saint are you to theſe, that can droop under the memory of the frailty of youth, and never think you have ſpent enow teares! Yet ſo I encourage you in what you have, as one that perſwades you not to deſiſt from ſuing for more. It is good to be covetous of grace, and to have our deſires herein enlarged with our receits. Weepe ſtill, and ſtill deſire to weepe: but let your teares be as the raine in the ſun-ſhine; comfortable and hopefull: and let not your longing ſavour of murmur, or diſtruſt. Theſe teares are reſerved; this hunger ſhall be ſatisfied; this ſorrow ſhal be comforted. There is nothing betwixt God and you, but time. Preſcribe not to his wiſedome: haſten not his mercy. His grace is enough for you: his glory ſhall be more then enough.

To M. Hugh Cholmley.

Ep. V. *Concerning the Metaphraſe of the Pſalmes.*

FEare not my immoderate ſtudies. I have a body that controls me enough in theſe courſes; my friends need not. There is nothing whereof I could ſooner ſurfet, if I durſt neglect my body to ſatisfie my mind: but whiles I affect knowledge,

ledge, my weaknes checks me, and ſayes, *Better a little learning then no health.* I yeeld, A
and patiently abide my ſelfe debarred of my choſen felicity. The little I can get, I
am no niggard of: neither am I more deſirous to gather, then willing to impart. The
full handed are commonly moſt ſparing. We veſſels, that have any empty roome, an-
ſwer the leaſt knock, with a hollow noyſe: you, that are full, ſound not. If we pardon
your cloſeneſſe, you may well beare with our profuſion. If there be any wrong, it is
to our ſelves, that we utter what we ſhould lay up. It is a pardonable fault, to doe leſſe
good to our ſelves, that we may doe more to others. Amongſt other endevours, I
have boldly undertaken the holy Metres of *David*; how happily judge you by what
you ſee. There is none of all my labours ſo open to all cenſures; none whereof I
would ſo willingly heare the verdit of the wiſe and judicious. Perhaps ſome think the
verſe harſh; whoſe nice eare regards roundneſſe more then ſenſe. I embrace ſmooth- B
neſſe, but affect it not. This is the leaſt good quality of a verſe; that intends any
thing but muſicall delight. Others may blame the difficulty of the tunes: whoſe hu-
mour cannot be pleaſed without a greater offence. For, to ſay truth; I never could
ſee good verſe written in the wonted meaſures. I ever thought them moſt eaſie, and
leaſt Poeticall. This fault (if any) will light upon the negligence of our people, which
endure not to take paines for any fit variety. The French and Dutch have given us
worthy examples of diligence, and exquiſitneſſe in this kind. Neither our eares nor
voices are leſſe tunable. Here is nothing wanting, but will to learne. What is this, but
to eat the corne out of the eare, becauſe we will not abide the labour to grind, and
knead it? If the queſtion be, whether our verſe muſt deſcend to them; or they aſ-
cend to it; wiſe moderation I think would determine it moſt equall, that each part C
ſhould remit ſomewhat, and both meet in the midſt. Thus I have endevoured to doe,
with ſincere intent of their good, rather then my owne applauſe. For it had beene
eaſie to have reached to an higher ſtraine: but I durſt not; whether for the grave Ma-
jeſtie of the ſubject, or benefit of the ſimpleſt Reader. You ſhall ſtill note, that I
have laboured to keepe *Davids* entire ſenſe, with numbers neither loftie nor ſlubbe-
red: which meane is ſo much more difficult to find, as the buſineſſe is more ſacred,
and the liberty leſſe. Many great wits have undertaken this taske; which yet have
either not effected it, or have ſmothered it in their private desks, and denied it the
common light. Amongſt the reſt, were thoſe two rare ſpirits of the *Sidneys*; to whom
Poeſie was as naturall as it is affected of others: and our worthy friend M. *Silveſter*,
hath ſhewed me, how happily he hath ſometimes turned from his *Bartas*, to the ſweet D
ſinger of *Iſrael*. It could not be, that in ſuch abundant plentie of Poeſie, this worke
ſhould have paſt unattempted: would God I might live to ſee it perfected; either by
my owne hand, or a better. In the meane time, let me expect your impartiall ſentence,
both concerning the forme and ſenſe. Lay aſide your love, for a while; which too
oft blinds judgment. And as it uſes to be done in moſt equall proceedings of juſtice,
ſhut me out of dores while my verſe is diſcuſſed: yea, let me receive not your cen-
ſure onely, but others by you: this once (as you love me) play both the Informer and
the Judge. Whether you allow it, you ſhall incourage me; or correct, you ſhall amend
me. Either your ſtarres, or your ſpits, (that I may uſe *Origens* notes) ſhall be welcome
to my margent. It ſhall be happy for us, if God ſhall make our poore labours any way E
ſerviceable to his Name and Church.

{ *Aſteriſcus*
{ *Verus.*

To M. *Samuel Sotheby.*

EPIST. VI. *A Preface to his Relation of the Ruſſian affaires.*

TRavell perfiteth wiſedome; and obſervation gives perfection to travell: with-
out which a man may pleaſe his eyes, not feed his brain; and after much earth
meaſured, ſhall returne with a weary body, and an empty mind. Home is more
ſafe, more pleaſant, but leſſe fruitfull of experience: But to a mind not working and
diſcurſive, all heavens, all earths are alike. And, as the end of travell is obſervation,

ſo

A so the end of observation is the informing of others: for, what is our knowledge if smothered in our selves, so as it is not knowne to more? Such secret delight can content none but an envious nature. You have breathed many cold ayres, gone farre, seene much, heard more, observed all. These two yeares you have spent in imitation of *Nebuchadnezzar's* seven, conversing with such creatures as you sought with at *Ephesus*. Alas! what a race, yea what a back of a Church have you seene? what manners? what people? Amongst whom ignorant superstition thrives with close Atheisme, treachery with cruelty, one Divell with another; while Truth and Vertue doe not so much as give any challenge of resistance. Returning once to our *England* after this experience, I imagined you doubted whether you were on earth, or in heaven. Now then (if you will heare me, whom you have wont as you have observed what you have seene, and written what you have observed: so, publish

B what you have written: It shall be a grateful labour, to us, to posterity. I am deceived, if the fickleneſſe of the *Russian* state have not yeelded more memorable matter of history then any other in our age, or perhaps many centuries of our predecessors. How shall I thinke, but that God sent you thither before these broiles, to be the witnesse, the register of so famous mutations? He loves to have those just wrathes, which he doth in one part of the world, knowne to the whole, and those evils, which men doe in the night of their secrecy, brought forth into the Theater of the World; that the evill of mens sinne being compared with the evill of his punishment; may justifie his proceedings; and condemne theirs. Your worke shall thus honour him, besides your second service, in the benefit of the Church. For whiles you discourse of the open tyranny of that Russian *Nero Ivan Basilius*; the more secret, no lesse bloody plots of *Boris*; the ill successe of a stolne Crowne, though set upon the head of an harmeleſſe Sonne; the bold attempts and miserable end of a false pretending challenge; the perfidiousneſſe of a servile people, unworthy of better governors; the miscariage of wicked governors, unworthy of better subjects; the unjust usurpations of men, just (tho late) revenges of God, cruelty rewarded with blood, wrong claimes with overthrow, treachery with bondage; the Reader with some secret horror, shall draw-in delight, and with delight instruction: Neither know I any Relation whence he shall take out a more easie lesson of justice, of loyalty, of thankfulneſſe.

But above all, let the world see and commiserate the hard estate of that worthy and noble Secretary, *Buchinski*. Poore gentleman! his distresse recals ever to my thoughts *Æsop's* Storke, taken amongst the Cranes: He now nourishes his haire, under the displeasure of a forraine Prince; At once in durance and banishment. He served an ill

D master; but, with an honest heart, with cleane hands. The masters injustice doth no more infect a good servant, then the truth of the servant can justifie his ill master. A bad worke-man may use a good instrument: and oft-times a cleane napkin wipeth a foule mouth. It joyes me yet to think, that his piety, as it ever held friendship in heaven, so now it wins him friends in this our other world: Lo, even from our Iland unexpected deliverance takes a long flight; and blesseth him beyond hope; yea rather, from heaven, by us. That God, whom he serves, will be knowne to those rude and scarce humane Christians, for a protector of innocence, a favourer of truth, a rewarder of piety: The mercy of our gratious King, the compassion of an honourable Counsellor, the love of a true friend, and (which wrought all, and set all on worke)

E the grace of our good God, shall now loose those bonds, and give a glad welcome to his liberty, and a willing farewell to his distresse. He shall (I hope) live to acknowledge this; in the meane time, I doe for him. Those Russian affaires are not more worthy of your records, then your love to this friend is worthy of mine. For neither could this large sea drowne or quench it, nor time and absence (which are wont to breed a lingring consumption of friendship) abate the heate of that affection which his kindnesse bred, religion nourished. Both rareneſſe, and worth shall commend this true-love; which (to say true) hath beene now long out of fashion. Never times yeelded more love; but, not more subtle. For, every man loves himselfe in another, loves the estate in the person: Hope of advantage is the loadstone that drawes the iron hearts of men; not vertue, not desert. No age afforded more parasites, fewer

friends? The most are friendly in sight, serviceable in expectation, hollow in love, trustlesse in experience. See now *Buchinski*, see and confesse, thou hast found one friend, which hath made the many, on whom while thou bestowedst much favour, thou hast lost none. I censure but thinke how welcome Liberty (which though late, yet now at last hath look't back upon him) shall be to the Cell of his affliction, when smiling upon him, she shall lead him by the hand, and (like another Angell) open the iron gates of his miserable captivity, and (from those hard *Prestanes*, and savage *Christians*) carry him by the haire of the head, into this paradise of God. In the meane time, I have written to him as I could, in a knowne language, with an unknown hand; that my poore Letters of gratulation might serve as humble attendants to greater.

For your work, I wish it but such glad entertainment, as the profit, yea the delight of it deserves, and feare nothing, but that this long delay of publication will make it seeme newes. We are all growne *Athenians*, and account a strange report like to a fish and a guest. Those eyes and hands staid it, which might doe it best. I cannot blame you, if you think it more honoured by the stay of his gracious perusall, then it could be by the early acceptation of the world. Even the cast garments of Princes are precious. Others have in part prevented you, whose labours to yours, are but as an *Echo* to a long period: by whom, we heare the last sound of these stirres, ignorant of the beginning. They give us but a taste in their hand: you lead us to the open fountaine. Let the Reader give you but as much thank, as you give him satisfaction; you shall desire no more.

Finally, God give us much good use, as knowledge of his judgements; the world, helpe of your labours; your selfe, incouragement; *Buchinski*, liberty.

To *Stanislaus Buchinski*, late Secretary to *Demetrius* Emp. of *Russia*.

EPIST. VII. *Of the comfort of Imprisonment.*

THe knowledge, that the eye gives of the face alone, is shallow, uncertaine, imperfect. For what is it, to see the utmost skin, or favour of the visage; changeable with disease, changeable with passion? The eare (me thinks) doth both most clearly disclose the minds of others, and knit them faster to ours: which, as it is the sense of discipline, so of friendship, commanding it even to the absent, and in the present cherishing it. This thing we have lately proved in your selfe, most noble *Stanislaus*: neerer examples we might have had; better we could not. How many, how excellent things have we heard of you, from our common friend, though most yours, which have easily won our beleefe, our affections! How oft, how honourable mention hath he made of your name! How frequently, how fervently have we wisht you both safety and liberty! And now, loe where she comes, as the Greeks say, ἀπὸ μηχανῆς, and visits her forlorne Client. Although I would not doubt to say, that this outward durance of the body hath seemed more harsh to the beholders, then to your selfe, a wise man, (which is more) a Christian; whose free soule, in the greatest straits of the outward man, flies over Seas and Lands whither it listeth; neither can, by any distance of place, nor swelling of waves, nor height of mountaines, nor violence of enemies, nor strong barres, nor walls, nor guards, be restrained from what place it selfe hath chosen. Loe, that enjoyes God, enjoyes it self and his friends; and so feeds it self with the pleasure of enjoying them, that it easily either forgets or contemnes all other things. It is no Paradox, to say, that *A wise Christian cannot be imprisoned, cannot be banished*: He is ever at home, ever free. For, both his liberty is within him, and his home is universall. And what is it, I beseech you (for you have tryed) that makes a prison? Is it straitnes of walls? Then you have as many fellowes, as there are men. For how is the soule of every man pent within these clay walls of the body, more close, more obscure! whence she may looke oft, thorow the grates of her busie thoughts,

but,

but, is never released in substance, till that God, who gave us our *Minimum* into this Gaole, give us our Delivery, with *Entrance of Adam*. Thus either all men are prisoners, or you are none. Is it restraint? How many (especially of that other sex in those your Easterne parts) chamber up themselves, for state; so as they neither see the Sunne, nor others them? How many superstitious men, for devotion; how many obscure *Agelæ*, for ease and carelesnesse, keep themselves in their owne cottage, in their owne village; and never walke forth so much as to the neighbour townes? And what is your *Russia* to all her inhabitants, but a large prison, a wide Galley? yea, what other is the world to us? How can he complaine of straitnesse, or restraint, that roves over all the world, and beyond it? Tyrannie may part the soule from the body; cannot confine it to the body. That which others doe for ease, devotion, state, you doe for necessity: why not as willingly, since you must doe it? Doe but imagine the other cause; and your case is the same with theirs which both have chosen, and delight to keepe close; yet hating the name of prisoners, while they embrace the condition. But, why doe I perswade you, not to mislike that, which I pray you may forsake? I had rather you should be no prisoner at all, then to be a cheerefull prisoner upon necessity. If the doores be open, my perswasion shall not hold you in. Rather our prayers shall open those doores, and fetch you forth into this common liberty of men; which also hath not a little (though an inferiour) contentment. For, how pleasant is it to these senses, by which we men are wont to be led, to see and be seene, to speake to our friends, and heare them speake to us, to touch and kisse the deare hands of our Parents, and with them at last to have our eyes closed? Either this shall befall you; or what hopes, what paines (I adde no more) hath this your carefull friend lost? and we, what wishes, what consultations? It shall be; I dare hope, yea beleeve it: Onely thou our good God give such end, as thou hast done entrance into this businesse; and so dispose of these likely endeavours, that whom we love and honour absent, we may at last in present see and embrace.

To my father in Law, *M. G. Wenysse.*

Epist. VIII. *Exciting to Christian Cheerefulnesse.*

YOu complaine of dulnesse, a common disease, and incident to the best minds, and such as can most contemne vanities. For, the true Worldling hunts after nothing but mirth; neither cares how lawlesse his sport be, so it be pleasant: he faines to himselfe false delights, when he wants: and if he can passe the time, and chase away *Melancholie*, he thinks his day spent happily. And thus it must needs be; while the world is his god, his devotion can be but his pleasure: whereas the mortified soule hath learned to scorne these frivolous and sinfull joyes, and affects either solid delights, or none; and had rather be dull for want of mirth, then transported with wanton pleasures. When the world, like an important Minstrell, thrusts it selfe into his chamber, and offers him musicke, unsought; if he vouchsafe it the hearing, it is the highest favour he dare, or can yeeld: He rewards it not, he commends it not: Yea, he secretly lothes those harsh and jarring notes, and rejects them. For, he finds a better consort within, betwixt God and himselfe, when he hath a little tuned his heart with meditation. To speake fully, the World is like an ill foole in a Play: the Christian is a judicious spectator, which thinks those jests too grosse to be laught at; and therefore entertaines that with scorne, which others with applause. Yet in truth, we sin, if we rejoyce not: there is not more error in false mirth, then in unjust heavinesse. If worldlings offend, that they laugh, when they should mourne; we shall offend no lesse, if we droope in cause of cheerefulnesse. Shall we envie, or scorne, to see one joy in red and white drosse, another in a vaine title; one in a dainty dish, another in a jest; one in a booke, another in a friend; one in a Kite, another in a Dogge; whiles we enjoy the God of Heaven, and are sorrowfull? What dull metall is this we are made of? We have the fountaine of joy, and yet complaine of heavines. Is there any joy, without God? Certainly, if joy be good, and all goodnesse be from

him, whence should joy arise, but from him? And if he be the author of joy, how are we Christians, and rejoyce not? What doe we freeze in the fire, and starve at a feaste? Have we a good conscience, and yet pine and hang down the head? When God hath made us happy, doe we make our selves miserable? When I aske my heart *Davids* question, I know not whether I be more angry or ashamed at the answer; *Why are thou sad my soule?* My body, my purse, my fame, my friends; or perhaps none of these, onely I am sad, because I am. And what if all these? what if more? when I come to my better wits, Have I a father, an advocate, a comforter, a mansion in heaven? If both earth and hell conspired to afflict me, my sorrow cannot countervaile the causes of my joy. Now I can challenge all adversaries; and either defie all miseries, or bid all crosses, yea death it selfe, welcome. Yet God doth not abridge us of these earthly solaces, which dare weigh with our discontentments, and sometime depresse the balance. His greater light doth not extinguish the lesse. If God had not thought them blessings, he had not bestowed them: and how are they blessings, if they delight us not? Bookes, friends, wine, oyle, health, reputation, competencie, may give occasions, but not bo[illegible]s, to our rejoycings. We may not make them Gods rivalls, but his spokes-men. In themselves they are nothing, but in God worth our joy. These may be used; yet so as they may be absent without distraction. Let these goe, so God alone be present with us, it is enough. He were not God, if he were not All-sufficient. We have him, I speak boldly; We have him in feeling, in faith, in pledges, and earnest; yea, in possession. Why doe we not enjoy him? why doe we not shake-off that senselesse drowsinesse, which makes our lives unpleasant; and leave over all heavinesse to those that want God; to those that either know him not, or know him displeased?

To M. *W. R.* Dedic. to M. *Thomas Burlz.*

EPIST. IX. *Consolations of immoderate griefe for the death of friends.*

WHile the streame of sorrow runs full, I know how vaine it is to oppose counsell. Passions must have leasure to digest. Wisdome doth not more moderate them, than time. At first, it was best to mourne with you, and to mitigate your sorrow, by bearing part; wherein, would God my burden could be your ease. Every thing else is lesse, when it is divided; And then is best, after teares, to give counsell: yet, in these thoughts I am not a little straited. Before you have digested griefe, advice comes too early; too late, when you have digested it. Before, it was unseasonable; after, would be superfluous: Before, it could not benefit you; after, it may hurt you, by rubbing up a skinned sore afresh. It is as hard to choose the season for counsell, as to give it: and that season is, after the first digestion of sorrow; before the last. If my Letters then meet with the best opportunity, they shall please me, and profit you: If not, yet I deserve pardon, that I wished so. You had but two Jewels, which you held precious; a Wife, and a Sonne: One was your selfe divided, the other, your selfe multiplied: You have lost both, and well-neere at once. The losse of one caused the other, and both of them your just griefe. Such losses, when they come single, afflict us; but, when double, astonish us; and though they give advantage of respite, would almost over-whelme the best patient. Lo, now is the tryall of our man-hood, yea, of our Christianitie: You are now in the lists, set upon by two of Gods fierce afflictions; shew now what patience you have, what fortitude. Wherefore have you gathered, and laid up all this time, but for this brunt? Now bring forth all your holy store to light, and to use; and approve to us in this difficultie, that you have all this while beene a Christian in earnest. I know, these events have not surprised you on a sudden: you have suspected they might come; you have put cases if they should come. Things that are hazardous, may be doubted: but certaine things are, and must be expected. Providence abates griefe, and disconntenances a crosse. Or, if your affections were so strong, that you durst not fore-thinke your losse; take it equally but as it falls. A wise man and a Christian knowes death so fatall to Nature,

so

so ordinary in event, so gainfull in the issue, that I wonder he can for this either feare or grieve. Doth God onely lend us our mother, and doe we grudge when he calls for his owne? So I have seene ill debtors that borrow with prayers, keep with thanks, repay with enmitie. We mistake our tenure; we take that for gift, which God intends for loane; We are tenants at will, and thinke our selves owners. Your wife and child are dead: Well, they have done that for which they came.

If they could not have died, it had beene worthy of wonder; not at all, that they are dead. If this condition were proper onely to our families, and friends, or yet to our climate alone; how unhappy should we seeme to our neighbours, to our selves! Now it is common, let us mourne that we are men. Loe, all Princes and Monarchs daunce with us in the same ring: yea, what speake I of earth? The God of Nature, the Saviour of men, hath trod the same steps of death; and doe we thinke much to follow him? How many servants have we known, that have thrust themselves betwixt their Master and death, which have died, that their Master might not die? and shall we repine to die with ours? How truly may we say of this our *David*, *Thou art worth ten thousand of us*; yea, worth a world of Angels? yet he died, and died for us. Who would live, that knowes his Saviour died? who can be a Christian, and would not be like him? Who can be like him, that would not die after him? Thinke of this, and judge whether all the world can hire us not to die. I need not aske you whether you loved those whom you have lost: Could you not love them, and not wish they might be happy? could they be happy, and not die? In truth, nature knowes what she would have; We can neither abide our friends miserable in their stay, nor happy in their departure: We love our selves so well, that we cannot be content they should gaine by our losse. The excuse of your sorrow is, that you mourne for your selfe. True: but compare these two, and see whether your losse or their gaine be greater. For if their advantage exceed your losse; take heed, lest while you bewray your love in mourning for them, it appeare that you love but your selfe in them. They are gone to their preferment, and you lament: your love is injurious. If they were vanished to nothing, I could not blame you, tho you tooke up *Rachels* lamentation. But now, you know they are in surer hands than your owne: you know, that he hath taken them, which hath undertaken to keepe them, to bring them againe: You know it is but a sleepe, which is miscalled *Death*; and that they shall, they must awake, as sure as they lie downe; and wake more fresh, more glorious, than when you shut their eyes. What doe we with Christianity, if we beleeve not this? and if we doe beleeve it, why doe we mourne as the hopelesse? But the matter, perhaps, is not so heavy as the circumstance: Your crosses came sudden, and thicke; You could not breathe from your first losse, ere you felt a worse. As if he knew not this, that sent both: As if he did it not on purpose. His proceedings seeme harsh; are most wise, most just. It is our fault, that they seeme otherwise than they are. Doe we thinke, we could carve better for our selves? O the mad insolence of Nature, that dares controll, where she should wonder! Presumptuous clay! that will be checking the Potter. Is his wisdome, himselfe? Is he, in himselfe, infinite? Is his Decree out of his wisdome; and doe we murmur? Doe we, foolish wormes, turne againe when he treads upon us? What? doe you repine at that which was good for you, yea best? That is best for us which God seeth best: and that he seeth best, which he doth. This is Gods doing. Kisse his rod in silence, and give glory to the hand that rules it. His will is the rule of his actions; and his goodnesse, of his will. Things are good to us, because he wils them: He wils them, because they are good to himselfe. It is your glory that he intends, in your so great affliction. It is no praise to wade over a shallow Ford, but to cut the swelling waves of the Deepe, commends both our strength and skill. It is no victory, to conquer an easie and weake crosse. These maine evils have crownes answerable to their difficulty: Wrestle once and goe away with a blessing. Be patient in this losse, and you shall once triumph in your gaine. Let God have them with cheerefulnesse, and you shall enjoy God with them in glory.

To M. I. A. Merchant.

EPIST. X. *Against sorrow for worldly losses.*

IT is fitter for me to beginne with chiding, than with advice: what meanes this weake distrust? Goe on, and I shall doubt whether I write to a Christian. You have lost your heart, together with your wealth; How can I but feare, lest this Mammon was your God? Hence was Gods jealousie in removing it; and hence your immoderate teares for losing it. If thus; God had not loved you, if he had not made you poore. To some, it is an advantage to leese: you could not have been at once thus rich, and good. Now, heaven is open to you, which was shut before, and could never have given you entrance, with that load of iniquity. If you be wise in managing your affliction, you have changed the world for God, a little drosse for heaven. Let me ever lose thus, and smart when I complaine.

But you might have at once retained both. The stomack, that is purged, must be content to part with some good nourishment, that it may deliver it selfe of more evill humors: God saw (that knowes it) you could not hold him so strongly, while one of your hands was so fastned upon the world. You see, many make themselves wilfully poore: why cannot you be content God should impoverish you? If God had willed their povertie, he would have commanded it: if he had not willed yours, he would not have effected it. It is a shame for a Christian, to see an Heathen Philosopher laugh at his owne shipwracke; while himselfe howles out, as if all his felicitie were imbarked with his substance. How should we scorne, to think that an heathen man should laugh either at our ignorance, or impotence? ignorance, if we thought too highly of earthly things; impotence, if we over-loved them. The feare of some evils is worse than the sense. To speake ingenuously; I could never see, wherein poverty deserved so hard a conceit. It takes away the delicacie of fare, softnesse of lodging, gaynesse of attire, and perhaps brings with it contempt: this is the worst, and all. View it now on the better side: Loe, their quiet security, sound sleeps, sharp appetite, free meriment; no feares, no cares, no suspition, no distempers of excesse, no discontentment. If I were Judge, my tongue should be unjust, if poverty went away weeping. I cannot see, how the evills it brings, can compare with those which it removes; how the discommodities should match the blessings of a meane estate. What are those you have lost, but false friends, miserable comforters? Else they had not left you. Oh slight and fickle stay, that winds could bereave you of! If your care could goe with them, here were no damage: and, if it goe not with them, it is your fault. Grieve more for your fault, than for your losse. If your negligence, your riotous mis-pence had empaired your estate, then Satan had impoverisht you; now would I have added to your griefe, for your sinne, not for your affliction: but now, since winds and waters have done it as the officers of their Maker; why should you not say with me, as I with *Iob*, *The Lord hath taken?* Use your losse well, and you shall find that God hath crossed you with a blessing. And if it were worse than the world esteemes it, yet thinke not what you feele, but what you deserve: You are a stranger to your selfe, if you confesse not that God favours you in this whip. If he had stripped you of better things, and scourged you with worse, you should still have acknowledged a mercifull justice: if you now repine at a easie correction, you are worthy of severity. Beware the next, if you grudge and swell at this. It is next to nothing which you suffer: what can be further from us, than these goods of outward estate? You need not abate either health, or mirth for their sakes. If you doe now draw the affliction neerer than he which sent it, and make a forren evill domesticall; if while God visits your estate, you fetch it home, to your body, to your mind; thanke your selfe that you will needs be miserable: But if you love not to fare ill; take crosses as they are sent, and goe lightly away with an easie burden.

FINIS.

EPISTLES.
THE
SECOND VOLVME.

Containing two Decads.

By Jos. Hall.

Printed at London. 1643.

EPISTLES.

THE

SECOND VOLUME

Containing two Books.

By [illegible]

TO THE SAME MOST GRACIOVS PATRONAGE OF THE HIGH AND MIGHTY PRINCE, HENRY, PRINCE OF *GREAT BRITAINE:*

HIS

Highneſſes

VNVVORTHY SERVANT humbly proſtrates himſelfe, and his ſecond Labour.

With continuall Apprecations of all Happineſſe.

THE CONTENTS AND SUBJECT OF EVERY EPISTLE.

DECAD. III.

EP.

1. To Mr. SMITH. and Mr. ROB. *Ring-leaders of the late separation, at Amsterdam: Setting forth their injury done to the Church, the injustice of their cause, &c.*
2. To Mr. ANDREW ASTELEY. *A discourse of our due preparation for death; and the meanes to sweeten it.*
3. To Sr. SAM. BURTON. *Of the tryall and choice of the true Religion: justifying, of all Religions, the Christian; of all Christians, the reformed.*
4. To Mr. ED M. SLEIGH. *Of the hardnesse of true Christianity, and the abundant recompence in the pleasures and commodities thereof.*
5. To Mr. W. L. *Expostulating the cause of his unsetlednesse in Religion: where is shewed that our dissentions are no sufficient ground of his suspension.*

EP.

6. To Sir. EDMUND LUCY. *Of the different degrees of glory, and our mutuall knowledge above.*
7. To Mr. T. L. *Advising concerning the matter of divorce in the case of knowne Adultery.*
8. To Mr. ROBERT HAY. *Of the continuall exercise of a Christian: whereby he may be preserved from hardnesse of heart, &c.*
9. To Mr. I. F. Merchant. *Of the lawfulnesse of conversation and trade with Infidels and Heretiques; how farre it holdeth, and wherein.*
10. To the Gentlemen of his Highnesse Court. *A description of a Good and faithfull Courtier.*

DECAD. IV.

EP.

1. To Mr. WALTER FITZWILLIAMS. *Of the true and lawfull use of pleasure, &c.*
2. To Mr. W. E. DD. to Mr. ROB. IERMIN. *Of the bloody and sinfull use of single combats: and the unjust pretences for this unchristian and false manhood.*
3. To Mr. MAT. MYLWARD. *Of the pleasure of study and contemplation, &c.*
4. To M. I. P. *Of the increase of Popery; of the Oath of Allegeance; and the just sufferings of those that have refused it.*
5. To my brother Mr. SA. HALL. *Of the charge and weight of the Ministeriall function: with directions for due preparation to it, and answerable cariage in it.*

EP.

6. To M. A. P. *Of the signes and proofes of a true faith.*
7. To Mr. EDWARD ALLEYNE. *A direction how to conceive of God in our devotions and meditations.*
8. To Mr. THOMAS IAMES. *Of the reason of the Papists confidence in appealing to the Fathers: applauding his worthy offers, and endeavours of discovering the falsifications of Antiquity.*
9. To M. E. A. *Of fleeing or stay in the time of Pestilence; whether lawfull for Minister or people.*
10. To M. R. B. *A complaint of the iniquity of the Times, with a prescription of remedy.*

THE

THE THIRD DECAD.

To M. *Smith*, and M. *Rob.* Ring-leaders of the late Separation at *Amsterdam.*

EPIST. I. *Setting forth their injury done to the Church, the injustice of their cause, and fearefulnesse of their offence: Censuring and advising them.*

WE heare of your separation, and mourne; yet not so much for you, as for your wrong: you could not doe a greater injury to your Mother, then to flie from her. Say she were poore, ragged, weake; say she were deformed; yet she is not infectious: Or if she were, yet she is yours. This were cause enough for you, to lament her, to pray for her, to labour for her redresse, not to avoid her: This unnaturalnesse is shamefull; and more hainous in you, who are reported not parties in this evill, but authors. Your flight is not so much, as your mis-guidance. Plead not: this fault is past excuse. If we all should follow you, this were the way, of a Church (as you plead) imperfect, to make no Church; and of a remedie, to make a disease. Still the fruit of our charity to you, is, besides our griefe, pitie. Your zeale of truth hath misled you, and you others: A zeale, if honest, yet blind-folded, and led by selfe-will. O that you loved Peace, but halfe so well as Truth: then, this breach had never beene: and you that are yet brethren, had beene still companions. *Goe out of Babylon*, you say; The voice not of Schisme, but of holinesse. Know you where you are? Looke about you, I beseech you, looke behind you; and see if we have not left it upon our backs. Shee herselfe feels, and sees that she is abandoned: and complaines to all the world, that we have not onely forsaken, but spoiled her; and yet you say, *Come out of Babylon.* And except you will be willingly blind, you may see the heaps of her Altars, the ashes of her Idols, the ruines of her monuments, the condemnation of her errours, the revenge of her abominations. And are we yet in *Babylon?* Is *Babylon* yet amongst us? Where are the maine buildings of that accursed City, those high and proud Towers of their universall Hierarchie, infallible judgement, dispensation with the Lawes of God, and sinnes of men; disposition of Kingdomes, deposition of Princes, parting stakes with God in our conversion, through freedome of will; in our salvation, through the merit of our works? Where are those rotten heaps (rotten, not through age, but corruption) of transubstantiating of bread, adoring of Images, multitude of Sacraments, power of Indulgences, necessitie of Confessions, profit of Pilgrimages, constrained and approved Ignorance, unknowne Devotions? Where are those deepe vaults (if not mynes) of Penances and Purgatories, and whatsoever hath beene devised by those Popelings, whether profitable or glorious, against the Lord and his Christ? Are they not all raised, and buried in the dust? Hath not the Majesty of her Gods, like as was done to *Mithra*, and *Serapis*, been long agone offered

red to the publique laughter of the vulgar? What is this but to goe, yea to run (if not to flie) out of *Babylon*? But (as [illegible] and it is a desperate cause that hath [illegible] ceremonies, and say still we tarry in the [illegible]. Christian, [illegible] as an enemie can make them, or can pretend [illegible]. You [illegible] walls of *Babylon* stand upon Ceremonies. Substantiall [illegible] foundation, and frame. These rituall obstructions are [illegible] ed, rather like to some Fane upon the [illegible]; for ordinance, [illegible] but not necessary appendances. If you take the [illegible], you wrong the Church; if thus, and yet depart, you wrong [illegible] if you would have perswaded righteous *Lot* not to stay in *Zoar*, [illegible]. I feare, if you had seene the money-changers in the Temple, how ever you would have prayed, or taught there: Christ did it, not forsaking the place, but scourging the offenders: And this is the valour of Christian teachers: To oppose abuses, not to runne away from them: Where shall you not thus find *Babylon*? Would you have run away from *Geneva*, because of her wafers? Or from *Corinth*, for her disordered love-feasts? Either run out of the world, or your flight is in vaine. If experience of change teach you not, that you shall find your *Babylon* every where, returne not. Compare the place you have left, with that you have chosen, let not feare of seeming to repent oversoone, make you partiall. Loe, there is a common harbour of all opinions, of all heresies; if not a mixture. Here you drew in the free and cleare aire of the Gospell, without that odious composition of *Iudaisme*, *Arrianisme*, *Anabaptisme*: There you live in the stench of these and more. You are unworthy of pitie, if you will approve your misery. Say if you can, that the Church of *England* (if she were not yours) is not as heaven to *Amsterdam*. How is it then, that our gnats are harder to swallow, then their camels? and that whiles all Christendome magnifies our happinesse, and applauds it, your handfull alone, so detests our enormities, that you despise our graces? See whether in this you make not God a loser. The thank of all his favours is lost, because you want more: and in the meane time, who gaines by this sequestration, but *Rome* and *Hell*? How doe they insult in this advantage, that our mothers owne children condemne her for uncleane, that we are daily weakned by our divisions, that the rude multitude hath so palpable a motive to distrust us? Sure, you intended it not: but, if you had beene their hired Agent, you could not have done our enemies greater service. The God of heaven open your eyes, that you may see the injustice of that zeale which hath transported you; and turne your heart to an endeavour of all Christian satisfaction: otherwise, your soules shall find too late, that it had beene a thousand times better to swallow a Ceremonie, then to rend a Church: yea, that even whoredomes and murders shall abide an easier answer then separation. I have done, if onely I have advised you of that fearefull threatning of the Wiseman: *The eye that mocketh his father, and despiseth the government of his mother, the Ravens of the valley shall picke it out, and the young Eagles eat it.*

To Sir Andrew Asteley.

Ep. II. *A discourse of our due preparation for death, and the meanes to sweeten it to us.*

SInce I saw you, I saw my father die: How boldly and merrily did he passe throw the gates of death, as if they had had no terror, but much pleasure! Oh that I could as easily imitate, as not forget him! We know we must tread the same way; how happy, if with the same mind? Our life, as it gives way to death, so must make way for it: it will be, though we will not: it will not be happie, without our will, without our preparation. It is the best and longest lesson, to learne how to die; and of surest use: which alone if we take not out, it were better not to have lived. Oh vaine studies of men, how to walke thorough *Rome* streets all day in the shade, how

to

A to ſquare circles, how to ſalve up the celeſtiall motions, how to correct miſ-written copies, to fetch up old words from forgetfulneſſe, and a thouſand other like points of idle skill; whiles the maine care of life and death is neglected! There is an Art of this, infallible, eternall both in truth, and uſe: for though the meanes be divers, yet the laſt act is ſtill the ſame, and the diſpoſition of the ſoule need not be other: it is all one whether a fever bring it, or a ſword; wherein yet, after long profeſſion of other ſciences, I am ſtill (why ſhould I ſhame to confeſſe?) a learner; and ſhall be (I hope) whileſt I am: yet it ſhall not repent us, as diligent Schollers repeat their parts unto each other, to be more perfect; ſo mutually to recall ſome of our rules of well-dying: The firſt whereof is a conſcionable life: The next a right apprehenſion of life, and death: I tread in the beaten path; doe you follow me. To live holily, is the way to die ſafely, happily. If death be terrible, yet innocence is bold, and will neither feare it ſelfe, nor let us feare; where contrariwiſe wickedneſſe is cowardly, and cannot abide either any glimpſe of light, or ſhew of danger. Hope doth not more draw our eies forward, then conſcience turnes them backward, and forces us to looke behind us; affrighting us even with our paſt evils. Beſides the paine of death, every ſin is a new Fury to torment the ſoule, and to make it loth to part. How can it chuſe, when it ſees on the one ſide, what evill it hath done; on the other, what evill it muſt ſuffer? It was a cleare heart (what elſe could doe it?) that gave ſo bold a forehead to that holy Biſhop, who durſt on his death-bed profeſſe, I have ſo lived, as I neither feare to die, nor ſhame to live. What care we when we be found, if wel-doing? What care we how ſuddenly, when our preparation is perpetuall? What care we how violently, when C ſo many inward friends (ſuch are our good actions) give us ſecret comfort? There is no good Steward, but is glad of his Audit; his ſtraitgh accounts deſire nothing more then a diſcharge: onely the doubtfull and untruſty feares of his reckoning. Neither only doth the want of integrity make us timorous, but of wiſdome, in that our ignorance cannot equally value, either the life which we leave, or the death we expect. We have long converſed with this life, and yet are unacquainted: how ſhould we then know that death we never ſaw; or that life which followes that death?

These cottages have beene ruinous, and we have not thought of their fall: our way hath beene deepe, and we have not looked for our reſt. Shew me ever any man that knew what life was; and was loth to leave it. I will ſhew you a priſoner that would dwell in his Goale, a ſlave that likes to be chained to his Galley. What is there here, D but darkneſſe of ignorance, diſcomfort of events, impotency of body, vexation of conſcience, diſtemper of paſſions, complaint of eſtate, feares and ſenſe of evill, hopes and doubts of good, ambitious rackings, covetous toyles, envious underminings, irkſome diſappointments, weary ſocieties, reſtleſſe deſires, and many worlds of diſcontentments in this one? What wonder is it that we would live? We laugh at their choice that are in love with the deformed; and what a face is this we dote upon? See if ſinnes, and cares, and croſſes, have not (like a filthy Morphew) overſpead it, and made it loathſome to all judicious eyes. I marvell then, that any wiſemen could be other but Stoicks; and could have any conceit of life, but contemptuous; not more for the miſery of it, while it laſteth, then for the not laſting: we may love it, we cannot hold it. What a ſhadow of a ſmoake, what a dreame of a ſhaE dow is this, we affect? Wiſe *Salomon* ſayes, there is a time to be borne, and a time to die: you doe not heare him ſay, a time to live. What is more flitting then time? Yet life is not long enough to be worthy of the title of time. Death borders upon our birth, and our cradle ſtands in our grave. We lament the loſſe of our parents: how ſoone ſhall our ſonnes bewaile ours? Loe, I that write this, and you that reade it, how long are we here? It were well, if the world were as our tent, yea as our Inne; if not to lodge, yet to bait in: but now it is onely our thorowfare, one generation paſſeth, another commeth; none ſtayeth. If this earth were a Paradiſe, and this which we call our life were ſweet as the joyes above, yet how ſhould this fickleneſſe of it coole our delight? Grant it abſolute, who can eſteeme a vaniſhing pleaſure? How much more now, when the drammes of our honey are loſt in pounds of gall; when our contentments are

as far from ſincerity as continuance? Yet the true apprehenſion of life (though joyned with contempt) is not enough to ſettle us, if either we be ignorant of death, or ill perſwaded: for if life have not worth enough to allure us, yet death hath horror enough to affright us. He that would die chearefully, muſt know death his friend: what is he but the faithfull officer of our Maker, who ever ſmiles or frownes with his Maſter; neither can either ſhew or nouriſh enmitie, where God favours: when he comes fiercely, and puls a man by the throat, and ſummons him to Hell, who can but tremble? The meſſenger is terrible; but the meſſage worſe: hence have riſen the miſerable deſpaires, and furious ravings of the ill conſcience, that finds no peace within, leſſe without. But when he comes ſweetly, not as an executioner, but as a guide to glory, and profers his ſervice, and ſhewes our happineſſe, and opens the doore to our heaven; how worthy is he of entertainment? how worthy of gratulation? But his ſalutation is painfull, if courteous, what then? The Phyſitian heales us, not without paine, and yet we reward him. It is unthankfulneſſe to complaine, where the anſwer of profit is exceſſive. Death paineth: how long? how much? with what proportion to the ſequell of joy? O Death, if thy pangs be grievous; yet thy reſt is ſweet. The conſtant expectation that hath poſſeſſed that reſt, hath already ſwallowed thoſe pangs, and makes the Chriſtian at once wholly dead to his paine, wholly alive to his glory. The ſoule hath not leiſure to care for her ſuffering, that beholds her crowne; which if ſhe were conjoyned to fetch thorow the flames of Hell, her faith would not ſtick at the condition. Thus in briefe, he that lives Chriſtianly, ſhall die boldly; he that finds his life ſhort and miſerable, ſhall die willingly; he that knowes death, and foreſees glory, ſhall die cheerfully and deſirouſly.

To M. *Samuel Burton*, Arch-deacon of *Gloceſter*.

EP. III. *A diſcourſe of the tryall and choice of the true Religion.*

Sir: This diſcourſe injoyned by you, I ſend to your cenſure, to your diſpoſing; but to the uſe of others. Vpon your charge I have written it for the wavering. If it ſeeme worthy, communicate it; elſe it is but a daſh of your pen. I feare onely the brevity: a Volumne were too little for this Subject. It is not more yours then the Author. Farewell.

WE doe not more affect varietie in all other things, then we abhorre it in Religion. Even thoſe which have held the greateſt falſhoods, hold that there is but one truth. I never read of more then one Heretick, that held all Hereſies true; neither did his opinion ſeeme more incredible, then the relation of it. God can neither be multiplied, nor Chriſt divided: if his coat might be parted, his body was intire. For that then all ſides challenge truth, and but one can poſſeſſe it; let us ſee who have found it, who enjoy it.

There are not many Religions that ſtrive for it, tho many opinions. Every Hereſie, albeit fundamentall, makes not a Religion. We ſay not, The Religion of *Arrians, Neſtorians, Sabellians, Macedonians*, but the ſect or hereſie. No opinion challenges this name in our uſuall ſpeech, (for I diſcuſſe not the proprietie) but that which, ariſing from many differences, hath ſetled it ſelfe in the world, upon her owne principles, not without an univerſall diviſion. Such may ſoone be counted. Though it is true, there are by ſo much too many, as there are more then one. Five religions then there are by this rule, upon earth, which ſtand in competition for truth; *Iewiſh, Turkiſh, Greekiſh, Papiſh, Reformed*; whereof each pleads for it ſelfe, with diſgrace of the other. The plaine Reader doubts, how he may ſit Judge in ſo high a plea; God hath put this perſon upon him; while he chargeth him to trie the Spirits; to retaine the good, reject the evill: If ſtill he plead with *Moſes*, inſufficiency; let him but attend: God ſhall decide the caſe in his ſilence, without difficulty. The Jew hath little to ſay for himſelfe, but impudent denials of our Chriſt, of their Prophecies: whoſe very refuſall of him, more

ſtrongly

A strongly proves him the true Messias; neither could he be justified to be that Saviour, if they rejected him not; since the Prophets fore-saw and fore-told, not their repelling of him only, but their reviling. If there were no more arguments, God hath so mightily confuted them from heaven, by the voice of his judgement, that all the world hisseth at their conviction. Loe their very sinne is capitally written in their desolation, and contempt. One of their owne late Doctors seriously expostulates in a relenting Letter to another of his fellow Rabbins, what might be the cause of so long and desperate a ruine of their *Israel*; and comparing their former captivities with their former sins, argues (and yet feares to conclude) that this continuing punishment must needs be sent for some sinne so much greater then Idolatry, Oppression, Sabbath-breaking; by how much this plague is more grievous then all the
B other: Which, his feare tels him (and he may beleeve it) can be no other, but the murder and refusall of their true Messias. Let now all the Doctors of those obstinate Synagogues, answer this doubt of their owne objecting: But how, past all contradiction, is the ancient witnesse of all the holy Prophets, answered and confirmed by their events? whose foresayings verified in all particular issues, are more then demonstrative. No art can describe a thing past, with more exactnesse, then they did this Christ to come. What circumstance is there, that hath not his prediction? Have they not fore-written who should be his mother, a Virgin: Of what Tribe, of *Iudah*: Of what house, of *David*: What place, *Bethlem*: What time, when the scepter should be taken from *Iudah*: Or after sixty nine weeks: What name, *Iesus*, *Immanuel*: What habitation,
C *Nazareth*: What harbinger, *Iohn*, the second *Elias*: What his businesse, to preach, save, deliver: What entertainment, rejection: What death, the Crosse: What manner, piercing the body, not breaking the bones: What company, amidst two wicked ones: Where, at *Ierusalem*: Where abouts, without the Gates: With what words, of imploration: what draught, of Vinegar and Gall: Who was his Traitor, and with what successe? If all the Synagogues of the Circumcision, all the Gates of Hell, can obscure these evidences, let me be a Proselyte. My labour herein is so much lesse, as there is lesse danger of Judaisme. Our Church is well rid of that accursed Nation, whom yet
D *Rome* harbours, and, in a fashion, graces: whiles in stead of spitting at, or that their *Neapolitan* correction whereof *Gratian* speakes, the Pope solemnly receives at their hands, that Bible, which they at once approve, and overthrow. But would God there were no more *Iewes* then appeare. Even in this sense also he is a *Iew*, that is one within: plainly, whose heart doth not sincerely confesse his Redeemer. Though a Christian *Iew* is no other then an Atheist; and therefore must be scourged elsewhere. The *Iew* thus answered: The *Turke* stands out for his *Mahomet*, that cousening *Arabian*,
E whose Religion (if it deserve that name) stands upon nothing but rude ignorance and palpable Imposture. Yet loe here a subtill Devill in a grosse religion: For when he saw that he could not by single twists of heresie pull downe the well built walls of the Church; he windes them all up in one Cable, to see if his cord of so many folds might happily prevaile: raising up wicked *Mahomet*, to deny with *Sabellius* the distinction of persons, with *Arrius* Christs divinity, with *Macedonius* the Deitie of the Holy Ghost, with *Sergius* two wills in Christ, with *Marcion* Christs suffering: And these policies seconded with violence, how have they wasted Christendome? O damnable mixture, miserably successefull! which yet could not have beene, but that it meets with sottish Clients, and soothes up nature, and debarres both all knowledge, and contraction. What is their *Alcoran*, but a fardle of fooliſh impossibilities? Whosoever shall heare me relate the stories of Angell *Adriels* death, *Seraphuels* trumpet, *Gabriels* bridge, *Horroth* and *Marroths* hanging, the Moones descending into *Mahomets* sleeve, the Litter wherein he saw God carried by eight Angels, their ridiculous and swinish Paradise, and thousands of the same bran; would say, that *Mahomet* hoped to meet either with beasts, or mad-men. Beside these barbarous fictions, behold their lawes, full of licence, full of impietie: in which, revenge is encouraged, multitude of wives allowed, theft tolerated; and the frame of their opinions such, as well bewrayes their whole religion to be but the mungrell issue of an *Arrian*, *Iew*, *Nestorian*, and *Arabian*: A monster of many

ſeeds, and all accurſed; In both which regards, Nature her ſelfe, in whoſe breſt God hath written his royall Law (though in part, by her defaced) hath light enough to condemne a *Turke*, as the worſt Pagan. Let no man look for further diſproofe. Theſe follies, a wiſe Chriſtian will ſcorne to confute, and ſcarce vouchſafe to langh at.

The Greekiſh Church (ſo the *Ruſſes* tearme themſelves) put in the next claime, but with no better ſucceſſe, whoſe infinite Clergie affords not a man that can give either reaſon or account of their owne Doctrine. Theſe are the baſeſt dregs of all Chriſtians, ſo we favourably tearme them; tho they perhaps in more ſimplicity then wilfulneſſe, would admit none of all the other Chriſtian world to their font, but thoſe, who in a ſolemne renunciation, ſpit at, & abjure their former God, Religion, Baptiſme; yet peradventure we might more juſtly tearme them *Nicholaitans*, for that obſcure Saint (if a Saint, if honeſt) by an unequall diviſion, finds more hõmage from them then his maſter. Theſe are as ignorant as Turks, as idolatrous as Heathens, as obſtinate as Jewes, and more ſuperſtitious then Papiſts. To ſpeak ingenuouſly from that I have heard and read; if the worſt of the Romiſh religion, and the beſt of the Muſcovitiſh be compared, the choice will be hard whether ſhould be leſſe ill. I labour the leſſe in all theſe, whoſe remoteneſſe and abſurditie ſecure us from infection, and whoſe onely name is their confutation. I deſcend to that maine rivall of Truth, which creeps into her boſome, and is not leſſe neere then ſubtile, the religion (if not rather the faction) of Papiſme, whoſe plea is importunate, and ſo much more dangerous, as it caries fairer probability. Since then of all religions the Chriſtian obtaineth, let us ſee of thoſe that are called Chriſtians, which ſhould command aſſent & profeſſion. Every religion beares in her lineaments the image of her parent: the true Religion therefore is ſpirituall, and looks like God in her puritie: all falſe religions are carnall, and carie the face of Nature, their mother, and of him whoſe illuſion begot them, Satan. In ſumme, Nature never conceived any which did not favour her, nor the Spirit any which did not oppugne her. Let this then be the Lydian ſtone of this triall; we need no more. Whether religion ſoever doth more plauſibly content Nature, is falſe, whether gives more ſincere glory to God, is his Truth. Lay aſide prejudice: Whither I beſeech you tendeth all popery, but to make Nature either vainly proud, or careleſſy wanton? What can more advance her pride, then to tell her, that ſhe hath in her own hands freedome enough of will (with a little prevention) to prepare her ſelfe to her juſtification; that ſhe hath (whereof to rejoyce) ſomewhat, which ſhe hath not received, that if God pleaſe but to unfetter her, ſhe can walke alone? She is inſolent enough of her ſelfe; this flattery is enough to make her mad of conceit. After this; That if God will but beare halfe the charges by his cooperation, ſhe may undertake to merit her owne glory, and brave God in the proofe of his moſt accurate judgement; to fulfill the whole royall Law; and that from the ſuperfluity of her owne ſatisfactions, ſhe may be abundantly beneficiall to her neighbours; that naturally without faith a man may do ſome good workes; that we may repoſe confidence in our merits. Neither is our good only by this flattery extolled, but our ill alſo diminiſhed; our evills are our ſinnes; ſome of them (they ſay) are in their nature veniall, and not worthy of death: more, that our originall ſinne is but the want of our firſt juſtice; no guilt of our firſt fathers offence; no inherent ill diſpoſition; and that by Baptiſmall water is taken away what ever hath the nature of ſinne; that a meere man (let me not wrong Saint *Peters* ſucceſſor, in ſo tearming him) hath power to remit both puniſhment and ſinne, paſt and future; that many have ſuffered more then their ſinnes have required: that the ſufferings of the Saints added to Chriſts paſſions, make up the treaſure of the Church, that ſpirituall Exchequer; whereof their Biſhop muſt keepe the key, and make his friends. In all theſe the gaine of Nature (who ſees not?) is Gods loſſe: all her bravery is ſtolne from above: beſides thoſe other direct derogations from him; that his Scriptures are not ſufficient; that their originall fountaines are corrupted, and the ſtreames runne clearer; that there is a multitude (if a finite number) of Mediators. Turne your eyes now to us, and ſee contrarily how we abaſe Nature, how we knead her in the duſt; ſpoiling her of her proud rags, loading her with reproches; and giving glory to him, that ſayes, he will not give it to another; whiles we teach, that we neither have

A have good, nor can doe good of our selves; that we are not sicke or fettered, but dead in our sin; that we cannot move to good, more then we are moved; that our best actions are faulty; our satisfactions debts, our deserts damnation; that all our merit is his mercy that saves us; that every of our sinnes is deadly; every of our natures originally depraved, and corrupted; that nowater can entirely wash away the filthinesse of our concupiscence; that none but the blood of him that was God, can clense us; that all our possible sufferings are below our offences; that Gods written word is all-sufficient to informe us, to make us both wise and perfect; that Christs mediation is more then sufficent to save us, his sufferings to redeeme us, his obedience to inrich us. You have seene how Papistry makes Nature proud: now see how it makes her lawlesse and wanton: while it teacheth (yet this one, not so universally) that Christ died
B effectually for all; that in true contrition an expresse purpose of new life is not necessary; that wicked men are true members of the Church; that a lewd-miscreant or infidell in the bussinesse of the Altar partakes of the true body and blood of Christ, yea (which I shame to tell) a brute creature; that men may save the labour of searching, for that it is both easie and safe (with that Catholike Collier) to beleeve with the Church, at a venture: more then so, that devotion is the seed of ignorance; that there is infallibilitie annexed to a particular place and person; that the bare act of the Sacraments confers grace without faith; that the meer signe of the Crosse made by a Jew or Infidell, is of force to drive away Devils; that the sacrifice of the Masse in the very worke wrought, availes to obtaine pardon of our sinnes, not in our life onely,
C but when we lie frying in purgatory; that we need not pray in faith to be heard, or in understanding, that almes given, merit heaven, dispose to justification, satisfie God for sinne; that abstinence from some meates and drinkes is meritorious; that Indulgences may be granted to dispence with all the penance of sin afterward to be committed; that these by a living man may be applied to the dead; that one man may deliver anothers soule out of his purging torments; and therefore, that he whosoeuer hath not either money or friends, need not feare the smart of his sinnes. O religion worst to the wealthy, to the needy desperate! who will now care hereafter how sound his devotions be, how lewd his life, how heinous his sin, that knowes these refuges? On the contrary, we curbe Nature, we restraine, we discourage, we fight with her, teaching her not to rest in implicit faith, or generall intention, or external acts of
D pietie, or presumptuous dispensations of men: but to strive unto sincere faith, without which we have no part in Christ, in his Church, no benefit by sacraments, prayers, fastings, beneficences: to set the heart on worke in all our devotions, without which the hand and tongue are but hypocrites: to set the hands on worke in good actions, without which the presuming heart is but an hypocrite: to expect no pardon for sin before we commit it, and from Christ alone when we have committed it, & to repent before we expect it: to hope for no chastening, no welcome of our sinfull state hereafter, no contrary change of estate after dissolution: that life is the time of mercy, death of retribution. Now let me appeale to your soule, and to the judgement of all the world, whether of these two religions is framed to the liberties of sinne, yea let the
E know what action Popery requires of any of her followers, reliefe under. Nature hath not done, cannot doe so much, I have chosen to bear them mis-reliefe of those with they think we have so much injured, for what wrath hath he not powred downe against us, then this of ease and liberty, yea licence given and taken by our disciplines together with the upbraidings of their owne strict and rigorous and expensive. Where are our penall works, our fastings, scourges, hairecloth, watchings, pilgrimages, bleeding confessions, solemne vowes of willing beggery and perpetuall continency? and for them right, we yeeld, in all the hard straits of will-worship they goe beyond us, but (lest they should insult in the victory) not so much as the Priests of Baal were duly and
them. I see their whips, shew me their knives. Where did ever any of them cut lance and carve his flesh in devotion? The Israelites did it, and yet even they were ever the holier. Either therefore this rule is not to them, or their other devotions make them not better then we, or it makes the Israelites better then they: take your choyce. Alas, these difficulties are but a colour to avoid greater: no, no, we are stubborne

stubborne wills to subjection, to draw this untoward flesh to a sincere cheerfulnesse in Gods service: to reach unto a sound beleefe in the Lord Jesus, to pray with a true heart, without distraction, without diffidence, without self-conceit: to keepe the heart in continuall awe of God: These are the hard tasks of a Christian, worthy of our sweat, worthy of our rejoycing: all which that Babylonish religion shifteth off with a careless fashionablenesse, as if it had not to doe with the soule. Give us obedience: let them take sacrifice. Doe you yet looke for more evidence? look into particulars, and satisfie your selfe in Gods decision, as *Ozias* advised of old. Since the goods of our fathers are in question, whither should we goe but to his Will and Testament? My soule beare the danger of this bold assertion. If we erre, we erre with Christ and his Apostles. In a word, against all staggering, our Saviours rule is sure and eternall: *If any man will doe my Fathers will, he shall know of the doctrine whether it be of God.*

To M. Edmund Sleigh.

EP. IV. *A discourse of the hardnesse of Christianity, and the abundant recompence of the pleasures and commodities of that profession.*

HOw hard a thing it is (deare Uncle) to be a Christian! perhaps others are lesse dull and more quiet, more waxen to the impressions of grace, and lesse troublesome to themselves, I accuse none, but whom I dare, my selfe. Even easie businesses are hard to the weake: let others boast, I must complaine. To keep our station is hard; harder to move forward. One while I scarce restrain my unruly desires, from evill: after, can find no lust to good. My heart will be either vaine or fallen: when I am wrought with much sweat to detest sin, and distaste the world, yet who shall raise up this drosse to a spirituall joy? Sometimes I purpose well, and if those thoughts (not mine) begin to lift me from my earth, loe, he that rules in the aire, stoops upon me with powerfull suggestion, or the world pulls me downe with a sweet violence, so as I know not whether I be forced, or perswaded to yeeld: I find much weaknesse in my selfe, but more treachery. How willing am I to be deceived! How loth to be reformed! Good duties seem harsh, and can scarcely escape the repulse, or delay of excuses, and not, without much strife grow to any relish of pleasure; and when they are at best, cannot avoid the mixture of many infirmities: which do at once disquiet, and discourage the mind, not suffering it to rest in what it would have done, and could not. And if after many sighs and teares, I have attained to doe well, and resolve better, yet this good estate is far from constant, & easily inclining to change. And whiles I strive, in spight of my naturall feeblenesse, to hold my owne with some progresse and gaine, what difficulty doe I find, what opposition? O God, what adversaries hast thou provided for us weake men! what incounters! Malicious and subtill spirits, an alluring world, a perpetuall and stubborn nature. Force and fraud do their worst to us; sometimes by the first, they meet spirituall enemies, I see them not, and complain to feele them too much: Other whiles my spirituall eies see them with amazement, and I (like a cowardly Souldier) am ready to flee, and plead their measure, for my feare: Who is able to stand before the sons of Anak? Some other times I stand still, and (as I can) weakly resist, but am edified with indignation, and shame. Then againe I rise up, not without trembling and sweat: and with more hearty resistance prevaile, and triumph, when suddenly, ere I am aware, with a sudden and unlooked assault, I am caried away captive, whither I would not: and mourning for my discomfiture, study for a feeble revenge: My quarrell is good, but my strength maintaines it not; It is now long ere I can recover my late overthrow, and find my selfe whole of these wounds. Besides Suggestions, Corruptions, Delays, and workes of a frail distemper in a mind sure and unfeigned, whose two chiefe parts (Understanding and Will) are then most troubled, when they are most renewed, I finde my selfe exercised with fears: fainteth evils, or my unruly passions raise clamors within me, which breed much trouble, whether in satisfying or suppressing: not to speak, that sinne is attended, besides unquietnesse, with terror?

Now

Now you say; Alas! Christianity is hard. I grant it: but gainefull and happy. I contemne the difficulty, when I respect the advantage. The greatest labours that have answerable requitals, are lesse than the least that have no regard. Believe me, when I looke to the reward, I would not have the worke easier. It is a good Master whom we serve, who not only rates, but gives, not after the proportion of our earnings, but of his owne mercy. If every paine that we suffer were a death, and every crosse an hell, we have amends enough. It were injurious to complain of the measure, when we acknowledge the recompence. Away with these weake dislikes: though I should buy it dearer, I would be a Christian. Any thing may make me out of love with my selfe, nothing with my profession: I were unworthy of his favour if I could repent to have endured herein alone I am safe, herein I am blessed. I may be all other things, and yet with that dying Emperour complaine, with my last breath, *That I am no-whit the better*: let me be a Christian, I am privileged from miseries, hell cannot touch me, death cannot hurt me. No evill can arrest me, while I am under the protection of him, which over-rules all good and evill: yea so soone as it touches me, it turns good, and being sent and suborned by my spirituall adversaries to betray me, now in an happy change it fights for me, & is driven rather to rebell, then wrong me. It is a bold and strange word: No price could buy of me the gaine of my stones: That which while I repented, I would have expiated with blood, now after my repentance I forgoe not for a world, the fruit of having sinned (if not rather of having repented.) Besides my freedome, how large is my possession? All good things are mine, to challenge, to enjoy. I cannot looke beyond my owne, not besides it, and the things that I cannot see, I dare claime no lesse. The heaven that rowles so gloriously above my head is mine, by this right: yea, those celestiall spirits, the better part of that high creation, watch me in my bed, guard me in my wayes, helpe me in my dangers, comfort me in my troubles, and are ready to receive that soule which they have kept. What speake I of creatures? The God of spirits is mine; and by a sweet and secret union, I am become an heire of his glory, yea (as it were) a limbe of him selfe. O blessed Jesu! worthy of difficulty, worthy of paine. What thou wilt, Lord, so may it be mine, what thou wilt. When I have done all, when I have suffered all, thou exceedst more then I want. Follow me then, deare Uncle, or (if you will) lead me rather (as you have done) in these steps, and from the rough way, looke to the end. Overlooke these trifling grievances, and fasten your eyes upon the happy recompence; and see if you cannot scorne to complaine. Pitie those that take not your paines, and perfist with courage till you feele the weight of your Crowne.

To M. W. L.

Perswading the cause of his unfeelingnesse in religion, which is pleaded to be our dissensions; shewing the insufficiencie of that Motive, and comparing the state of our Church herein, with the Romish.

I Would I know where to find you, then I could tell how to direct aime, whereas now I must rove and conjecture. To day you are in the center of the Romanists, to morrow in ours, the next day between both, against both. Old adherents think you ours, wethers, your conscience finds you with both, and neither: I flatter you not: this of yours is the worst of all tempers: heat and cold have their uses; luke-warmnesse is good for nothing, but to trouble the stomach. Those that are spiritually hot, find acceptation; those that are starke cold, have a better choosing: but a mean between both, is so much worse, as it comes nearer to good, and attaines it not. How long will you halt in this indifference? Resolve and say, and know at last what you doe hold, what you should. Cast off either your wings or your teeth, and (hating this Bat-like nature) be either a Bird or a beast. To die wavering and uncertain of your selfe will grant fearefull. If I must loose, when begin you? If you will begin, why not now? It is dangerous deferring that, whose want is deadly, and whose

opportunity

opportunity is doubtfull. God cryeth with *Iehu*, *Who is on my side, Who?* Look at last out of your window to him, and in a resolute courage cast down this *Iezabel* that hath bewitched you. Is there any impediment, which delay will abate? is there any which a just answer cannot remove? If you had rather waver, who can settle you? But if you love not inconstancy, tell us why you stagger. Be plaine, or else you will never be firme: What hinders you? Is it our divisions? I see you shake your head at this, and by your silent gesture bewray this the cause of your distaste: Would God I could either deny this with truth, or amend it with teares: But I grant it, with no lesse sorrow, then you with offence. This earth hath nothing more lamentable, then the civill jarres of one faith. What then? Must you defie your mother, because you see your brethren fighting? Their dissension is her griefe: Must she lose some sonnes, because some others quarrell? Doe not so wrong your selfe in afflicting her. Will you love Christ the lesse, because his coat is divided? Yea, let me boldly say; The hemme is torne a little, the garment is whole; or rather it is fretted a little, not torne; or rather the fringe, not the hemme. Behold, here is one Christ, one Creed, one Baptisme, one heaven, one way to it, in summe, one religion, one foundation, and (take away the tumultuous spirits of some rigorous Lutherans) one heart: our differences are those of *Paul* and *Barnabas*; not those of *Peter* and *Magus*: if they be some, it is well they are no more; if many, that they are not capitall. Shew me that Church, that hath not complained of distraction: yea that familie, yea that fraternitie, yea that man, that alwaies agrees with himselfe. See if the Spouse of Christ, in that heavenly mariage song, doe not call him, a young Hart *in the mountaines of division*. Tell me then, whither will you goe for truth, if you will allow no truth, but where there is no division? To *Rome* perhaps, famous for unitie, famous for peace. See now how happily you have chosen, how well you have sped: Loe, there Cardinall *Bellarmine* himselfe, a witnesse above exception, under his owne hand acknowledgeth to the world, & reckons up a 37. contrarieties of doctrine among the Romish Divines. What need we more evidence? O the perfect accordance of *Peters* See! worthy to be recorded for a badge of truth. Let now all our adversaries scrape together so many contradictions of opinions amongst us, as they confesse amongst themselves, and be you theirs. No, they are not more peaceable, but more subtle; they have not lesse dissension, but more smothered. They fight closely within doors, without noise, all our fraies are in the field: would God we had as much of their cunning, as they want of our peace, and no more of their policie, then they want of our truth. Our strife is in ceremonies, theirs in substance; ours in one or two points, theirs in all. Take it boldly from him that dares avouch it, there is not one point in all Divinity (except those wherein we accord with them) wherein they all speake the same. If our Church displease you for differences, theirs much more; unlesse you will be either wilfully incredulous, or wilfully partiall: unlesse you dislike a mischiefe the lesse for the secrecie. What will you doe then? Will you be a Church alone? Alas, how full are you of contradictions to your selfe! how full of contrary purposes! how oft doe you chide with your selfe! how oft doe you fight with your selfe! I appeale to that bosome which is privie to those secret combats: beleeve me not, if ever you find perfect unitie any where but above: either goe thither and seeke it amongst those that triumph, or be content with what estate you find in this warfaring number. Truth is in differences, as gold in drosse, wheat in chaffe; will you cast away the best metall, the best graine, because it is mingled with this Offall? Will you rather be poore and hungry, then bestow labour on the fanne, or the furnace? Is there nothing worth your respect, but peace? I have heard that the interlacing of discords graces the best musick; and I know not whether the very evill spirits agree not with themselves. If the body be sound, what though the coat be torne? or if the garment be whole, what if the lace be unripe? Take you peace: let me have truth, I cannot have both. To conclude: Embrace those truths that we all hold; and it greatly matters not what you hold in those wherein we differ: and if you love your safety, seeke rather grounds whereon to rest, then excuses for your unrest. If ever you looke to gaine by the truth, you must both chuse it, and cleave to it: Meere resolution is not enough; except you will rather lose your selfe then it.

To

To Sir Edmund Lucy.

EPIST. VII. *Discoursing of the different degrees of heavenly glory, and of our mutuall knowledge of each other above.*

AS those which never were at home, now after much here-say travelling toward it, aske in the way, What manner of house it is, what seat, what frame, what soile; so do we in the passage to our glory: we are all pilgrims thither; yet so as that some have lookt into it afar thorow the open windows of the Scripture. Go to then: whiles others are inquiring about worldly dignities, and earthly pleasures, let us two sweetly consult of the estate of our future happinesse, yet without presumption, without curiosity. Amongst this infinite choice of thoughts, it hath pleased you to limit our discourse to two heads. You aske first, if the joyes of the glorified Saints shall differ in degrees. I feare not to affirme it. There is one life of all, one felicity; but divers measures. Our heaven begins here, and here varies in degrees. One Christian enjoyes God above another, according as his grace, as his faith is more: and heaven is still like it selfe, not other above from that beneath. As our grace begins our glory, so it proportions it: Blessednesse stands in the perfect operation of the best faculties, about the perfectest object; that is, in the vision, in the fruition of God. All his Saints see him, but some more clearly; as the same Sunne is seene of all eyes, not with equall strength. Such as the eye of our faith was to see him that is invisible, such is the eye of our present apprehension to see as we are seene. Who sees not, that our rewards are according to our works? not for them, as on merit (woe be to that soule which hath but what it earneth) but after them, as their rule of proportion: and these, how sensibly unequall? One gives but a cup of cold water to a disciple, another gives his blood for the Master. Different works have different wages, not of desert, but of mercy. Five talents well imployed, carry away more recompence then two; yet both approved, both rewarded with their Masters joy. Who can stick at this, that knows those heavenly spirits (to whom we shall be like) are marshalled by their Maker into severall ranks? He that was rapt into their element, and saw their blessed orders, as from his owne knowledge, hath stiled them, *Thrones, Principalities, Powers, Dominions*. If in one part of this Celestiall Family, the great Housholder hath thus ordered it, why not in the other? yea even in this he hath instanced; *You shall sit on twelve Thrones, and judge the twelve Tribes of Israel*. If he mean not some preheminence to his Apostles, how doth he answer, how doth he satisfie them? Yet more: *Lazarus* is in *Abrahams* bosome: therfore *Abraham* is more honoured then *Lazarus*. I shall need no more proofes, if from heaven you shall look downe into the great Gulf, and there see diversity of torments according to the value of sinnes. Equality of offences, you acknowledge an idle Paradox of the Stoicks: to hold unequall sins equally punished, were more absurd, and more injurious to Gods justice: There is but one fire, which yet otherwise burns the straw, otherwise wood and yron. He that made and commands this dungeon, these tortures, tells us that the wilfully disobedient shall smart with moe stripes; the ignorant with fewer. Yet so conceive of these heavenly degrees, that the least is glorious. So doe these vessels differ, that all are full: there is no want in any, no envy. Let us strive for a place, not strive for the order: how can we wish to be more then happy?

Your other question is of our mutuall knowledge above; the hope whereof (you think) would give much contentment to the necessity of out parture: for both we are loth not to know those whom we love, and we are glad to thinke we shall know them happy: whereof (if it may comfort you) I am no lesse confident. If I may not goe so farre, as with the best of the Fathers, to say we shall know one anothers thoughts, I dare say, our persons we shall; our knowledge, our memory, are not there lost, but perfected: yea, I feare not to say we shall know both our miseries past, and the present sufferings of the damned. It makes our happinesse not a little the sweeter, to know that we were miserable, to know that others are and must be miserable: wee

shall

ſhall know them; not feele them. Take heed, that you clearly diſtinguiſh betwixt ſpeculation and experience. We are then farre out of the reach of evils. We may ſee them to comfort us, not to afflict us. Who doubts that theſe eyes ſhall ſee, and know the glorious manhood of our bleſſed Saviour, advanced above all the powers of heaven? And if one body, why not more? And if our elder brother, why no more of our ſpirituall fraternity? Yea if the twelve thrones of thoſe Judges of *Iſrael* ſhall be conſpicuous; how ſhall we not acknowledge them? And if theſe, who ſhall reſtraine us from more? You will eaſily grant, that our love can never faile: Faith and hope give place to ſight, to preſent fruition, for theſe are of things not ſeen: but love is perpetuall, not of God onely, but his Saints: For nothing ceaſes, but our earthly parts, nothing but what ſavours of corruption. Chriſtian love is a grace, & may well challenge a place in heaven: and what love is there, of what we know not? More plainly; if the three Diſciples in *Tabor* knew *Moſes* and *Elias*, how much more ſhall we know them in Gods *Sion*? Laſtly, (for it is a letter, not a volume, that I intended in this not neceſſary, but likely diſcourſe) that famous parable can tell you, that thoſe which are in hell, may know ſingular and ſeverall perſons, though diſtant in place. The rich Glutton knows *Lazarus* and *Abraham*. I heare what you ſay; It is but a parable: neither will I preſſe you with the contrary authoritie of *Ambroſe*, *Tertullian*, *Gregory*, *Hieromie*, or any Father; nor with that univerſall rule of *Chryſoſtome*, that thoſe onely are parables, where examples are expreſſed, and names concealed: I yeeld it; yet all holy parables have their truths, at leaſt their probabilities. Deny this, and you diſable their uſe, wrong their Author. Our Saviour never ſaid ought was done, that cannot be: and ſhall then the damned retaine ought, which the glorified loſe? No man ever held that the ſoule was advantaged by torment. Comfort you therefore in this, you ſhall know and be knowne. But farre be from hence all carnall and earthly thoughts; as if your affections ſhould be (as below) doubled to your wife or childe. Nature hath no place in glory: here is no reſpect of blood, none of mariage. This groſſer acquaintance and pleaſure is for the Paradiſe of Turkes, not the Heaven of Chriſtians. Here is, as no mariage, (ſave betwixt the Lambe and his Spouſe the Church) ſo no matrimoniall affections. You ſhall rejoyce in your glorified childe; not as your child, but as glorified. In briefe, let us ſo enquire of our company, that above all things we ſtrive to be there our ſelves, where we are ſure, if we have not what we imagined, we ſhall have more then we could imagine.

To M. T. L.

EPIST. VII. *Concerning the matter of Divorce in caſe of apparent adultery, adviſing the innocent partie of the fitteſt courſe in that behalfe.*

ALL intermedling is attended with danger; and ever ſo much more, as the band of the parties contending, is nearer and ſtraiter: how can it then want perill, to judge betwixt thoſe which are, or ſhould be one fleſh? yet great neceſſities require hazard. My profeſſion would juſtly check me, if I preferred not your conſcience to my own love. I pity and lament, that your own boſome is falſe to you; that your ſelfe with ſhame, and with ſinne, are pulled from your ſelfe, and given to whom you would not: An injury that cannot be paralleled upon earth; and ſuch as may without our wonder, diſtract you: ſleight croſſes are digeſted with ſtudy, and reſolution; greater with time, the greateſt, not without ſtudy, time, counſell. There is no extreme evill, whoſe evaſions are not perplexed. I ſee here miſchiefe on either hand: I ſee you beſet, not with griefes only, but dangers. No man ever more truly held a Wolfe by the eare; which he can neither ſtay, nor let goe with ſafety. Gods ancient Law would have made a quick diſpatch, and have determined the caſe, by the death of the offender, and the liberty of the innocent; and not it alone. How many heathen Law-givers have ſubſcribed to *Moſes*, *Arabians*, *Grecians*, *Romans*? yea very *Gothes*, the dregs of Barbariſme, have thought this wrong not expiable, but by blood. With us, the

A the easinesse of revenge, as it yeelds frequence of offences, so multitude of doubts: Whether the wronged husband should conceale, or complaine: complaining, whether he should retaine or dismisse: dismissing, whether he may marry, or must continue single: not continuing single, whether he may receive his owne, or chuse another: but your inquiries shall be my bonds. The fact (you say) is too evident. Let me aske you; To your selfe, or to the world. This point alone must vary our proceedings. Publike notice requires publike discharge; Private wrongs are in our owne power: Publike, in the hands of authority; the thoughts of our owne brests, while they smother themselves within us, are at our command, whether for suppressing, or expressing; but if they once have vented themselves by words, unto others eares, now (as common strayes) they must stand to the hazard of censure: such are our actions. Neither the sword, nor the Keyes meddle within doores, and what but they without?
B If fame have laid hold on the wrong, prosecute it, cleer your name, cleer your house, yea Gods. Else you shall be reputed a Pandar to your owne bed: and the second shame shall surpasse the first, so much as your own fault can more blemish you, then anothers. If there were no more; he is cruelly mercifull, that neglects his owne fame. But what if the sin were shrouded in secrecy? The loathsomnes of vice consists not in common knowledge. It is no lesse hainous, if lesse talked of. Reports gives but shame. God and the good soule detest close evils. Yet then I aske not of the offence, but of the offender, not of her crime, but her repentance. She hath sinned against heaven & you. But hath she washed your polluted bed with her teares? Hath her true sorrow beene no lesse apparent then her sin? Hath she peeced her old vow with new protestations of
C fidelity? Doe you find her at once humbled and changed? Why should that eare be deaf to her praiers, that was open to her accusation? why is there not yet place for mercy? Why do we Christians live as under Martiall law, wherein we sin but once? Plead not authority: Civilians have been too rigorous: the mercifull sentence of Divinity shall sweetly temper humane severenesse. How many have we known the better for their sinne? That *Magdalen* (her predecessour in filthinesse) had never loved so much, if she had not so much sinned. How oft hath Gods Spouse deserved a divorce? which yet still her confessions, her teares have reversed. How oft hath that scroll been written, and signed; and yet againe cancelled, and torne, upon submission? His actions, not his words onely, are our precepts: Why is man cruell, where God relents? The
D wrong is ours onely, for his sake; without whose law, were no sinne. If the Creditor please to remit the debt, do standers-by complaine? But if she be at once filthy, and obstinate, flie from her bed, as contagious. Now your benevolence is adultery; you impart your body to her, she her sinne to you: A dangerous exchange; An honest body for an harlots sinne: Herein you are in cause that she hath more then one adulterer. I applaud the rigour of those ancient Canons, which have still roughly censured even this cloak of vice: As there is necessity of charity in the former, so of justice in this. If you can so love your wife, that you detest not her sinne, you are a better husband then a Christian, a better bawd then an husband. I dare say no more upon so generall a relation; good Physitians in dangerous diseases dare not prescribe on bare sight of urine, or uncertaine report; but will feele the pulse and see the symptomes, ere they resolve on the receit. You see how no niggard I am of my counsels:
E would God I could as easily asswage your griefe, as satisfie your doubts.

To M. Robert Hay.

Epist. VIII. *A discourse of the continuall exercise of a Christian, how he may keep his heart from hardnesse, and his wayes from error.*

TO keep the heart in ure with God, is the highest task of a Christian. Good motions are not frequent: but the constancy of good disposition is rare and hard. This work must be continuall, or else speedeth not: like as the body from a setled and habituall distemper must be recovered by long diets; and so much the rather for that we cannot intermit here without relapses. If this field be not tilled every day, it will run out into thistles. The evening is fittest for this work: when retired into our selves,

ſelves, we muſt cheerefully, and conſtantly, both look up to God, and into our hearts; as we have to doe with both: to God in thankſgiving firſt, then in requeſt. It ſhall be therefore expedient for the ſoule, duely to recount to it ſelf all the ſpecialities of Gods favours: a confuſed thanks ſavours of careleſneſſe, and neither doth affect us, nor win acceptance above. Bethink your ſelfe then of all theſe externall, inferiour, earthly graces: that your being, breathing, life, motion, reaſon, is from him; that he hath given you a more noble nature, then the reſt of the creatures, excellent faculties of the mind, perfection of ſenſes, ſoundneſſe of body, competency of eſtate, ſeemelineſſe of condition, fitneſſe of calling, preſervation from dangers, reſcue out of miſeries, kindneſſe of friends, carefulneſſe of education, honeſty of reputation, libertie of recreations, quietneſſe of life, opportunity of well-doing, protection of Angels. Then riſe higher to his ſpirituall favours, though here on earth, and ſtrive to raiſe your affections with your thoughts: Bleſſe God that you were borne in the light of the Goſpell, for your profeſſion of the truth, for the honour of your vocation, for your incorporating into the Church, for the privilege of the Sacraments, the free uſe of the Scriptures, the communion of Saints, the benefit of their prayers, the aid of their counſels, the pleaſure of their converſation; for the beginnings of regeneration, any foot-ſteps of faith, hope, love, zeale, patience, peace, joy, conſcionableneſſe, for any deſire of more. Then let your ſoule mount higheſt of all, into her heaven; and acknowledge thoſe celeſtiall graces of her election to glory, redemption from ſhame and death, of the interceſſion of her Saviour, of the preparation of her place; and there let her ſtay a while upon the meditation of her future joyes. This done, the way is made for your requeſt; Sue now to your God; as for grace to anſwer theſe mercies, ſo to ſee wherein you have not anſwered them: From him therefore caſt your eyes downe upon your ſelfe: and as ſome carefull Juſticer doth a ſuſpected felon, ſo doe you ſtrictly examine your heart, of what you have done that day; of what you ſhould have done; enquire whether your thoughts have beene ſequeſtred to God, ſtrangers from the world, fixed on heaven; whether juſt, charitable, lowly, pure, Chriſtian; whether your ſenſes have beene holily guided, neither to let in temptations, nor to let out ſinnes; whether your ſpeeches have not beene offenſive, vaine, raſh, indiſcreet, unſavoury, unedifying; whether your actions have been warrantable, expedient, comely, profitable. Thence, ſee if you have been negligent in watching your heart, expence of your time, exerciſes of devotion, performance of good workes, reſiſtance of temptations, good uſe of good examples: and compare your preſent eſtate with the former: looke jealouſly, whether your ſoule hath gained or loſt; loſt ought of the heat of her love, tenderneſſe of conſcience, feare to offend; ſtrength of vertue; gained, more increaſe of grace, more aſſurance of glory. And when you find (alas! who can but find?) either holineſſe decayed, or evill done, or good omitted, caſt down your eyes; ſtrike your breſts, humble your ſoule, and ſigh to him whom you have offended; ſue for pardon as for life, heartily, yearningly: injoyne your ſelfe carefull amendment, redouble your holy reſolutions, ſtrike hands with God in a new covenant: my ſoule for your ſafety. Much of this good counſell I confeſſe to have learned from the Table of an unknowne Author, at *Antwerp*. It contented me: and therefore I have thus made it (by many alterations) my owne for forme, and yours for the uſe: Our practice ſhall both commend it, and make us happy.

To M. *I. F.* one of the Company of the *Turkiſh Merchants*.

EPIST. IX. *Diſcourſing of the lawfulneſſe of converſation and trade with Infidels and Hereticks, and ſhewing how farre and wherein it is allowable.*

IN matter of ſin I dare not diſcommend much feare. Looſeneſſe is both a more ordinary fault, and more dangerous, then exceſſe of care: yet herein the mind may be unjuſtly tortured, and ſuffer without gaine. It is good to know our bounds, and keepe them; that ſo we may neither be careleſly offenſive, nor needleſly afflicted.

How

A How farre we may travell to, and converse with Infidels, with Heretikes, is a long demand, and cannot be answered at once. I see extremes on both hands, and a part of truth betwixt both, of no small latitude. First, I commend not this course to you; it is well, if I allow it. The earth is large, and truth hath ample Dominions; and those not incommodious, not unpleasant. To neglect the maine blessings with competency of the inferiour, for abundance of the inferiour, without the maine, were a choice unwise and unequall. While we are free, who would take ought but the best? Whither goe you? Have we not as temperate a Sunne, as faire a Heaven, as fertile an Earth, as rich a Sea, as sweet Companions? What stand I on equality? a firmer peace, a freer Gospell, and happier government then the world can shew you? yet you must goe: I give you allowance; but limited, and full of cautions: like an inquisitive Officer, you must let me aske, who, how, when, whither, why, how long, and accordingly determine. To communicate with them in their false services, who will not spit at, as impious? We speake of conversing with men, not with idolatries: civilly, not in Religion: not in works of darknesse, but businesse of commerce and common indifferencies. Fie on those Rimmonites, that plead an upright soule in a prostrate body: Hypocrites, that pretend a *Nathanael* in the skin of a *Nicodemus*. God hates their secret halting, & will revenge it. Let goe their vices, and speak of their persons: Those may be conversed with; not with familiarity, not with intirenesse; as men qualified, not as friends. Traffique is here allowed, not amity, not friendship, but peace. *Paul* will allow you to feast at their table, not to frequent it; yet not this to all. Christianity hath all statures in it, all strengths: children, and men, weaklings, Giants. For a B feeble ungrounded Christian, this very company is dangerous, safe for the strong and instructed. Turne a child loose into an Apothecaries shop, or an Idiot, that gally-pot which looks faireſt, shall have his first hand, tho full of poysonous drugs: where the judicious would chuse the wholesomest, led not by sense, but skill. Seelednesse in the truth will cause us to hate & scorne ridiculous impiety; and that hate will settle us the more; where the unstaied may grow to lesse dislike, and indanger his owne infection. He had need be a resolute *Caleb* that should goe to see the land of *Canaan*; yet not such a one, upon every occasion: meere pleasure or curiosity I dare not allow in this adventure. The command of authority, or necessity of traffique, I cannot reject: Or if after sufficient prevention, desire to informe our selves thorowly in a foraine Religion or state (especially for publike use) carry us abroad, I censure not. In all matter of danger, a calling is a good warrant; and it cannot want perill to goe unsent. Neither C is there small weight in the quality of the place, and continuance of the time. It is one case where the profession of our Religion is free, another where restrained; perhaps not without constraint to idolatry: where we have meanes for our soules, and allowed Ministery, the cause must needs differ from a place of necessary blindnesse, of peevish superstition. To passe thorow an infected place is one thing, to dwell in it another: Each of these give a new state to the cause, and looke for a diverse answer. But as in all these outward actions, so here, most force (I confesse) lies in the intention, which is able to give not toleration only, to other travell, but praise. To converse with them without, but to a purpose of their conversion, and with endevour to fetch them in, can be no other then an holy course: wherein that the Jesuits have been D (by their owne saying) more serviceable in their *Indies* & *China*; let them thank (after their number and leisure) their shelter of *Spaine*, the opportunity of whose patronage hath preferred them to us; not their more forward desires. In short, companying with infidels may not be simply condemned: who can hold so, that sees *Lot* in *Sodom*, *Israel* with the *Ægyptians*, *Abraham* and *Isaac* with their *Abimelechs*, Roses among thornes, and pearles among mucke and mud, and so all, *Christ* among *Publicans* & *Sinners*? so we neither be infected by them, nor they further infected by our confirmations nor the weake Christian by us infected with offence, nor the Gospell infected with E reproch, what danger can there be? If neither we, nor they, nor the weake, nor (which is highest) the name of God be wronged, who can complaine? You have mine opinion; dispose now of your selfe as you dare: The earth is the Lords, and you are his, whersoever he shall find you, be sure you shall find him every where.

To the Gentlemen of his Highneſſe Court.

EP. X. *A deſcription of a good and faithfull Courtier.*

WHiles I adventured other Characters into the light, I reſerved one for you; whom I account no ſmall part of my joy; The Character of *what you are*, of *what you ſhould be*: Not that I arrogate to my ſelfe, more then ordinary skill in theſe high points: I deſire not to deſcribe a Courtier; How ſhould I, that have but ſeene and ſaluted the ſeat of Princes? Or why ſhould I, whoſe thoughts are ſequeſtred to the Court of heaven? But if I would decypher a good Courtier, who can herein controll my endevour? Goodneſſe in all formes is but the juſt ſubject of our profeſſion: what my obſervation could not, no leſſe certaine rule ſhall afford me. Our diſcourſe hath this freedome, that it may reach beyond our eyes with beleefe. If your experience agree not with my ſpeculation, diſtruſt me. I care not for their barking, which condemne me, at firſt, of incongruity: as if theſe two tearmes were ſo diſſonant, that one ſentence could not hold them. The Poets ſlanders, that abandons all good men from Courts. Who knowes not that the *Ægyptian* Court had a *Moſes*; the Court of *Samaria*, an *Obadiah*; of *Ieruſalem* an *Ebed-melech*; of *Damaſcus* a *Naaman*; of *Babylon* a *Daniel*; of *Æthiopia* a good *Treaſurer*; and very *Nero's* Court in *Pauls* time, his *Saints*? That I may not tell, how the Courts of Chriſtian Princes have been likened by our eccleſiaſticall Hiſtorians, to ſome royall Colleges for their order, gravity, goodneſſe mixed with their Majeſty; and that I may willingly forbeare to compare (as, but for envy, I durſt) yours with theirs; I ſpeake boldly, the Court is as nigh to heaven as the Cell, and doth no leſſe require and admit ſtrict holineſſe. I baniſh therefore hence all impiety, and dare preſage his ruine, whoſe foundation is not laid in goodneſſe. Our Courtier is no other then vertuous, and ſerves the God of heaven as his firſt Maker, and from him derives his duty to theſe earthen gods; as one that knowes the thrones of heaven and earth are not contrary, but ſubordinate, and that beſt obedience ſprings from devotion: his ability and will have both conſpired to make him perfectly ſerviceable, and his diligence waits but for an opportunity. In the factions of ſome great rivals of honour, he holds himſelfe in a free neutrality, accounting it ſafer in unjuſt frayes to looke on, then to ſtrike; and if neceſſity of occaſion will needs winde him into the quarrell, he chuſes not the ſtronger part, but the better; reſolving rather to fall with innocence and truth, then to ſtand with powerfull injuſtice. In the changes of favours and frownes he changeth not; his ſincere honeſty beares him thorow all alterations, with wiſe boldneſſe, if not with ſucceſſe: and when he ſpies clouds in the eyes of his Prince, (which of long he will not ſeeme to ſee) his cleere heart gives him a cleere face; and if he may be admitted, his loyall breath ſhall ſoone diſpell thoſe vapors of ill ſuggeſtion: but if after all attempts of wind and Sun he ſee them ſetled, and the might of his accuſers will not let him ſeeme as he is; he gives way in ſilence, without ſtomach, and waites upon time. He is not over-haſtily intent upon his owne promotion; as one that ſeekes his Prince, not himſelfe; and ſtudies more to deſerve then riſe, ſcorning either to grow great by his owne bribes, or rich by the bribes of others. His officious ſilence craves more then others words; and if that language be not heard, nor underſtood, he opens his mouth, yet late and ſparingly; without baſhfulneſſe, without importunity; caring onely to motion, not caring to plead. He is affable and courteous; not vainly popular, abaſing his Princes favour to wooe the worthleſſe applauſe of the vulgar; approving by his actions that he ſeekes one, not many; if not rather one in many. His Alphabet is his Princes diſpoſition; which once learned, he plies with diligent ſervice, not with flattery; not commending every action as good, nor the beſt too much, and in preſence. When he finds an apparent growth of favour, hee dares not glory in it to others, leſt he ſhould ſolicite their envy, and hazard the ſhame of his

owne

owne fall; but enjoyes it in quiet thankfulneſſe: not neglecting it, nor drawing it on too faſt: Over-much forwardneſſe argues no perpetuity. How oft have we known the weake beginnings of a likely fire ſcattered with over-ſtrong a blaſt? And if another riſe higher, he envieth not; onely emulating that mans merit, and ſuſpecting his owne. Neither the name of the Court, nor the grace of a Prince, nor applauſe of his inferiors, can lift him above himſelfe, or lead him to affect any other then a wiſe mediocrity. His owne ſincerity cannot make him over-credulous. They are few and well tried, whom he dares uſe; or perhaps obliged by his owne favours: ſo in all employments of friendſhip he is wary without ſuſpition, and without credulity charitable. He is as free of heart, ſo of tongue, to ſpeake what he ought, not what he might: never but (what Princes eares are not alwayes inured to) meere Truth: yet that, tempered for the meaſure, and time, with honeſt diſcretion. But if he meet with ought that might be beneficiall to his Maſter, or the State, or whoſe concealment might prove prejudiciall to either, neither feare nor gaine can ſtop his mouth. He is not baſely querulous, not forward to ſpend his complaints on the diſgraced, not abiding to build his owne favours upon the unjuſt ruines of an oppreſſed fortune. The errors of his fellowes he reports with favour; their vertues with advantage. He is a good husband of his houres; equally deteſting idleneſſe and baſe diſports; and placing all his free time upon ingenuous ſtudies, or generous delights; ſuch as may make either his body or mind, more fit for noble ſervice. He liſteth not to come to counſell uncalled, nor unbidden to intermeddle with ſecrets, whether of perſon, or ſtate; which yet once impoſed, he manageth with ſuch fidelity and wiſdome, as well argue him to have refrained, not out of feare, but judgement. He knowes how to repay an injury with thanks, and a benefit with uſury; the one out of a wiſe patience without malicious cloſeneſſe; the other out of a bounteous thankfulneſſe. His life is his owne willing ſervant, and his Princes free vaſſall; which he accounts lent to him, that he may give it for his Maſter: the intercepting of whoſe harmes, he holds both his duty, and honour: and whether he be uſed as his ſword, or his ſhield, he doth both with cheerefulneſſe. He can ſo demean himſelfe in his officious attendance, that he equally avoids ſatiety and oblivion; not needleſſly laviſh of himſelfe, to ſet out and ſhew his parts alwayes at the higheſt; nor wilfully concealed in great occaſions. He loves to deſerve and to have friends, but to truſt rather to his owne vertue. Reaſon and honeſty (next under religion) are his Counſellers: which he followes without care of the event, not without foreſight. In a judgement of unkindneſſe and envy, he never caſts the firſt ſtone, and hates to pick thanks by detraction. He undertakes none but worthy ſutes, ſuch as are free from baſeneſſe and injuſtice; ſuch as is neither ſhame to aske, nor diſhonour to grant; not ſuffering private affections to over-weigh publike equitie or convenience; and better brooking a friends want, then an ill preſident; and thoſe which he yeeldeth to accept, he loves not to linger in an afflicting hope: a preſent anſwer ſhall diſpatch the feares or deſires of his expecting client. His breſt is not a ciſterne to retaine, but as a conduit-pipe, to vent the reaſonable and honeſt petitions of his friend. Finally, he ſo lives, as one that accounts not Princes favours hereditary; as one that will deſerve their perpetuity, but doubt their change; as one that knowes there is a wide world beſide the Court, and above this world an Heaven.

FINIS.

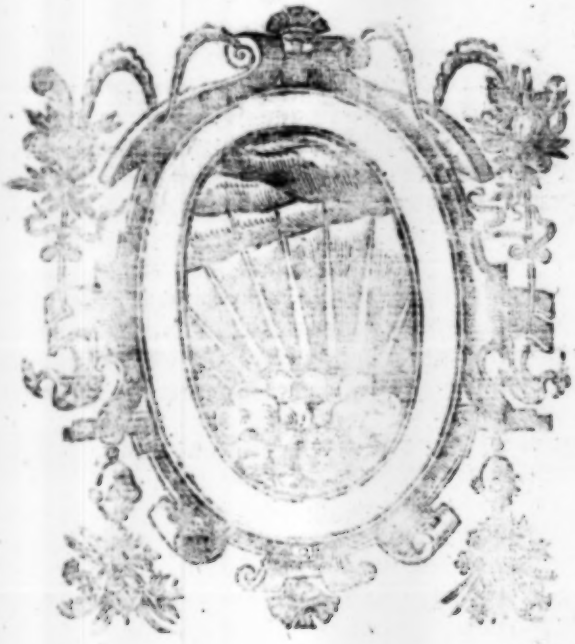
EPIST. X.

FINIS.

EPISTLES.
THE
FOVRTH DECAD.

By Jos. Hall.

Printed at London. 1643.



FOVRTH DECAD
OF THE
EPISTLES.

THE FOVRTH DECAD.

To Mr. VValter Fitzwilliams.

Ep. I. *A discourse of the true and lawfull use of pleasures; how we may moderate them, how we may enjoy them with safety.*

INdeed; wherein stands the use of wisdome, if not in tempering our pleasures and sorrowes? and so disposing our selves in spight of all occurrents, that the world may not blow upon us with an unequall gale, neither tearing our sailes, nor slackning them. Events will varie; If we continue the same, it matters not: nothing can overturne him, that hath power over himselfe. Of these two, I confesse it harder to manage prosperity, and to avoid hurt from good: strong and cold winds doe but make us gather up our cloake more round, more close: but to keepe it about us in a hot Sun-shine, to run and not sweat; to sweat and not faint; how difficult it is! I see some that avoid pleasures for their danger, and which dare not but abandon lawfull delights for feare of sinne; who seeme to me like some ignorant Metallists, which cast away the precious Ore, because they cannot separate the gold from the drosse; or some simple Jew, that condemnes the pure streames of *Iordan*, because it fals into the dead Sea. Why doe not these men refuse to eate, because meat hath made many gluttons? Or how dare they cover themselves, that know there is pride in rags? These hard Tutors, if not Tyrants, to themselves, whiles they pretend a mortified strictnesse, are injurious to their owne liberty, to the liberality of their Maker: Wherefore hath he created and given the choice commodities of this earth, if not for use? or why placed he Man in a Paradise, not in a Desart? How can we more displease a liberall friend, then to depart from his delicate feast wilfully hungry? They are deceived that call this holinesse; it is the disease of a minde sullen, distrustfull, impotent: There is nothing but evill, which is not from heaven; and he is none of Gods friends, that rejects his gifts for his owne abuse. Heare me therefore, and true Philosophy; There is a nearer way then this, and a fairer; if you will be a wise Christian, tread in it. Learne first by a just survey, to know the due and lawfull bounds of pleasure; and then beware, either to goe beyond a knowne Mere, or in the licence of your owne desires to remove it. That God, that hath curb'd in the fury of that unquiet and foaming element, and said of old, *Here shalt thou stay thy proud waves*, hath done no lesse for the rage of our appetite. Behold our limits are not obscure; which if we once passe, our inundation is perillous and sinfull. No just delight wanteth either his warrant, or his tearmes. More plainly be acquainted both with the quality of pleasures, and the measure: Many a soule hath lost it selfe in a lawfull delight, through excesse: and not fewer have perished in those, whose nature is vicious, without respect of immoderation. Your care must avoid both. The taste of the one is deadly; of the other, a full carouse:

carouse: and in truth, it is easier for a Christian, not to taste of that, then not to be drunke with this: The ill is more easily avoided, then the indifferent moderated. Pleasure is of a winding and serpentine nature; admit the head, the body will aske no leave: and sooner may you stop the entrance, then stay the proceeding. Withall, her insinuations are so cunning, that you shall not perceive your excesse, till you be sicke of a surfet. A little hony is sweet; much, fulsome. For the attaining of this temper then, settle in your selfe a right estimation of that wherein you delight: resolve every thing into his first matter, and there will be more danger of contempt, then over-joying. What are the goodly sumptuous buildings we admire, but a little burnt and hardned earth? What is the stately and wondrous building of this humane body, whose beauty we doat upon, but the same earth we tread on, better tempered; but worse, when it wants his guest? What are those precious metals whom we worship, but veines of earth better coloured? What are costly robes, but such as are given of wormes, and consumed of moths? Then, from their beginning, looke to their end, and see laughter conclude in teares; see death in this sweet pot. Thy conscience scourges thee with a long smart for a short liberty; and for an imperfect delight, gives thee perfect torment: Alas, what an hard peny-worth; so little pleasure for so much repentance! Enjoy it, if thou canst: but if while the sword hangs over thee in an horses haire, still threatning his fall and thine, thou canst be securely jocund; I wonder, but envie not. Now I heare you recall me, and after all my discourse (as no whit yet wiser) inquire by what rule our pleasures shall be judged immoderate? We are all friends to our selves, and our indulgence will hardly call any favour too much. I send you not (though I might) to your body, to your calling, for this triall; while your delights exclude not the presence, the fruition of God, you are safe: the love of the medicine is no hinderance to the love of health; let all your pleasures have reference to the highest good, and you cannot exceed. You see the Angels sent about Gods messages to this earth; yet never out of their heaven, never without the vision of their Maker. These earthly things cause not distraction, if we rest not in them, if we can looke throtow them, to their giver. The mind that desires them for their owne sakes, and suffers it selfe taken up with their sweetnesse as his maine end, is already drunken. It is not the use of pleasure that offends, but the affectation. How many great Kings have beene Saints? they could not have beene Kings without choice of earthly delights; they could not have beene Saints, with earthly affections. If God have mixed you a sweet cup, drinke it cheerfully; commend the taste, and be thankfull; but rejoyce in it as his. Use pleasures without dotage; as in God, from God, to God; you are all as free from errour, as misery.

VVritten to *W. F.* and dedicated to M. *Robert Fermin*,

EP. II. *A discourse of the bloody use of single combats; the injustice of all pretences of their lawfulnesse; setting forth the danger and sinfulnesse of this false and unchristian manhood.*

YOu have received a proud challenge, and now hold your selfe bound upon tearmes of honour, to accept it. Heare first the answer of a friend, before you give an answer to your enemie; receive the counsell of love, ere you enter those courses of revenge: Thinke not you may reject me, because my profession is peace; I speake from him, which is not onely the Prince of Peace, but the God of Hosts; of whom if you will not learne to manage your hand and your sword, I shall grieve to see, that courage hath made you rebellious. Grant once that you are a Christian, and this victory is mine. I overcome, and you fight not? would God the fury of mens passions could be as easily conquered, as their judgements convinced; how many thousands had beene free from blood! This conceit of false fortitude hath cost well-neere as many lives, as lawfull warre, or as opinion of heresie. Let me tell you with

you with confidence, that all duels or ſingle combats are murderous: blanch them over (how you liſt) with names of honour, and honeſt pretences; their uſe is ſinfull, and their nature deviliſh.

Let us two, if you pleaſe, (before hand) enter into theſe liſts of words. Let reaſon (which is a more harmeleſſe fight) conflict with reaſon: Take whom you will with you into this field; of all the Philoſophers, Civilians, Canoniſts; for Divines (I hope) you ſhall find none; and let the right of this truth be tried upon a juſt induction.

I onely premiſe this caution, (leſt we quarrell about the cauſe of this quarrell) that neceſſity muſt be excluded from theſe unlawfull fights; which ever alters their quality, and removes their evill: The defence of our life, the injunction of a Magiſtrate, are ever excepted: voluntary combats are only queſtioned; or whoſe neceſſity we doe not find, but make. There are not many cauſes that can draw us forth ſingle into the field, with colour of equity. Let the firſt be the triall of ſome hidden right; whether of innocence upon a falſe accuſation, or of title to inheritance, not determinable by courſe of Lawes; A proceeding not tolerable among Chriſtians, becauſe it wants both warrant and certainty. Where ever did God bid thee hazzard thy life for thy name? Where did he promiſe to ſecond thee? When thou art without thy commandement, without his promiſe, thou art without thy protection. He takes charge of thee, but when thou art in thy wayes; yea in his. If this be Gods way, where did he chalke it out? If thou want his Word, looke not for his aid. Miſerable is that man, which in dangerous actions is left to his owne keeping; yea how plainly doth the event ſhew Gods diſlike? How oft hath innocence lien bleeding in theſe combats, and guiltineſſe inſulted in the conqueſt? Thoſe very decretals (whom we oft cite not, often truſt not) report the inequality of this iſſue. Two men are brought to the barre, one accuſes the other of theft, without further evidence, either to cleare or convince: The ſword is called for, both witneſſe, and Judge: They meet and combat: The innocent party is ſlaine: The ſtollen goods are found after in other hands, and confeſſed. O the injuſtice of humane ſentences! O wretched eſtate of the party miſcarried! his good name is loſt with his life, which he would have redeemed with his valour: he both dies and ſinnes, while he ſtrives to ſeeme cleare of a ſinne. Therefore men ſay he is guilty, becauſe he is dead, while the others wickedneſſe is rewarded with glory. I am deceived, if in this caſe there were not three murderers; the Judge, the adverſary, himſelfe. Let no man challenge God for neglect of innocence, but rather magnifie him for revenge of preſumption. What he enjoynes, that he undertakes, he maintaines: Who art thou, O vaine man, that dareſt expect him a party in thine owne brawls? But there is no other way of triall. Better none then this. Innocency or land is queſtioned; and now we ſend two men into the liſts, to try whether is the better Fencer: what is the ſtrength or skill of the Champions, to the juſtice of the cauſe? Wherefore ſerve our owne oathes? whereto witneſſe, records, lotteries, and other purgations? Or why put we not men as well to the old Saxon, or Livonian, Ordalian trials of hot irons, or ſcalding liquors? It is farre better ſome truths ſhould be unknown, then unlawfully ſearched. Another cauſe ſeemingly warrantable may be the determining of warre, prevention of common bloodſhed: Two armies are ready to joyne battell, the field is ſure to be bloody on both ſides; either part chuſes a champion; they two fight for all: the life of one ſhall ranſome a thouſand. Our Philoſophers, our Lawyers ſhout for applauſe of this Monomachy, as a way neere, eaſie, ſafe: I dare not. Either the warre is juſt, or unjuſt: if unjuſt, the hazzard of one is too much; if juſt, too little. The cauſe of a juſt warre muſt be, beſides true, important; the title common, wherein ſtill a whole ſtate is intereſſed; therefore may not, without raſhneſſe and tentation of God, be caſt upon two hands. The holy ſtory never records any, but a barborus Philiſtine, to make this offer, and that in the preſumption of his unmatchableneſſe. Profane monuments report many, and ſome on this ground wiſely rejected. *Tullus* challenged *Albanus*, that the right of the two Hoſts might be decided by the two Captaines; he returned a grave reply, (which I never read noted of cowardize) That this honour ſtood not in them two, but in the two Cities of *Alba* and *Rome*.

All

All causes of publike right are Gods: when we put to our hand in Gods cause, then we may look for his. In vaine we hope for successe, if we doe not our utmost; wherefore either warre must be determined without swords, or with many: why should all the heads of the Common-wealth stand upon the neck and shoulders of one champion? If he miscarry, it is injury to lose her; if he prevaile, yet it is injury to hazard her: yet respecting the parties themselves, I cannot but grant it neareſt to equity, and the best of combats, that some blood should be hazarded, that more might be our of hazard. I descend to your case, which is further from likelihood or approofe; for what can you plead but your credit? others opinion? You fight, not so much against anothers life, as your owne reproach: you are wronged, and now if you challenge not; or you are challenged, and if you accept not, the world condemnes you for a coward: who would not rather hazard his life, then blemish his reputation? It were well, if this resolution were as wise as gallant. If I speake to a Christian, this courage must be rectified. Tell me, what world is this, whose censure you feare? Is it not that which God hath branded long a goe with *Positus in maligno*? Is it not that which hath ever misconstrued, discouraged, disgraced, persecuted goodnesse? that which reproached, condemned your Saviour? What doe you under these colours; if you regard the favour of that, whose amity is enmity with God? What care you for the censure of him, whom you should both scorne and vanquish? Did ever wise Christians, did ever your Master, allow either this Manhood, or this feare? Was there ever any thing more strictly, more fearefully forbidden of him, then revenge in the challenge; then in the answer, paiment of evill; and murder in both? It is pity, that ever the water of Baptisme was spilt upon his face, that cares more to discontent the world, then to wrong God: He saith, *Vengeance is mine*; and you steale it from him in a glorious theft, hazarding your soule more then your body. You are weary of your selfe, while you thrust one part upon the sword of an enemy; the other, on Gods. Yet perhaps I have yeelded too much. Let goe Christians; The wiser world of men (and who else are worth respect) will not passe this odious verdict upon your refusall: valiant men have rejected challenges, with their honours untainted. *Augustus*, when he received a defiance, and brave appointment of combat from *Antony*, could answer him, That if *Antony* were weary of living, there were wayes enow besides to death. And that Scythian King returned no other reply to *Iohn* the Emperour of *Constantinople*. And *Metellus* challenged by *Sertorius*, durst answer scornfully, with his pen, not with his sword; That it was not for a Captaine to die a Souldiers death. It was not dishonourable for these wise and noble Heathens to turne off these desperate offers. What law hath made it so with us? Shall I seriously tell you? Nothing but the meere opinion of some humorous Gallants, that have more heart then braine; confirmed by a more idle custome: Worthy grounds, whereon to spend both life and soule; whereon to neglect God, himselfe, posterity! Goe now and take up that sword, of whose sharpnesse you have boasted, and hasten to the field; whether you die or kill, you have murdered. If you survive, you are haunted with the conscience of blood; if you die, with the torments; and if neither of these, yet it is murder, that you would have killed. See whether the fame of a brave fight can yeeld you a countervaileable redresse of these mischiefes: how much more happily valiant had it beene to master your selfe, to feare sinne more then shame, to contemne the world, to pardon wrong, to preferre true Christianity before idle man-hood, to live and to doe well?

To M. Mat. Milward.

Ep. III. *A discourse of the pleasure of study and contemplation, with the varieties of scholarlike imployments, not without incitation of others thereunto; and a censure of their neglect.*

I Can wonder at nothing more, then how a man can be idle; but of all other, a Scholar; in so many improvements of reason, in such sweetnesse of knowledge, in such variety of studies, in such importunity of thoughts. Other Artizans doe but practise;

A we ſtill learne; others run ſtill in the ſame gyre, to wearineſſe, to ſatiety; our choyce is infinite: other labours require recreations, our very labour recreates our ſports: we can never want; either ſomewhat to do, or ſomewhat that we would doe. How numberleſſe are thoſe volumes which men have written of Arts, of Tongues! How endleſſe is that volume which God hath written of the world! wherein every creature is a Letter, every day a new page: who can be weary of either of theſe? To find wit in Poetry, in philoſophy profoundneſſe, in Mathematicks acuteneſſe, in Hiſtory wonder of events, in Oratory ſweet eloquence, in Divinity ſupernaturall light and holy devotion; as ſo many rich metals in their proper mynes, whom would it not raviſh with delight? After all theſe, let us but open our eyes, we cannot looke beſide a leſſon, in this univerſall Book of our Maker worth our ſtudy, worth taking out. What creature hath not his miracle? what event doth not challenge his obſervation? And if
B weary of forraine imployment, we liſt looke home into our ſelves, there we find a more private world of thoughts, which ſet us on worke anew, more buſily, not leſſe profitably; now, our ſilence is vocall, our ſolitarineſſe popular, and we are ſhut up to doe good unto many. And if once we be cloyed with our owne company, the doore of conference is open; here enterchange of diſcourſe (beſides pleaſure) benefits us: and he is a weake companion, from whom we returne not wiſer. I could envy, if I could beleeve that *Anachoret*, who ſecluded from the world, and pent up in his voluntary priſon-wals, denied that he thought the day long, whileſt yet he wanted learning to vary his thoughts. Not to be cloyed with the ſame conceit, is difficult above humane ſtrength; but to a man ſo furniſhed with all ſorts of knowledge, that according to his diſpoſitions he can change his ſtudies, I would wonder, that ever the Sun
C ſhould ſeeme to paſſe ſlowly. How many buſie tongues chaſe away good houres in pleaſant chat, and complaine of the haſte of night! What ingenuous mind can be ſooner weary of talking with learned Authors, the moſt harmeleſſe and ſweeteſt of companions? What an heaven lives a Scholar in, that at once in one cloſe roome can daily converſe with all the glorious Martyrs and Fathers? that can ſingle out, at pleaſure, either ſententious *Tertullian*, or grave *Cyprian*, or reſolute *Hierome*, or flowing *Chryſoſtome*, or divine *Ambroſe*, or devoute *Bernard*, or (who alone is all theſe) heavenly *Auguſtine*, and talk with them, and heare their wiſe and holy counſels, verdicts, reſolutions: yea (to riſe higher) with courtly *Eſay*, with learned *Paul*; with all their fellow-Prophets, Apoſtles: yet more, like another *Moſes*, with God himſelfe, in
D them both? Let the world contemne us: while we have theſe delights, we cannot envy them; we cannot wiſh our ſelves other then we are. Beſides, the way to all other contentments is troubleſome; the onely recompence is in the end. To delve in the mynes, to ſcorch in the fire for the getting, for the fining of gold, is a ſlaviſh toyle; the comfort is in the wedge, to the owner, not the labourers; where our very ſearch of knowledge is delightſome. Study it ſelfe, is our life: from which we would not be barred for a world. How much ſweeter then is the fruit of ſtudy, the conſcience of knowledge? In compariſon whereof, the ſoule that hath once taſted it, eaſily contemns all humane comforts. Goe now ye worldlings, and inſult over our paleneſſe, our needineſſe, our neglect. Ye could not be ſo jocund, if you were not ignorant: if you did not want knowledge, you could not over-looke him that hath it: For me, I
E am ſo farre from emulating you, that I profeſſe, I had as leive be a brute beaſt, as an ignorant rich man. How is it then that thoſe Gallants which have priviledge of blood and birth, and better education, doe ſo ſcornfully turne off theſe moſt manly, reaſonable, noble exerciſes of ſcholarſhip? An hawke becomes their fiſt better then a booke: No dog but is a better companion: Any thing, or nothing, rather then what we ought. O minds brutiſhly ſenſuall! Doe they thinke that God made them for diſport? who even in his Paradiſe would not allow pleaſure, without worke. And if for buſineſſe; either of body, or mind: Thoſe of the body are commonly ſervile, like it ſelfe. The mind therefore, the mind onely, that honourable and divine part, is fitteſt to be imployed of thoſe which would reach to the higheſt perfection of men, and would be more then the moſt. And what worke is there of the mind, but the trade of a ſcholar, ſtudy? Let me therefore faſten this probleme on our Schoole-gates, and

challenge

challenge all commers, in the defence of it; that, No Scholar cannot be truly noble. And if I make it not good, let me never be admitted further then to the ſubject of our queſtion. Thus we doe well to congratulate, to our ſelves, our owne happineſſe: if others will come to us, it ſhall be our comfort, but more theirs; if not, it is enough that we can joy in our ſelves, and in him, in whom we are that we are.

To Mr. I. P.

Ep. IV. *A diſcourſe of the increaſe of Popery; of the Oath of Allegeance, and the juſt ſufferings of thoſe which have refuſed it.*

YOu ſay, your religion daily winneth. Brag not of your gaine: you neither need, not can, if you conſider how it gets, and whom: How, but by cunning ſleights, falſe ſuggeſtions, impudent untruths? Who cannot thus prevaile againſt a quiet and innocent adverſary? Whom, but ſilly women, or men notoriouſly debauched? A ſpoyle fit for ſuch a conqueſt, for ſuch Victors. We are the fewer, not the worſe: if all our licentious hypocrites were yours, we ſhould not complaine: and you might be the prouder, not the better. Glory you in this triumph, free from our envy, who know we have loſt none, but (by whom you ſave nothing) either looſe or ſimple. It were pity that you ſhould not forgoe ſome in a better exchange. The ſea never incroacheth upon our ſhore, but it loſeth elſewhere: ſome we have happily fetcht into the fold of our Church, out of your waſts; ſome others (though few, and ſcarce a number) we have ſent into their heaven. Among theſe, your late ſecond *Garnet* liv'd to proclaime himſelfe a Martyr; and by dying, perſwaded. Poore man, how happy were he, if he might be his owne Judge! That which gave him confidence, would give him glory: you beleeve, and well-neere adore him. That fatall cord of his was too little for reliques, though divided into Mathematick quantities. Whither cannot conceit lead us? whether for his reſolution, or your credulity? His death was feareleſſe: I commend his ſtomach, not his mind. How many malefactors have we knowne that have laughed upon their executioner, and jeſted away their laſt winde? You might know. It is not long ſince our *Norfolke Arrian* leapt at his ſtake. How oft have you learned in martyrdome to regard not the death, but the cauſe? Elſe there ſhould be no difference in guilt and innocence, error and truth. What then? Died he for Religion? This had beene but your owne meaſure: we endured your flames which theſe gibbets could not acquit. But dare impudency it ſelfe affirme it? Not for meere ſhame, againſt the evidence of ſo many tongues, eares, records. Your Proſperity, your numbers argue enough, that a man may be a Papiſt in Britaine, and live. If treaſon be your Religion, who will wonder that it is capitall? Defie that Devill which hath mockt you with this mad opinion, that treachery is holineſſe, devotion cruelty and diſobedience. I fore-ſee your evaſion: Alas, it is eaſie for a ſpightfull conſtruction to fetch Religion within this compaſſe; and to ſay the ſwelling of the Foxes fore-head is a horne. Nay then, let us fetch ſome honeſt Heathen to be Judge betwixt us: Meere nature in him ſhall ſpeake unpartially of both. To hold and perſwade, that a Chriſtian King may, yea muſt at the Popes will be dethroned, and murdered; is it the voyce of treaſon, or Religion? And if traiterous, whether flatly, or by miſ-inferring? Beſides his practiſes, for this he died; witneſſe your owne Catholikes. O God, if this be religion, what can be villany? Who ever died a Malefactor, if this be martyrdome? If this poſition be meritorious of heaven, hell is feared in vaine. O holy *Sylla*, *Marii*, *Catilines*, *Cades*, *Lopezes*, *Gowries*, *Fawxes*, and who ever have conſpired againſt lawfull Majeſty! All Martyrs of *Rome*, all Saints of *Beckets* heaven. How well doe thoſe palmes of celeſtiall triumph become hands red with the ſacred blood of Gods anointed? I am aſhamed to thinke, that humanity ſhould nouriſh ſuch Monſters, whether of men, or opinions. But you defie this ſavage factiouſneſſe, this devotion of Devils; and honeſtly wiſh both God and Cæſar his owne. I praiſe your moderation: but if you be true, let me yet ſearch you: Can

A a man be perfect Papist, without his opinion against it? If he may, then your *Garnet* and *Drury* died not for religion: if he may not, then Popery is treason. Chuse now whether you will leave your Martyrs, or your Religion. What you hold of merit, free-will, transubstantiation, invocation of Saints, false adoration, supremacy of *Rome*, no man presses, no man inquires: your present inquisition, your former examples would teach us; mercy will not let us learne. The only question is, Whether our King may live and rule; whether you may refraine from his blood, and not sinne: Would you have a man deny this and not die? Would you have a man thus dying honoured? Dare you approve that religion, which defends the fact, canonizes the person? I heare your answer, from that your great Champion, which not many daies since, with one blow hath driven out three (not slight) wedges: That not Civill obedience is stood upon, but Positive doctrine: That you are ready to sweare for the King's safety, not against the Popes authority: King *Iames* must live and raigne; but *Paulus Quintus* must rule and be obeyed: and better were it for you to die, then your sworne allegeance should prejudice the Sea Apostolike. An elusion fit for children. What is to dally, if not this? As if he said, The King shall live, unlesse the Pope will not; That he shall not be discrowned, deposed, massacred by your hands, unlesse your holy Father should command. But (I aske, as who should not?) What if he do command? What if your *Paulus Quintus* should breath out (like his predecessors) not threatnings, but strong bellowings of Excommunications, of deposition of Gods anointed? What if he shall command (after that French fashion) the throats of all Heretikes to bleed in a night? Pardon you in this: Now it is growne a point of doctrinall Divinitie, to determine how far the power of *Peters* successor may extend: You may neither sweare, nor say your hands shall not be steep't in the blood of your true Soveraigne; and to die rather then sweare it, is martyrdome. But what if heaven fall, say you? His Holinesse (as you hope) will take none such courses. Woe were us; if our safety depended upon your hopes, or his mercies. Blessed be that God, which malgre hath made and kept us happy, and hath lift us above our enemies. But what hope is there, that he who chargeth subjects not to sweare allegeance will never discharge them from allegeance; that those who clamorously and shamelesly complaine to the world of our cruelty, will forbeare to solicite others cruelty to us? Your hopes to you, to us our securities. Is this the Religion you father upon those Christian Patriarchs of the Primitive Age? O blessed *Ireney*, *Clemens*, *Cyprian*, *Basil*, *Chrysostome*, *Augustine*, *Ierome*, and thou the severest exactor of just censures, holy *Ambrose*! how would you have spet at such a rebellious assertion! What speak I of Fathers? whose very mention in such a cause were injury, were impiety. Which of those cursed heresies of ancient times (for to them I hold it fitter to appeale) have ever beene so desperately shamelesse, as to breed, to maintaine a conceit so palpably unnaturall; unlesse perhaps those old *Antitaßa* may upon generall termes be compelled to patronize it, while they held it pietie to break the laws of their Maker? For you, if you professe not to love willing errors, by this suspect, and judge the rest: you see this defended with equall resolution, and with no lesse cheerfull expence of blood. In the body, where you see one monstrous deformitie, you cannot affect; if you can doe so in your religion, yet how dare you? since the greater halfe of it stands on no other ground. Onely God make you E wise and honest, you shall shake hands with this faction of Popery; and I with you, to give you a cheerefull welcome into the bosome of the Church.

B The judgement of a Catholike English-man banished, &c. concerning the Apology of the Oath of Allegeance, intituled *Triplici nodo, &c.*

To my brother M. SA. HALL.

Epp. V. *A discourse of the great charge of the ministeriall function; together with particular directions for due preparation thereunto, and carriage therein.*

IT is a great & holy purpose (deare Brother) that you have entertained, of serving God in his Church: for what higher, or more worthy imploiment can there be, then to doe these divine duties, to such a master, and such a mother? wherein yet

I ſhould little rejoyce, if any neceſſity had caſt you upon this refuge: for I hate and A
grieve to think that any deſperate mind ſhould make Divinity but a ſhift, and diſho
nour this Miſtreſſe by being forſaken of the world. This hath beene the drift of your
education: to this you were borne, and dedicated in a direct courſe. I doe willingly
incourage you, but not without many cautions. Enter not into ſo great a ſervice,
without much fore-ſight. When your hand is at the plough, it is too late to looke
back. Bethinke your ſelf ſeriouſly of the weight of this charge: and let your holy de-
ſire be allayed, with ſome trembling. It is a fooliſh raſhneſſe of young heads, when
they are in Gods chaire, to wonder how they came thither, and to forget the awful-
neſſe of that place, in the confidence of their owne ſtrength; which is ever ſo much
leſſe, as it is more eſteemed. I commend not the way-ward excuſes of *Moſes*, nor the
peremptory unwillingneſſe of *Ammonius*, and Frier *Thomas*, who maimed themſelves B
that they might be wilfully uncapable. Betwixt both theſe there is humble modeſty,
& religious fearfulnes, eaſily to be noted in thoſe whom the Church honors with the
name of her Fathers, worthy your imitation, wherein yet you ſhall need no preſidents
if you well conſider what worth of parts, what ſtrictneſſe of carriage, what weight of
offices, God expects in this vocation. Know firſt, that in this place there will be more
holineſſe required of you, then in the ordinary ſtation of a Chriſtian: for whereas
before you were but as a common line, now God ſets you for a coppy of ſanctifica-
tion unto others, wherein every fault is both notable, and dangerous. Here is looked
for a ſetled acquaintance with God, and experience both of the proceedings of grace
and of the offers and repulſes of tentations; which in vaine we ſhall hope to manage
in other hearts, if we have not found in our owne. To ſpeake by aime, or rote of re-
pentance, of contrition, of the degrees of regeneration, and faith, is both harſh, and C
ſeldome when not unprofitable. We truſt thoſe Phyſitians beſt, which have tried the
vertue of their drugs, eſteeming not of thoſe which have onely borrowed of their
bookes. Here will be expected a free and abſolute government of affections, that you
can ſo ſteere your owne veſſell, as not to be tranſported with fury, with ſelfe-love,
with immoderation of pleaſures, of cares, of deſires, with exceſſe of paſſions; in all
which, ſo muſt you demeane your ſelfe, as one that thinks he is no man of the world
but of God; as one too good (by his double calling) for that, which is either the felici-
ty, or impotency of beaſts. Here muſt be continuall and inward exerciſe of mortifica-
tion, and ſevere Chriſtianity, whereby the heart is held in due awe, and the weake
flames of the ſpirit quickned, the aſhes of our dulneſſe blowne off; a practice neceſ- D
ſary in him, whoſe devotion muſt ſet many hearts on fire: Here muſt be wiſdome,
and inoffenſiveneſſe of carriage, as of one that goes ever under monitors, and that
knowes other mens indifferencies are his evils. No man had ſuch need to keep a ſtrict
meane. Setting aſide contempt, even in obſervation, behold, wee are made a gazing
flocke to the world, to Angels, to men. The very faile of your eſtate muſt bee mode-
rated; which if it beare too high (as ſeldome) it incurres the cenſure of profuſion
and Epicuriſme; if too low, of a baſe and unbeſeeming earthlineſſe; your hand may
not be too cloſe for others need, nor too open for your owne; your converſation may
not be rough and ſullen, nor over-familiar and fawning; whereof the one breeds a
conceit of pride, and ſtrangeneſſe; the other, contempt; not looſely merry, nor Cyni-
cally unſociable; not contentious in ſmall injuries; in great, not hurtfully patient, to E
the Church: your attire (for whither doe not cenſures reach?) not youthfully wan-
ton; not, in theſe yeares affectedly ancient, but grave and comely, like the mind, like
the behaviour of the wearer; your geſture like your habit, neither ſavoring of giddie
lightneſſe, nor overly inſolence, nor wantonneſſe, nor dull neglect of your ſelfe; but
ſuch as may beſeeme a mortified mind, full of worthy ſpirits: your ſpeech like your
geſture, not ſcurrilous, not detracting, not idle, not boaſting, not rotten, not perem-
ptorie; but honeſt, milde, fruitfull, ſavourie, and ſuch as may both argue and worke
grace: your deliberations mature; your reſolutions well grounded; your devices ſage
and holy. Wherein let me adviſe you, to walke ever in the beaten road of the Church;
not to run out into ſingle paradoxes. And if you meet at any time with private con-
ceits that ſeeme more probable, ſuſpect them and your ſelfe; and if they can win you

to

to assent, yet smother them in your breſt, and do not dare to vent them out, either by your hand or tongue, to trouble the common peace. It is a miserable praiſe, to be a witty disturber. Neither will it serve you to be thus good alone, but if God shall give you the honour of this estate, the world will look, you should be the grave guide of a well-ordered family: for this is proper to us, that the vices of our charge reflect upon us; the sinnes of others are our reproach. If another mans children miscarry, the Parent is pittied; if a Ministers, censured; yea, not our servant is faulty without our blemish. In all these occasions (a misery incident to us alone) our griefe is our shame. To descend neerer unto the sacred affaires of this heavenly trade; in a Minister Gods Church is accounted both his house to dwell in, and his field to worke in; wherein (upon the penalty of a curse) he faithfully, wisely, diligently, devoutly, deales with God for his people, with his people, for and from God. Whether he instruct, he must doe it with evidence of the spirit; or whether he reprove, with courage and zeale; or whether he exhort, with meeknesse, and yet with power; or whether he confute, with demonstration of truth; not with rage and personall maliciousnesse, not with a wilfull heat of contradiction; or whether he admonish, with long suffering, and love without prejudice, and partiality: in a word, all these he so doth, as he that desires nothing but to honour God, and save men. His wisdome must discerne betwixt his sheepe and wolves; in his sheepe, betwixt the wholesome and unsound; in the unsound, betwixt the weak and tainted; in the tainted, betwixt the natures, qualities, degrees of the disease and infection; and to all these he must know to administer a word in season. He hath Antidotes for all tentations, counsels for all doubts, evictions for all errors, for all languishings incouragements. No occasion from any altered estate of the soule may find him unfurnished; he must ascend to Gods Altar with much awe, with sincere and cheerefull devotion; so taking, celebrating, distributing his Saviour, as thinking himselfe at table in heaven with the blessed Angels. In the meane time, as he wants not a thankfull regard to the Master of the feast, so not care of the guests. The greatnesse of an offender may not make him sacrilegiously partiall, nor the obscurity negligent. I have said little of any of our duties; and of some, nothing: yet enough, I think, to make you (if not timorous) carefull. Neither would I have you here upon to hide your selfe from this calling, but to prepare your selfe for it. These times call for them that are faithfull: and if they may spare some learning; conscience they cannot. Goe on happily: it argues a mind Christianly noble, to be incouraged with the need of his labours, with the difficulties.

To Mr. A. P.

Epist. VI. *A discourse of the signes and proofes of a true faith.*

THere is no comfort in a secret felicity. To be happy, and not know it, is little above miserable. Such is your state: only herein better then the common case of the most; that the Well of life lies open before you: but your eyes (like *Agars*) are not open to see it; whiles they have neither water, nor eyes. We doe not much more want that which we have not, then that which we do not know we have. Let me sell you some of that spirituall eye-salve which the Spirit commends to his Laodiceans; that you may cleerely see how well you are. There is nothing but those scales betwixt you and happinesse. Thinke not much that I espy in you what your selfe sees not. Too much neerenesse oft-times hindreth sight: and if for the spots of our owne faces we trust others eyes, why not for our perfections? You are in heaven, and know it not: He that beleeves, is already passed from death to life: You beleeve, whiles you complaine of unbeleefe. If you complained not, I should misdoubt you more, then you doe your selfe, because you complaine. Secure and insolent presumption hath killed many, that breathes nothing but confidence and safety; and abandons all doubts, and condemnes them. That man never beleeved, that never doubted. This liquor of faith is never pure in these vessels of clay, without these lees of distrust.

What then? Think not that I incourage you to douht more; but perſwade you not to be diſcouraged with doubting. All uncertainty is comfortleſſe: thoſe that teach men to conjecture and forbid to reſolve, reade lectures of miſery. Thoſe doubts are but to make way for aſſurance; as the oft ſhaking of the tree, faſtens it more at the root. You are ſure of God, but you are afraide of your ſelfe. The doubt is not in his promiſe, but your application. Looke into your owne heart. How know you that you know any thing, that you beleeve, that you will, that you approve, that you affect any thing? If a man, like your ſelfe, promiſe you ought, you know whether you truſt him, whether you relye your ſelfe on his fidelity. Why can you not know it in him that is God and man? The difference is not in the act, but the object. But if theſe habits (becauſe of their inward and ambiguous nature) ſeeme hard to be deſcried; turne your eyes to thoſe open marks that cannot beguile you. How many have bragged of their Faith, when they have embraced nothing but a vaine cloud of preſumption? Every man repeats his Creed, few feele it, few practiſe it. Take two boughs in the dead of winter; how like is one wood to another? how hardly diſcerned? Afterwards, *By their fruit you ſhall know them.* That faith, whoſe nature was obſcure, is evident in his effects. What is faith, but the hand of the ſoule? What is the duty of the hand, but either to hold or worke? This hand then holds Chriſt, works obedience and holineſſe: and if this act of apprehenſion be as ſecret, as the cauſe; ſince the cloſed hand hideth ſtill what it holdeth; ſee the hand of faith open; ſee what it worketh, and compare it with your own proofe. Deny if you can (yet I had rather appeale to any Judge, then your prejudiced ſelfe) that in all your needs you can ſtep boldly to the Throne of Heaven, and freely powre out your enlarged heart to your God, and crave of him, whether to receive what you want, or that you may want what you have, and would not. Be aſſured from God, this can be done by no power, but (that you feare to miſſe) of faith. God, as he is not, ſo he is not called a father without this. In vaine doth he pray, that cannot call God Father: No father without the ſpirit of adoption; no ſpirit, without faith: without this you may babble, you cannot pray. Aſſume you that you can pray, I dare conclude upon my ſoule, *You beleeve.* As little as you love your ſelfe, deny if you can that you love God. Say that your Saviour from heaven ſhould aske you *Peters* queſtion, could your ſoule returne any other anſwer, then *Lord thou knoweſt I love thee?* Why are you elſe in ſuch awe to offend, that a world cannot bribe you to ſin? Why in ſuch deep griefe when you have ſinned, that no mirth can refreſh you? Why in ſuch fervent deſire of enjoying his preſence? Why in ſuch agony when you enjoy it not? neither doth God love you, neither can you love God without faith. Yet more: doe you willingly nouriſh any one ſin in your breſt; doe you not repent of all? Doe you not hate all, though you cannot leave all? Doe you not complaine that you hate them no more? Doe you not, as for life, wiſh for holineſſe, and endeavour it? Nothing but faith can thus cleanſe the heart; that, like a good houſe-wife, ſweeps all the ſoule corners of the ſoule, and will not leave ſo much as one web in this roomy houſe. Truſt to it, you cannot hate ſin for it owne ſake, and forſake it for Gods ſake, without faith; the faithleſſe hath had ſome remorſe and feares, never repentance. Laſtly, doe you not love a good man for goodneſſe, and delight in Gods Saints? Doth not your love lead you to compaſſion; your compaſſion to releeſe? An heart truly faithfull cannot but have an hand chriſtianly bountifull: Charity and Faith make up one perfect paire of Compaſſes, that can take the true latitude of a Chriſtian heart: Faith is the one foot, pitcht in the centre unmoveably, while Charity walks about in a perfect circle of beneficence: theſe two never did, neither can goe aſunder: Warrant you your love, I dare warrant your faith: What need I ſay more? This heat of our affections, and this light of your workes, will evince againſt all the gates of hell, that you have the fire of Faith: let your ſoule then warme it ſelfe with theſe ſweet and cordiall flames, againſt all thoſe cold deſpaires, whereto you are tempted: ſay, *Lord, I beleeve*; and I will give you leave ſtill to adde, *Help my unbeleefe.*

To

To M. Ed. Alleyne.

Ep. VII. *A direction how to conceive of God in our devotions and meditations.*

YOu have choſen and judged well: How to conceive of the Deity in our prayers, in our meditations, is both the deepeſt point of all Chriſtianity, and the moſt neceſſary: ſo deepe, that if we wade into it, we may eaſily drowne, never find the bottome: ſo neceſſary, that without it, our ſelves, our ſervices, are profane, irreligious: we are all borne Idolaters; naturally prone to faſhion God to ſome forme of our owne, whether of an humane body, or of an admirable light; or if our mind have any other more likely, and pleaſing image. Firſt then, away with all theſe wicked thoughts, theſe groſſe devotions; and with *Iacob* bury all our ſtrange gods under the oake of *Shechem*, ere you offer to ſet up Gods Altar at *Bethel*: and without all mentall repreſentations, conceive of your God purely, ſimply, ſpiritually; as of an abſolute being, without forme, without matter, without compoſition; yea, an infinite, without all limit of thoughts. Let your heart adore a ſpirituall Majeſty, which it cannot comprehend, yet knowes to be; and as it were, loſe it ſelfe in his infiniteneſſe: Thinke of him, as not to be thought of; as one, whoſe wiſdome is his juſtice, whoſe juſtice is his power, whoſe power is his mercy; and whoſe wiſdome, juſtice, power, mercy, is himſelfe; as without quality good, great without quantity, everlaſting without time, preſent every where without place, containing all things without extent: and when your thoughts are come to the higheſt, ſtay there, and be content to wonder, in ſilence: and if you cannot reach to conceive of him as he is, yet take heed you conceive not of him as he is not. Neither will it ſuffice your Chriſtian mind, to have this awfull and confuſed apprehenſion of the Deity, without a more ſpeciall and inward conceit of three in this one, three perſons in this one eſſence, not divided, but diſtinguiſhed; and not more mingled then divided. There is nothing, wherein the want of words can wrong and grieve us, but in this: Here alone, as we can adore, and not conceive, ſo we can conceive, and not utter; yea, utter our ſelves, and not be conceived; yet as we may, Thinke here of one ſubſtance in three ſubſiſtences; one eſſence in three relations; one Jehovah begetting, begotten, proceeding; Father, Son, Spirit: yet ſo, as the Son is no other thing from the Father, but another perſon: or the Spirit, from the Son. Let your thoughts here walke warily, the path is narrow: the conceit either of three ſubſtances or but one ſubſiſtence, is damnable. Let me lead you yet higher, and further, in this intricate way, towards the Throne of grace: All this will not availe you, if you take not your Mediator with you: if you apprehend not a true manhood, gloriouſly united to the God-head, without change of either nature, without mixture of both; whoſe preſence, whoſe merits muſt give paſſage, acceptance, vigour to your prayers.

Here muſt be therefore (as you ſee) thoughts holily mixed: of a Godhead and humanity: one perſon in two natures: of the ſame Deity, in divers perſons, and one nature: wherein (if ever) heavenly wiſdome muſt beſtir it ſelfe, in directing us, ſo to ſever theſe apprehenſions, that none be neglected; ſo to conjoyne them, that they be not confounded. O the depth of divine myſteries; more then can be wondered at! O the neceſſity of this high knowledge, which who attaines not, may babble, but prayeth not. Still you doubt, and aske if you may not direct your praiers to one perſon of three. Why not? Safely, and with comfort. What need we feare, while we have our Saviour for our patterne: *O my Father (if poſſible) let this Cup paſſe*: and *Paul* every where both in thanks and requeſts; but with due care of worſhipping all in one. Exclude the other, while you fix your heart upon one, your praier is ſin; retaine all, and mention one, you offend not. None of them doth ought for us, without all. It is a true rule of Divines: All their externall works are common: To ſollicit one therefore, and not all, were injurious. And if you ſtay your thoughts upon the ſacred humanity of Chriſt, with inſeparable adoration of the God-head united, and thence climb up to

the holy conceit of that bleſſed and dreadfull Trinity, I dare not cenſure, I dare not but commend your divine method. Thus ſhould Chriſtians aſcend from earth to heaven, from one heaven to another. If I have given your devotions any light, it is well: the leaſt glimpſe of this knowledge is worth all the full gleames of humane & earthly skill. But I miſtake, if your own heart wrought upon with ſerious meditations (under that ſpirit of illumination) will not prove your beſt Maſter. After this weake direction, ſtudy to conceive aright, that you may pray aright; and pray that you may conceive; and meditate that you may doe both: and the God of heaven direct you, inable you, that you may doe all.

To M. Thomas James of Oxford.

Ep. VIII. *A diſcourſe of the grounds of the Papiſts confidence in appealing to the Fathers: applauding his worthy offers and endevours of diſcovering the falſifications and depravations of antiquity.*

SIR, I know no man ſo like as you to make poſterity his debtor. I doe heartily congratulate unto you ſo worthy labours, ſo noble a project. Our adverſaries knowing of themſelves (that which *Tertullian* ſaith of all hereſies) that if appeale be made to the ſacred bench of Prophets and Apoſtles, they cannot ſtand; remove the ſuit of Religion craftily, into the Court of the Fathers: A reverend triall as any under heaven; where it cannot be ſpoken, how confidently they triumph ere the conflict. Give us the Fathers for our Judges (ſay *Campian* and *Poſſevine*) the day is ours. And whence is this courage? Is antiquity our enemy, their advocate? Certainly it cannot be truth that is new: We would renounce our Religion, if it could be over-looke for time. Let goe equity, the older take both. There be two things then, that give them heart in this provocation: One, the baſtardy of falſe Fathers; the other, the corruption of the true. What a flouriſh doe they make with uſurped names? Whom would it not amaze to ſee the frequent citations of the Apoſtles owne Canons, Conſtitutions, Liturgies, Maſſes: of *Clemens*, *Denys* the Areopagite, *Linus*, *Hippolitus*, *Martiall* of *Burdeaux*, *Egeſippus*: Donations of *Conſtantine* the great, and *Lewis* the godly: Of 50. Canons of *Nice*: of *Dorotheus*, *Damaſus* his Pontificall: Epiſtles decretall of *Clemens*, *Euariſtus*, *Teleſphorus*, and an hundred other Biſhops holy and ancient; of *Euſebius*, *Anaſtaſius*, *Simeon Metaphraſtes*, and more yet then a number moe; moſt whereof have crept out of the Vatican or Cloyſters; and all carry in them manifeſt brands of falſhood, and ſuppoſition: that I may ſay nothing of thoſe infinite writings, which either ignorance, or wilfulnes, hath fathered upon every of the Fathers, not without ſhameleſſe importunity, and groſſe impoſſibilities: all which (as ſhe ſaid of *Peter*) their ſpeech bewrayeth; or (as *Auſtin* ſaid of *Cyprians* ſtile) their face. This fraud is more eaſily avoided: For as in notorious burglaries, oft-times there is either an hat, or a glove, or a weapon left behind, which deſcrieth the authors; ſo the God of truth hath beſotted theſe impoſtors to let fall ſome palpable error, (though but of falſe calculation) whereby, if not their names, yet their ages might appeare, to their conviction. Moſt danger is in the ſecret corruption of the true and acknowledged iſſue of thoſe gracious parents; whom through cloſe and crafty handling, they have induced to belye thoſe that begot them; and to betray their Fathers, either with ſilence, or falſe evidence. Plainly, how are the honoured Volumes of faithfull antiquity, blurred, interlined, altered, depraved by ſubtile treachery, and made to ſpeak what they meant not? Fie on this, not ſo much injuſtice, as impiety, to raze the awfull monuments of the dead, and partially to blot and change the originall Will of the deceaſed, inſert our owne Legacies. This is done by our guilty adverſaries, to the injury not more of theſe Authors, then of the preſent and ſucceeding times. Hence thoſe Fathers are ſome-where not ours: What wonder? while they are not themſelves. Your induſtry hath offered (and that motion is lively and heroicall) to challenge all their learned and elegant pages, from injury of corruption; to reſtore them to themſelves, and to us: that which all the learned of our time have but deſired to ſee done, you proffer to effect:

effect: your assay in *Cyprian* and *Augustine* is happy and justly applauded. All our Libraries, whom your diligent hand hath ransackt, offer their aid, in such abundance of manuscripts, as all Europe would envy to see met in one Hand. After all this, for that the most spightfull imputation to our Truth is novelty, you offer to deduce her pedegree from those primitive times, through the successions of all ages; and to bring into the light of the world, many (as yet obscure) but no lesse certaine and authenticall Patrons, in a continuall line of defence. You have given proofe enough, that these are no glorious vaunts, but the zealous challenges of an able Champion. What wanteth then? Let me say for you: Not an heart, not an head, not an hands; but (which I almost scorn to name in such a cause) a purse. If this continue your hinderance, it will not be more our losse then shame. Heare me a little, ye great and wealthy: Hath God loaded you with so much substance; and will you not lend him a little of his owne? Shall your riot be fed with excesse; whiles Gods cause shall starve for want? Shall our adversaries so insultingly out-bid us; and in the zeale of our profusion laugh at our heartlesse and cold niggardlinesse? Shall heavenly truth lie in the dust for want of a little stamped earth to raise her? How can you so much any way honour God, yea your selves, deserve of posterity, pleasure the Church, & make you so good friends of your Mammon? Let not the next Age say, that she had so unkind predecessors. Fetch forth of your superfluous store, and cast in your rich gifts into this treasury of the Temple. The Lord and his Church have need. For you, it angers me to see how that flattering *Possevinus* smoothly intices you from us with golden offers, upon the advantage of our neglect; as if he (measuring your mind by his owne) thought an *Omnia dabo* would bring you with himselfe on your knees to worship the devill, the beast, the image of both: as if we were not as able to encourage, to reward deserts. Hath Vertue no Patrons on this side the *Alpes*? Are those hils onely the thresholds of honour? I plead not, because I cannot feare you: But who sees not how munificently our Church scattereth her bountifull favours upon lesse merit? If your day be not yet come, expect it; God and the Church owe you a benefit; if their payment be long, it is sure. Only goe you on with courage, in those your high endevours; and in the meane time, thinke it great recompence to have deserved.

To M. E. A.

Ep. IX. *A discourse of fleeing or stay in the time of pestilence; whether lawfull for Minister or people.*

HOw many hath a seduced conscience led untimely to the grave? I speake of this sad occasion of Pestilence. The Angell of God followes you, and you doubt whether you shall flye. If a Lion out of the forest should pursue you, you would make no question: yet could he not doe it unsent. What is the difference? Both instruments of divine revenge; both threaten death, one by spilling the blood, the other by infecting it. Who knowes whether he hath not appointed your *Zoar* out of the lists of this destruction? You say it is Gods visitation. What evill is not? If war have wasted the confines of your Country, you save your throats by flight: Why are you more favourable to Gods immediate sword of pestilence? Very leprosie, by Gods law, requires a separation; yet no mortall sickenesse. When you see a spotted Leper proclaime his uncleannesse in the street, will you embrace him for his sake that hath stricken him, or avoyd him for his sake that hath forbidden you? If you honour his rod, much more will you regard his precept. If you mislike not the affliction because he sends it, then love the life which you have of his sending; feare the judgement which he will send, if you love it not. He that bids us flee when we are persecuted, hath neither excepted Angell nor man, whether-soever, I feare our unkindnesse, if wilfully we flee not. But whither shall we flee from God? say you: where shall he not both finde and lead us? whither shall not our destiny follow us? Vaine men, we may run from our home, not from our grave; Death is subtile, our time is set; we cannot, God

will not alter it. Alas, how wise we are to wrong our selves! Because Death will over-take us, shall we run and meet him? Because Gods decree is sure, shall we be desperate? Shall we presume, because God changeth not? Why doe we not try every knife and cord, since our time is neither capable of prevention nor delay: our end is set, not without our meanes. In matter of danger where the end is not knowne, the meanes must be suspected; in matter of hope where the end is not knowne, meanes must be used. Use then freely the meanes of your flight, suspect the danger of your stay; and since there is no particular necessity of your presence, know that God bids you depart and live. You urge the instance of your Minister: How unequally? There is not more lawfulnesse in your flight, then sinne in ours: you are your owne; we our peoples: you are charged with a body which you may not willingly leese, not hazard by staying; we with all their soules: which to hazard by absence, is to lose our owne: we must love our lives; but not when they are rivals with our soules, or with others. How much better is it to be dead, then negligent, then faithlesse! If some bodies be contagiously sick, shall all soules be wilfully neglected? There can be no time wherein good counsell is so seasonable, so needfull. Every threatning finds impression, where the mind is prepared by sensible judgements. When will the iron hearts of men bow, if not when they are heat in the flame of Gods affliction? now then to run away from a necessary and publike good, to avoyd a doubtfull and private evill, is to run into a worse evill then we would avoyd. He that will thus run from Ninive to Tharsis, shall find a tempest, and a whale in his way. Not that I dare be an author to any, of the private visitation of infected beds: I dare not without better warrant. Who ever said we were bound to close up the dying eies of every departing Christian? and upon whatever conditions, to heare their last grones; If we had a word, I would not debate of the successe. Then that were cowardlinesse, which now is wisdome. Is it no service, that we publikely teach and exhort? that we privately prepare men for death, and arme them against it? that our comfortable letters and messages stir up their fainting hearts? that our loud voices pierce their eares afarre; unlesse we feele their pulses, and leane upon their pillowes, and whisper in their eares? *Daniel* is in the lions den; Is it nothing that *Darius* speakes comfort to him thorow the grate, unlesse he goe in to salute him among those fierce companions? A good Minister is the Common goods: he cannot make his life peculiar to one, without injury to many. In the common cause of the Church, he must be no niggard of his life; in the private cause of a neighbours bodily sicknesse, he may soone be prodigall. A good father may not spend his substance on one child, and leave the rest beggers. If any man be resolute in the contrary, I had rather praise his courage, then imitate his practice. I confesse, I feare; not so much death, as want of warrant for death.

To M. R. B.

EP. X. *A complaint of the iniquity of the Times; with a prescription of the meanes to redresse it.*

WHiles I accused the Times, you undertook their patronage. I commend your charity, not your cause. It is true: There was never any Age not complained of; never any that was not censured, as worst. What is, we see; what was, we neither enquire nor care. That which is out of sight and use, is soone out of mind, and ere long out of memory. Yet the iniquity of others, cannot excuse ours. And if you will be but as just as charitable, you shall confesse, that both some times exceed others in evill; and these, all. This earthly Moone the Church hath her fuls and wanings, and sometimes her eclipses; whiles the shadow of this sinfull mass hides her beauty from the world. So long as she wadeth in this planetary world, it should be vaine to expect better: it is enough when she is fixed above, to be free from all change. This you yeeld: but nothing can perswade you, that she is not now in the full of her glory. True: or else she were not subject to this darkning. There was never

more

A more light of knowledge; never more darkneſſe of impiety: and there could not be ſuch darkneſſe, if there were not ſuch light. Goodneſſe repulſed, gives height to ſin: therefore are we worſe then our predeceſſors, becauſe we might be better. By how much our meanes are greater, by ſo much are our defects. Turne over all records, and parallel ſuch helps, ſuch care, ſuch coſt, ſuch expectation, with ſuch fruit, I yeald: We ſee but our owne times: There was never but one *Noah* (whom the Heathen celebrate under another name) that with two faces ſaw both before and behind him: But loe, that Ancient of dayes, to whom all times are preſent, hath told us, that theſe laſt ſhall be worſt: Our experience juſtifies him, with all but the wilfull. This cenſure (leſt you ſhould condemne my rigour, as unnaturally partiall) is not confined to our ſeas; but, free and common, hath the ſame bounds with the earth. I joy not in this large ſo-
B ciety. Would God we were evill alone. How few are thoſe, whoſe cariage doth not ſay, that profeſſion of any conſcience is puſillanimity? How few that care ſo much, as to ſhew well? And yet of thoſe few, how many care only to ſeeme? whoſe words diſagree from their actions, and their hearts from their words? Where ſhall a man mew up himſelfe, that he may not be a witneſſe of what he would not? What can he ſee, or heare, and not be either ſad or guilty? Oathes ſtrive for number with words, ſcoffes with oathes, vaine ſpeeches with both. They are rare hands, that are free either from
C aſperſions of blood, or ſpots of filthineſſe. Let me be at once (as I uſe) bold and plaine: Wanton exceſſe, exceſſive pride, cloſe Atheiſme, impudent profaneneſſe, unmercifull oppreſſion, over-mercifull connivence, greedy covetouſneſſe, looſe prodigality, Simoniacall ſacrilege, unbridled luxury, beaſtly drunkenneſſe, bloody treachery, cunning fraud, ſlanderous detraction, envious underminings, ſecret idolatry, hypocriticall faſhionableneſſe, have ſpread themſelves all over the world. The Sunne of peace looking upon our uncleane heaps, hath bred theſe monſters, and hath given light to this brood of darkneſſe. Looke about you, and ſee if three great Idols, Honour, Pleaſure, Gaine, have not ſhared the earth amongſt them, and left him leaſt, whoſe all is. Your deniall drives me to particulars. I urge no further. If any adverſary inſult in my confeſſion, tell him, that I account them the greateſt part of this evill; neither could thus complaine, if they were not. Who knowes not, that as the earth is the dregs of the world, ſo *Italy* is the dregs of the earth, *Rome* of *Italy*? It is no wonder to find Satan in his Hell; but to find him in Paradiſe, is uncouth and grievous.
D Let them alone that will dye and hate to be cured. For us: O that remedies were as eaſie as complaints! That we could be as ſoone cleered, as convinced! That the taking of the medicine were but ſo difficult as the preſcription! And yet nothing hinders us from health, but our will: neither Goſpell, nor Grace, nor Glory, are ſhut up; only our hearts are not open. Let me turne my ſtile from you, to the ſecure, to the perverſe; though why doe I hope they will heare me, that are deafe to God? they will regard words, that care not for judgements? Let me tell them yet (if in vaine) they muſt breake, if they bow not: That if mercy may be refuſed, yet vengeance cannot be reſiſted: that God can ſerve himſelfe of them perforce, neither to their thank nor eaſe: that the preſent plagues doe but threaten worſe. Laſtly, that if they
E relent not, hell was not made for nothing. What ſhould be done then? Except we would faine ſmart, each man amend one, & we all live. How commonly do men complaine, and yet adde to this heape? Redreſſe ſtands not in words. Let every man pull but one brand out of this fire, and the flame will goe out alone. What is a multitude, but an heap of unities? The more we deduce, the fewer we leave. O how happy were it then, if every man would begin at home, and take his owne heart to task, and at once be his owne Accuſer, and Judge; to condemne his private errors, yea to mulct them with death! Till then alas, what availes it to talke? While every man cenſures, and no man amends, what is it but buſie trifling? But though our care muſt begin at our ſelves, it may not end there. Who but a *Caine* is not his brothers keeper? Publike perſons are not ſo much their owne, as others are theirs. Who ſits at the common ſtern, cannot diſtinguiſh betwixt the care of his owne ſafety, and his veſſels: both drown at once, or at once ſalute the haven. Ye magiſtrates (for in you ſtand all our lower hopes) whom God hath on purpoſe, in a wiſe ſurrogation, ſet upon earth to correct her

diſorders,

disorders, take to your selves firme fore-heads, couragious hearts, hands busie, and not partiall; to discountenance shameless wickednesse, to resist the violent sway of evils, to execute wholsome lawes, with strictnesse, with resolution. The sword of the spirit meets with such iron hearts, that it both enters not, and is rebated. Loe, it appeales to your arme, to your aid. An earthen edge can best pierce this hardned earth: If iniquity die not by your hands, we perish. And ye sonnes of *Levi* gather to your *Moses* in the gate of the Campe; consecrate your hands to God in this holy slaughter of vice: Let your voyce be both a trumpet to incite, and a two-edged sword to wound and kill. Cry downe sinne in earnest, and thunder out of that sacred chaire of *Moses*: and let your lives speak yet louder. Neither may the common Christian sit still and look on in silence: I am deceived, if in this cause God allow any man for private. Here must be all actors, no witnesses. His discreet admonitions, seasonable reproofes, and prayers never unseasonable, besides the power of honest example, are expected as his due tribute to the common health: What if we cannot turne the streame? Yet we must swim against it: even without conquest, it is glorious to have resisted: in this alone they are enemies, that doe nothing. Thus, as one that delights more in amendment, then excuse, I have both censured and directed. The favour of your sentence proceeds (I know) from your owne innocent uprightnesse: So judge of my severe taxation. It shall be happy for us, if we can at once excuse and diminish; accuse and redresse iniquity. Let but the endevour be ours, the successe to God.

FINIS.

EPISTLES.

THE THIRD AND LAST VOLVME.

Containing two DECADS.

By JOS. HALL.

Printed at LONDON. 1643.

EPISTLES.

THE

THIRD AND LAST

VOLUME

Containing two [illegible]

By [illegible]

TO THE MOST HIGH AND EXCELLENT PRINCE, HENRY, PRINCE of WALES, All happineſſe.

Moſt Gracious Prince:

LEt me not (whiles I deſire to be dutiful) ſeeme importunate, in my dedications. I now bring to your Highneſſe theſe my laſt, and perhaps moſt materiall Letters: wherein, if I miſtake not, (as, how eaſily are we deceived in our owne?) the pleaſure of the varietie ſhal ſtrive with the importance of matter. There is no worldly thing, I confeſſe, whereof I am more ambitious, then of your Highneſſes contentment; which that you place in goodneſſe, is not more your glory, then our joy. Doe ſo ſtill, and heaven and earth ſhall agree to bleſſe you, and us in you. For me, after this my officious boldneſſe, I ſhall betake my ſelf in ſilence, to ſome greater worke, wherein I may approve my ſervice to the Church, and to your Highneſſe, as her ſecond joy and care. My heart ſhall be alwaies, and upon all opportunities, my tongue and pen ſhall no leſſe gladly be devoted to my gracious Maſter, as one

Who rejoyce to be your Highneſſes (though unworthy, yet) faithfull and obſequious ſervant,

THE SVMME OF THE SEVERALL EPISTLES.

DECAD. V.

EP.

1. To my Lord B. of Bathe and Wels.
Discoursing of the causes and meanes of the increase of Popery.
2. To my Lord Bishop of Worcester.
Shewing the differences of the present Church from the Apostolicall; and needlesnesse of our conformitie thereto in all things.
3. To my Lady MARY DENNY.
Containing the description of a Christian, & his differences from the worldling.
4. To my Lady HONORIA HAY.
Discoursing of the necessity of Baptisme; and the estate of those which necessarily want it.
5. To Sir RICHARD L'EA.
Discoursing of the comfortable remedies of all afflictions.
6. To Mr. PETER MOULIN, Preacher of the Church of Paris.
Discoursing of the late French occurents, and what use God expects to be made of them.
7. To Mr. THOMAS SUTTON.

EP.

Exciting him, and (in him) all others; to early and cheerefull beneficence: shewing the necessity and benefit of good workes.
8. To E.B. Dedicated to Sir GEORGE GORING.
Remedies against dulnesse and heartlesnesse in our callings; and encouragements to cheerefulnes in labour.
9. To Sir JOHN HARRINGTON.
Discussing this Question;
Whether a man and Wife after some yeares mutuall and loving fruition of each other, may upon consent, whether for secular, or religious causes, vow and performe a perpetuall separation from each others bed, and absolutely renounce all carnall knowledge of each other for ever.
10. To Mr. WIL. KNIGHT.
Encouraging him to persist in the holy calling of the Ministerie; which upon conceit of his insufficiencie, and want of affection, he seemed inclining to forsake and change.

DECAD. VI.

EP.

1. To my Lord DENNY.
A particular account how our daies are or should be spent, both common and holy.
2. To Mr. T.S. Dedicated to Sir FULKE GREVIL.
Discoursing how we may use the world without danger.
3. To Sir GEORGE FLEETWOOD.
Of the remedies of sinne, and motives to avoid it.
4. To Mr. Doctor MILBURNE.
Discoursing how far, and wherein Popery destroyeth the foundation.
5. Written long since to J.W.
Dissuading from separation, and shortly oppugning the grounds of that error.
6. To Master I. B.
A complaint of the mis-education of our Gentry.
7. To Mr. JONAS REIGESBERGIUS in Zeland.

EP.

Written some whiles since cõcerning some new opinions then broached in the Churches of HOLLAND; *and under the name of* Arminius (*then living*) *perswading all great wits to a study and care of the common peace of the Church, and dissuading from all affectation of singularitie.*
8. To W. I. condemned for murder.
Effectually preparing him, and (under his name) whatsoever Malefactor for his death.
9. To Mr. IOHN MOLE, of a long time now prisoner under the Inquisition at ROME.
Exciting him to his wonted constancie, and encouraging him to Martyrdome.
10. To all Readers.
Containing Rules of good advice for our Christian and civill carriage.

THE

THE FIFT DECAD.

To my Lord Bishop of BATHE and VVELLS.

EPIST. I. *Discoursing of the causes and meanes of the increase of Poperie.*

Y what meanes the Romish Religion hath in these latter times prevailed so much over the world, (Right Reverend and Honourable) is a consideration both weighty and usefull; for hence may we frame our selves either to prevent, or imitate them: to imitate them in what we may; or prevent them in what they should not. I meddle not with the meanes of their first risings: the munificence of Christian Princes, the honest devotions of well-meaning Contributers, the division of the Christian world, the busie endeavours of forward Princes, for the recovery of the Holy-land, with neglect of their owne; the ambitious insinuations of that Sea, the fame and large dominion of those seven hils, the compacted indulgence and connivence of some treacherous, of other timorous Rulers; the shamelesse flattery of Parasites; the rude ignorance of Times; or if there be any other of this kinde: My thoughts and words shall be spent upon the present, and latest Age. All the world knowes, how that pretended Chaire of *Peter* tottered, and cracked, some threescore yeares agoe, threatning a speedy ruine to her fearefull usurper: How is it that still it stands, and seemes now to boast of some setlednesse? Certainly, if Hell had not conceived a new support, the Angell had long since said, It is fallen, it is fallen; and the Merchants, Alas, alas, the great Citie. The brood of that lame *Loyola* shall have this miserable honour, without our envie; that if they had not beene, *Rome* had not beene. By what meanes, it rests now to enquire.

It is not so much their zeale for falshood, which yet we acknowledge, and admire not. If Satan were not more busie then they, we had lost nothing. Their desperate attempts, bold intrusions, importunate sollicitations, have not returned empty; yet their policy hath done more then their force. That Popish world was then soule, and debauched, as in doctrine, so in life; and now began to be ashamed of it selfe. When these holy Fathers, as some Saints drope out of heaven, suddenly professed an unusuall strictnesse, sad pietie, resolved mortification; and so drew the eyes and hearts of men after them, that poore soules began to thinke, it could not be other then divine, which they taught; other then holy, which they touched. The very times (not seldome) give as great advantage, as our owne best strength: and the vices of others give glory to those which either are, or appeare vertuous. They saw how ready the world was to bite at the bait, and now followed their successe, with new helps. Plenty of pretended miracles must blesse, on all sides, the endeavours of this new Sect, and cals for both approbation, and wonder. Those things by the report of their own pens (other witnesses I see none) have beene done by the ten Patriarkes of the Jesuitish Religion, both alive and dead, which can hardly be matched of him, whose name they have usurped. And now the vulgar can say, If these men were not of God, they could doe nothing. How can a man that is a sinner doe such miracles? not distrusting either the fame, or the worke; but applauding the Authors, for what was said to be done. But now lest the envie of the fact should surpasse the wonder, they have learned to cast this glory upon their woodden Ladies, and to communicate the gaine unto the whole Religion: Two blocks at *Hale* and *Scherpenheuvell*, have said and done more for Poperie, then all Priers, ever since *Francis* wore his breeches on his head. But be-

cause that praise is sweet, which arises from the disgrace of a rivall; therefore this holy Societie hath, besides, ever wont to honour itselfe by the brokage of shamelesse untruths against the adverse part; not caring how probable any report is, but how odious. A just volume would not containe those willing lies, wherewith they have purposely loaded Religion, and us; that the multitude might first hate us, and then inquire: and these courses are held not tolerable, but meritorious. So the end may be attained, all meanes are just, all waies straight. Whom we may, we satisfie: but wounds once given are hardly healed without some scarres; and commonly accusations are vocall, Apologies dumbe. How easie is it to make any cause good, if we may take liberty of tongue and conscience? Yet lest some glimpse of our truth and innocence should perhaps lighten the eyes of some more inquisitive Reader, they have by strict prohibitions, whether of books, or conference, restrained all possibility of true informations: Yea their owne writings, wherein our opinions are reported with confutation, are not allowed to the common view; lest if it should appeare what we hold, our meer opinion should prevaile more then their subtilest answer. But above all, the restraint of Gods booke hath gained them most: If that might be in the hands of men, their religion could not be in their hearts. now, the concealment of Scriptures breeds ignorance, and ignorance superstition. But because forbiddance doth but whet desire, and worke a conceit of some secret excellence in things denied; therefore have they devised to affright this dangerous curiositie, with that cruell, butcherly, hellish Inquisition, wherein yet there is not lesse craft then violence. For since they have perceived the blood of Martyrs to be but the seed of the Church, and that their persones are more dispersed with beating; they have now learned to murder without noise, and to bring forth (if at least they list sometimes to make the people privy to some examples of terrour) not men, but carcasses. Behold, the constant confessions of the dying Saints, have made them weary of publike executions: none but bare walls shall now testifie the courage and faith of our happy Martyrs. A disguised corpse is onely brought forth to the multitude, either for laughter, or feare. Yet because the very dead speake for truth in a loud silence, these spectacles are rare; and the graves of heretikes are become as close as their death.

Yet lest (since neither living mouthes, nor faithfull pens may be suffered to insinuate any truth) these speeches should perhaps be received from the Ancients, which to us were hereticall; the monuments of unpartiall antiquitie must be depraved; all witnesses that might speake against them must be corrupted, with a fraudulent violence; and some of them purged to the death. So while those are debarred, and the Antients altered, posterity shall acknowledge no adversary.

What should I speak of those plausible devices, which they have invented, to make superstitious and foolish Proselytes? Their proud vaunts of antiquity, universalitie, succession, and the name of their fore-fathers, do not onely perswade, but amaze and befot an ignorant heart. The glorious shewes of their processions, the gaudy ornaments of their Altars, the pompe and magnificence of the places, and maner of their Services, the triumphs of their great Festivals, are enough to bewitch any childish, simple, or vaine beholders. Who knowes not that nature is most led by sense? Sure, children and fooles (such as are all naturall men) cannot be of any other Religion.

Besides all these, their personall understandings, what for cunning, what for boldnesse, could promise nothing but successe, they can transforme themselves into all shapes, and in these false formes thrust themselves into all Courts, and companies, not ofter changing their habit, then their name. They can take the best opportunities to worke upon those which are either most unable to resist, or most like to befriend them. That I may not speake of the wrongs of unseasonable travell; wherein many unsetled heads have met dangers, and sollicited errors, who like fond and idle *Dinahs*, going abroad to gaze, have beene ravished ere their returne. Never was any bird so laid for by the nets and cals of the fowler, as the great heire of some noble family, or some fiery wit, is by these impostors. They know that greatnesse is both lawlesse and commanding, if not by precept, yet by example: their very silence is perswasory, and imperious. But alas for that other sex: Still the Devill begins with

A *Eves*, ſtill his aſſault is ſtrongeſt where is weakeſt reſiſtance, *Simon Magus* had his *Helena*, *Nicholas* the Deacon had his *chores faminees*, (as *Hierome* cals them) *Marcion* had his Factoreſſe at *Rome*, *Appelles* his *Philumena*, *Montanus* his *Priſca* and *Maximilla*, *Arrius* his *Conſtantines* ſiſter, *Donatus* his *Lucilla*, *Elpidius* his *Agape*, *Priſcillianus* his *Galla*: and our Jeſuites have their painted Ladies (not dead, but living) both for objects, and inſtruments. When they ſaw they could not blow up religion with French powder into Heaven, they now try by this Moabitiſh plot to ſinke it downe to Hell. Thoſe ſilly women, which are laden with ſins, and divers luſts, muſt now be the ſtales of their ſpirituall fornications: But for that theſe enterpriſes want not danger, that both parts may ſecurely ſucceed, behold publique liberty of diſpenſations, whether for diſſembled religion, or not unprofitable filthineſſe. Theſe meanes are (like the
B Authors) diſhoneſt, and godleſſe. Adde (if you pleaſe) hereto, thoſe which pretend more innocent policie: their common dependances upon one Commander, their intelligences given, their charges received, their rewards and honours (perhaps of the Calender, perhaps of a red Hat) duly conferred. Neither may the leaſt helpe be aſcribed to the conference of ſtudies; (the conjoyned labours of whole Societies directed to one end, and ſhrowded under the title of one Author) to large maintenances, raiſed from the death-beds of ſome guilty benefactors: from whence flow both infinite numbers, and incomparable helps, of Students. Under which head, for the time paſt, not a few are moved by the remembrance of the bounteous hoſpitality of the religious; who having ingroſſed the world to themſelves, ſeemed liberall in giving ſome thing; like unto ſome vain-glorious theeves, which having robbed wealC thy Merchants, beſtow ſome pence upon beggers. Further, the ſmothering, if not compoſing of their frequent ſtrifes, and confining of brawles within their owne threſholds, with the nice managing of their knowne oppoſitions, hath won many ignorant friends. Laſtly, the excellent correſpondence of their doctrines unto nature, hath been their beſt ſollicitor. We have examined particulars in a former Epiſtle: wherein we have made it evident, that Popery affects nothing but to make Nature either proud, or wanton: it offers difficulties, but carnall; and ſuch as the greateſt lover of himſelfe would eaſily embrace for an advantage. That we may therefore ſumme up all; I need not accuſe our careleſnes, indifferency, idleneſſe, looſe carriage; in all which, would God we had not aided them, and wronged our ſelves; nor yet their zeale and forwardnes, worſe meanes are guilty of their gaine. In ſhort, the faire outſide which
D they ſet upon Religion, which ſure is the beſt they have, if not all; their pretended miracles, wilfull untruths, ſtrait prohibitions, bloody and ſecret inquiſitions, depravations of ancient witneſſes, expurgation of their owne, gay and gariſh ſights, glorious titles, crafty changes of names, ſhapes, habits, conditions; inſinuations to the great, oppugnation of the weaker ſex; falſhood of anſwers, and oathes, diſpenſations for ſinnes, uniting of forces, concealing of differences, largeneſſe of contributions, multitude of actors, and meanes, accordances to mens naturall diſpoſitions: Where we on the contrary care not to ſeeme, but to be, diſclaime miracles, dare not ſave the life of Religion with a lie, give free ſcope to all pens, to all tongues, to all eyes: ſhed no blood for Religion: ſuffer all Writers to ſpeake like themſelves; ſhew nothing but poore ſimplicitie in our devotions; goe ever, and looke, as we are; teach the
E truth right-downe in an honeſt plainneſſe, take no vantage of imbecillitie; ſweare true, though we die; give no hope of indulgence for evill; ſtudy each retired to himſelfe, and the Muſes; publiſh our quarrels, and aggravate them; anger nature and conquer it. Such gaine ſhall be gravell in their throats: ſuch loſſes to us (in our not daring to ſinne) ſhall be happy and victorious; in all other regards are both blame-worthy, and recoverable. What dulneſſe is this? Have we ſuch a King, as in theſe liſts of controverſie, may dare to grapple with that great infallible Vicar, for his triple Crowne; ſuch Biſhops, as may juſtly challenge the whole Conſiſtory of *Rome*; ſo many learned Doctors, and Divines, as no Nation under heaven, more; ſo flouriſhing Univerſities, as Chriſtendome hath none; ſuch bleſſed opportunities, ſuch incouragements; and now when we want nothing elſe, ſhall we be wanting to our ſelves? Yea, above all theſe, the God of heaven favours us; and doe we languiſh? The

cauſe is his, and in ſpight of the gates of hell ſhall ſucceed, though we were not: our neglect may ſlacken the paſe of truth, cannot ſtay the paſſage. Why are we not as buſie, as ſubtill, more reſolute? Such ſpirits, and ſuch hands as yours (Reverend Lord) muſt put life into the cold breaſts of this frozen generation, and raiſe them up to ſuch thoughts and endeavours, as may make the emulation of our adverſaries equall to their enmitie.

To my Lord Biſhop of *Worceſter*.

EP. II. *Shewing the difference of the preſent Church from the Apoſtolicall; and needleſſe of our conformitie thereto in all things.*

IFeare not to ſay, thoſe men are but ſuperſtitiouſly curious (Right Reverend, and Honourable) which would call backe all circumſtances to their firſt patterns. The Spouſe of Chriſt hath beene ever clothed with her owne rites: and as apparell, ſo Religion hath her faſhions, variable according to ages and places. To reduce us to the ſame obſervations which were in Apoſtolicall uſe, were no better then to tie us to the ſandals of the Diſciples, or ſeameleſſe coat of our Saviour. In theſe caſes, they did what we need not; and we may, what they did not: God meant us no bondage in their example: their Canons bind us, whether for manners, or doctrine, not their Ceremonies. Neither Chriſt, nor his Apoſtles, did all things for imitation: I ſpeake not of miraculous acts. We need not be ſilent before a Judge, as Chriſt was; we need not take a towel, and gird our ſelves, and waſh our ſervants feet, as Chriſt did; we need not make tents for our living, as *Paul*; nor goe armed, as *Peter*; nor carry about our wives, as he, and the other Apoſtles. I acknowledge the ground, not onely of ſeparation, but Anabaptiſme, and wonder that theſe conceits doe not anſwer themſelves. Who can chuſe but ſee a manifeſt difference betwixt thoſe Lawes, which Chriſt and his great Ambaſſadors made for eternall uſe, and thoſe rituall matters, which were confined to place and time? Every Nation, every perſon ſinnes that obſerves not thoſe; Theſe for the moſt part, are not kept of the moſt; and are as well left without ſinne by us, as uſed without preſcription or neceſſity by the Authors. Some of them we cannot doe: others we need not: Which of us caſt out devils by command? Who can cure the ſicke by ointment, and impoſition of hands? The Diſciples did it. All thoſe acts which proceeded from ſupernaturall priviledge, ceaſed with their cauſe: who now dare undertake to continue them? Unleſſe perhaps ſome bold Papiſts, who have brought in groſſe Magicke, in ſtead of miraculous authoritie; and dawbe very carcaſſes in ſtead of healing diſeaſes. There be more yet which we need not doe. What need we to chuſe Miniſters by lot? what need we to diſclaime all peculiaritie in goods? What need we to Chriſten in rivers; or to meet upon their banks? What need we to receive Gods Supper after our owne? What to leane in each others boſome while we receive it? What to abhorre leaven in that holy Bread? What to celebrate love-feaſts upon the receit? What to abſtaine from all ſtrangled and bloud? What to depend upon a maintenance arbitrarie, and uncertaine? What to ſpend our dayes in a perpetuall pererration, as not onely the Apoſtles, but the Prophets and Evangeliſts ſome ages after Chriſt? Whoſoever would impoſe all theſe on us, he ſhould ſurely make us, not the ſonnes, but the ſlaves of the Apoſtles. Gods Church never her ſelfe in ſuch ſervile tearmes; yea Chriſt himſelfe gave at firſt ſome precepts of this nature, which he reverſed ere long: when he ſent the Diſciples to preach, he charges: Take not gold, nor ſilver, nor money in your girdles; afterwards *Iudas* carried the bagge. He charges, not to take ſo much as a ſtaffe; yet after behold two ſwords: ſhould the Diſciples have held their Maſter to his owne rule? Is it neceſſary, that what he once commanded, ſhould be obſerved alwayes? The very next Age to theſe Chriſtian Patriarks, neither would nor durſt have ſo much varied her rites, or augmented them; if it had found it ſelfe tied either to number, or kind: As yet it was pure, chaſte, and (which was ground of all) perſecuted.

A ted. The Church of *Rome* distributed the sacramentall Bread: the Church of *Alexandria* permitted the people to take it: the Churches of *Africke* and *Rome*, mixed their holy Wine with water; other colder Regions dranke it pure. Some kneeled in their praiers, other fell prostrate, and some lifted up eyes, hands, feet towards heaven: some kept their Easter according to the Iewish use, the fourteenth of *March*; the French (as *Nicephorus*) the eight of the Calends of *Aprill*, in a set solemnitie: the Church of *Rome* the Sunday after the fourteenth Moone; which yet (as *Socrates* truly writes) was never restrained by any Gospell, by any Apostle. That Romish Victor overcame the other world in this point, with too much rigour; whose censure therefore of the Asian Churches was justly censured by *Irenæus*. What should I speake of their difference of fasts? There can scarce be more varietie in dayes, or meats. It hath ever beene thus seene, according to our *Anselmes* rule, that the multitude of different
B ceremonies in all Churches, hath justly commended their unitie in faith. The French Divines preach covered, (upon the same rule which required the *Corinthians* to bee uncovered) we bare: The Dutch sit at the Sacrament, we kneele; *Genua* useth wafers, we leavened bread; they common vestures in Divine Service, we peculiar: each is free: no one doth either blame, or over-rule others. I cannot but commend those very Novatian Bishops (though it is a wonder any precedent of peace should fall from Schismaticks) who meeting in Councell together, enacted that Canon of indifferencie, when the Church was distracted with the differences of her Paschal solemnities; concluding, how insufficient this cause was to disquiet the Church of Christ. Their owne issue (our Separatists) will needs be unlike them in good; and strive to a fur-
C ther distance from peace: whiles in a conceit not lesse idle, then scrupulous, they presse us to an uniforme conformitie in our fashions to the Apostles. Their owne practice condemnes them: they call for some, and yet keepe not all: yet the same reason inforces all, that pleads for some: and that which warrants the forbearance of some, holds for all. Those tooles which serve for the foundation, are not of use for the roofe. Yea the great maister-builder chose those workmen for the first stones, which he meant not to imploy in the walls. Doe we not see all Christs first agents extraordinary; Apostles, Evangelists, Prophets, Propheteſſes? See we not fiery and cloven tongues descending? What Church ever since boasted of such founders, of such meanes? Why would God begin with those which he meant not to continue; but to shew us we may not alwaies look for one face of things? The nurse feeds and tends
D her child at first; afterward he is undertaken by the discipline of a Tutor: must he be alwayes under the spoone, and ferule, because he began so? If he have good breeding, it matters not by whose hands. Who can denie, that we have the substance of all those royall lawes, which Christ and his Apostles left to his Church; What doe we now thus importunately catching at shadowes? If there had beene a necessity of having what we want, or wanting what we have, let us not so farre wrong the wisdome and perfection of the Law-giver, as to thinke he would not have injoyned that, and forbidden this. His silence in both argues his indifferencie, and calls for ours; which while it is not peaceably entertained, there is clamour without profit, malice without cause, and strife without end.

E

To my Lady MARY DENNY.

EP. III. *Containing the description of a Christian, and his differences from the worldling.*

MADAM:

IT is true, that worldly eyes can see no difference betwixt a Christian and another man; the out-side of both is made of one clay, and cast in one mould; both are inspired with one common breath: Outward events distinguish them not; those God never made for evidences of love or hatred. So the senses can perceive no difference betwixt the reasonable soule, and that which informes the beast, yet the soule knowes there is much more, then betwixt their bodies. The same holds in this: Faith sees more inward difference, then the eye sees outward resemblance. This point is not

not more high then materiall: which that it may appeare, let me ſhew what it is to be a Chriſtian: You that have felt it, can ſecond me with your experience; and ſupply the defects of my diſcourſe. He is the living temple of the living God, where the Deitie is both reſident and worſhipped. The higheſt thing in a man is his owne ſpirit: but in a Chriſtian the Spirit of God, which is the God of ſpirits. No grace is wanting in him; and thoſe which there are, want not ſtirring up. Both his heart and his hands are cleane: All his outward purity flowes from within; neither doth he frame his ſoule to counterfeit good actions; but out of his holy diſpoſition commands and produces them, in the light of God. Let us begin with his beginning, and fetch the Chriſtian out of this nature, as another *Abraham* from his Chaldea; whiles the worldling lives and dies, in nature, out of God. The true convert therefore, after his wilde and ſecure courſes, puts himſelfe (through the motions of Gods Spirit) to ſchoole unto the Law; there he learnes what he ſhould have done, what he could not do, what he hath done, what he hath deſerved. Theſe leſſons coſt him many a ſtripe, & many a teare, and not more griefe then terror: for this ſharpe maſter makes him feele what ſin is, and what Hell is, and in regard of both, what himſelfe is. When he hath well ſmarted under the whip of this ſevere Uſher, and is made vile enough in himſelfe, then is he led up into the higher ſchoole of Chriſt, and there taught the comfortable leſſons of grace; there he learnes what belongs to a Saviour, what one he is, what he hath done, and for whom, how he became ours, we his: and now finding himſelfe in a true ſtate of danger, of humility, of need, of deſire, of fitneſſe for Chriſt, he brings home to himſelfe all that he learnes, and what he knowes, he applies. His former Tutor he feared, this he loveth; that ſhewed him his wounds, yea, made them; this binds and heales them: that killed him; this ſhewes him life, and leads him to it. Now at once he hates himſelfe, defies Satan, truſts to Chriſt, makes account both of pardon and glory. This is his moſt precious faith, whereby he appropriates, yea ingroſſes Chriſt Jeſus to himſefe: whence he is juſtified from his ſinnes, purified from his corruptions, eſtabliſhed in his reſolutions, comforted in his doubts, defended againſt temptations, overcomes all his enemies. Which vertue, as it is moſt imployed, and moſt oppoſed, ſo carries the moſt care from the Chriſtian heart, that it be ſound, lively, growing: ſound, not rotten, not hollow, not preſumptuous: ſound in the act; not a ſuperficiall conceit, but a true, deepe, and ſenſible apprehenſion: an apprehenſion, not of the braine, but of the heart; and of the heart, not approving, or aſſenting, but truſting and repoſing. Sound in the object, none but Chriſt: he knowes, that no friendſhip in heaven can doe him good, without this; The Angels cannot; God will not: Ye beleeve in the Father, beleeve alſo in me.

Lively; for it cannot give life, unleſſe it have life; the faith that is not faithfull, is dead: the fruits of faith are good works; whether inward, whithin the roofe of the heart, as love, awe, ſorrow, pietie, zeal, joy, and the reſt; or outward towards God, or our brethren: obedience and ſervice to the one; to the other reliefe and beneficence: Theſe he beares in his time; ſometimes all, but alwayes ſome.

Growing: true faith cannot ſtand ſtill; but as it is fruitfull in works, ſo it increaſeth in degrees: from a little ſeed it proves a large plant, reaching from earth to heaven, and from one heaven to another: every ſhower and every Sun addes ſomething to it. Neither is this grace ever ſolitary, but alwayes attended royally: for he that beleeves what a Saviour he hath, cannot but love him; and he that loves him, cannnot but hate whatſoever may diſpleaſe him; cannot but rejoyce in him, and hope to enjoy him, and deſire to enjoy his hope, and contemne all thoſe vanities which he once deſired and enjoyed. His mind now ſcorneth to grovell upon earth, but ſoareth up to the things above, where Chriſt ſits at the right hand of God; and after it hath ſeene what is done in heaven, lookes ſtrangely upon all worldly things. He dare truſt his faith above his reaſon, and ſenſe: and hath learned to weane his appetite from craving much. He ſtands in awe of his owne conſcience, and dare no more offend it, then not diſpleaſe himſelfe. He feares not his enemies, yet neglects them not; equally avoiding ſecurity, and timorouſneſſe. He ſees him that is inviſible; and walks with him awfully, familiarly. He knowes what he is borne to, and therefore digeſts the miſeries of his wardſhip,

A wardship, with patience: he findes more comfort in his afflictions, then any worlding in pleasures. And as he hath these graces to comfort him within, so hath he the Angels to attend him without, spirits better then his owne; more powerfull, more glorious: These beare him in their armes, wake by his bed, keepe his soule while he hath it, and receive it when it leaves him. These are some present differences: the greatest are future; which could not be so great, if themselves were not witnesse; no lesse then betwixt heaven and hell, torment and glory, an incorruptible crowne, and fire unquenchable. Whether Infidels beleeve these things or no, we know them: so shall they, but too late. What remaines but that we applaud our selves in this happinesse, and walke on cheerily in this heavenly profession; acknowledging that God could not doe more for us, and that we cannot doe enough for him. Let others boast (as your Ladiship might with others) of ancient and Noble Houses, large patrimonies, or
B dowries, honorable commands, others of famous names, high and envied honours, or the favours of the greatest, others of valour or beauty, or some perhaps of eminent learning and wit; it shall be our pride that we are Christians.

To my Lady HONORIA HAY.

EPI. IV. *Discoursing of the necessity of Baptisme, and the estate of those which necessarily want it.*

MADAM:

C ME thinks children are like teeth, troublesome both in the breeding, and losing, and oftentimes painfull while they stand: yet such, as we neither would, nor can well be without. I goe not about to comfort you thus late, for your losse, I rather congratulate your wise moderation and Christian care of these first spirituall privileges; desiring onely to satisfie you in what you heard as a witnesse; not in what you needed as a mother. Children are the blessings of Parents, and Baptisme is the blessing of children, and parents: wherein there is not onely use, but necessity; necessity, not in respect so much of the end, as of the precept: God hath enjoyned it, to the comfort of parents, and behoofe of children: which therefore, as it may not be superstitiously hastened, so not negligently deferred. That the contempt of baptisme damneth, is past all doubt; but that the constrained absence thereof, should send
D infants to hell, is a cruell rashnesse. It is not their sinne to die early: death is a punishment, not an offence; an effect of sinne, not a cause of torment; they want nothing but time; which they could not command. Because they could not live a while longer, that therefore they should die everlastingly, is the hard sentence of a bloody religion. I am onely sorry, that so harsh an opinion should be graced with the name of a Father, so reverend, so divine: whose sentence yet let no man plead by halves. He who held it impossible for a child to be saved unlesse the baptismall water were powred on his face, held it also as impossible, for the same Infant, unlesse the sacramentall bread were received into his mouth. There is the same ground for both, the same error in both, a weaknesse fit for forgetfulnesse; see yet how ignorant, or ill-meaning
E posterity, could single out one halfe of the opinion for truth, and condemne the other of falshood. In spight of whom, one part shall easily convince the other; yea, without all force: since both cannot stand, both will fall together for company. The same mouth, which said, Unlesse ye be borne againe of water, and the Holy Ghost, said also, Except ye eat the flesh of the Sonne of Man, and drinke his blood: an equall necessity of both. And lest any should plead different interpretations, the same *S. Austin* averres this latter opinion also, concerning the necessary communicating of children, to have beene once the common judgement of the Church of Rome; A sentence so displeasing, that you shall find the memory of it noted with a blacke coale, and wip't out in that infamous bill of *Expurgations*. Had the ancient Church held this desperate sequele, what strange, and yet wilfull cruelty had it beene in them, to deferre baptisme a whole year long: till Easter, or that Sunday, which hath his name (I thinke) from the white robes of the baptized?

Yea

Yea what an adventure was it in ſome, to adjourne it till their age (with *Conſtantine*) if being unſure of their life, they had beene ſure the prevention of death would have inferred damnation? Looke unto that legall Sacrament of circumciſion, which (contrary to the fancies of our Anabaptiſts) directly anſwers this Evangelicall. Before the eighth day, they could not be circumciſed: before the eighth day they might die. If dying the ſeventh day, they were neceſſarily condemned: either the want of a day is a ſin, or God ſometimes condemneth not for ſin: Neither of them poſſible, neither according with the juſtice of the Law-giver. Or if from this parallel, you pleaſe to looke either to reaſon or example, the caſe is cleere Reaſon; no man that hath faith, can be condemned, for Chriſt dwels in our hearts by faith: and he in whom Chriſt dwels, cannot be a reprobate. Now it is poſſible a man may have a ſaving faith, before baptiſme: *Abraham* firſt beleeved to juſtification: then after received the ſigne of circumciſion, as a ſeale of the righteouſneſſe of that faith, which he had when he was uncircumciſed: Therefore ſome dying before their baptiſme, may, yea muſt be ſaved. Neither was *Abrahams* caſe ſingular; he was the Father of all them alſo, which beleeve, not being circumciſed: theſe, as they are his Sons in faith, ſo in righteouſneſſe, ſo in ſalvation: uncircumciſion cannot hinder, where faith admitteth; Theſe following his ſteps of beleefe before the Sacrament, ſhall doubtleſſe reſt in his boſome, without the Sacrament; without it, as fatally abſent, not as willingly neglected. It is not the water, but the faith: not the putting away the filth of the fleſh, (ſaith S. *Peter*) but the ſtipulation of a good conſcience; for who takes Baptiſme without a full faith (ſaith *Hierom*) takes the water, takes not the ſpirit; Whence is this ſo great vertue of the water, that it ſhould touch the body, and cleanſe the heart, (ſaith *Auſtin*) unleſſe by the power of the Word, not ſpoken but beleeved? Thou ſeeſt water (ſaith *Ambroſe*,) every water heales not, that water onely heales which hath the grace of God annexed; And if there be any grace in the water (ſaith *Baſil*) it is not of the nature of the water, but of the preſence of the Spirit. Baptiſme is indeed, as Saint *Ambroſe* ſtiles it, the pawne and image of our reſurrection; yea (as *Baſil*) the power of God to reſurrection: but (as *Ignatius* expounds this phraſe aright) beleeving in his death, we are by baptiſme made partakers of his reſurrection. Baptiſme therefore without faith cannot ſave a man, and by faith doth ſave him: and faith without baptiſme (where it cannot be had; not where it may be had, and is contemned) may ſave him: That ſpirit which works by meanes, will not be tied to meanes.

Examples. Caſt your eyes upon that good theefe; good in his death, though in his life abominable: he was never waſhed in Jordan, yet is received into Paradiſe: his ſoule was ſoule with rapines, and injuſtice, yea bloody with murders; and yet being ſcoured only with the blood of his Saviour, not with water of baptiſm, it is preſented glorious to God. I ſay nothing of the ſoules of *Trajan*, and *Falconilla*, meere heathens, living and dying without Chriſt, without baptiſme: which yet their honeſt Legend repents to be delivered from hell, tranſported to heaven, not ſo much as ſcorched in Purgatory: The one by the prayers of *Gregory*, the other of *Tecla*. What partiality is this, to deny that to the children of Chriſtians, which they grant to knowne Infidels? The promiſe is made to us, and our ſeed: not to thoſe that are without the pale of the Church. Thoſe innocents which were maſſacred for Chriſt, are by them canonized for Saints, and make one day in their Kalendar (each yeare) both holy, and diſmall; whereof yet ſcarce any lived to know water, none to know baptiſme. Yea, all Martyrs are here priviledged, who are Chriſtened in their owne blood, in ſtead of water: but where hath God ſaid, All that die without baptiſme, ſhall die for ever, except Martyrs; why not, except beleevers? It is faith that gives life to Martyrs; which if they ſhould want, their firſt death could not avoid the ſecond. *Ambroſe* doubted not to ſay, his *Valentinian* was baptized becauſe he deſired it; not becauſe he had it: he knew the mind of God, who accounts us to have what we unfainedly wiſh. Children cannot live to deſire baptiſme: if their Parents deſire it for them, why may not the deſire of others be theirs, as well as (according to *Auſtins* opinion) the faith of others beleeving, and the mouth of others confeſſing? In theſe caſes therefore, of any ſoules but our owne, it is fafeſt to ſuſpend, and dangerous to paſſe judgement. Secret things to God: He that made all

ſoules,

A soules, knowes what to doe with them, neither will make us of counsell: But if we define either way, the errors of charitie are inoffensive. We must honor good means, and use them, and in their necessary want depend upon him, who can work, beyond, without, against meanes.

Thus have I endevoured your Ladiships satisfaction in what you heard, not without some scruple. If any man shall blame my choice in troubling you with a thorny and scholasticall discourse, let him know that I have learned this fashion of Saint *Hierome* the Oracle of Antiquity, who was wont to entertaine his *Paula* and *Eustochium*, *Marcella*, *Principia*, *Hedibia*, and other devout Ladies, with learned canvases of the deep points of Divinitie. This is not so perplexed, that it need to offend: nor so unnecessary, that it may be unknowne.

B

To Sir RICHARD LEA, since deceased.

EPIST. V. *Discoursing of the comfortable remedies of all afflictions.*

WIse men seek remedies before their disease: sensible patients, when they begin to complaine: fools, too late. Afflictions are the common maladies of Christians: These you feel, and upon the first groanes seeke for ease. Wherefore serves the tongue of learned, but to speake words in season? I am a Schollar of those that can comfort you: If you shall, with me, take out my lessons, neither of us shall repent it. You smart and complaine: take heed lest too much. There is no affliction not grievous: the bone that was dis-joynted, cannot be set right without paine. No potion can cure us, if it worke not: it works not, except it make us sicke: we are contented with that sickenesse, which is the way to health. There is a vexation without hurt: such is this: We are afflicted, not over-pressed; needy, not desperate; persecuted, not forsaken; cast downe, but perish not. How should we, when all the evill in a Citie comes from the providence of a good God; which can neither be impotent, nor unmercifull? It is the Lord: let him doe what he will. Woe were us if evils could come by chance; or were let loose to alight where they list: now they are over-ruled, we are safe. The destiny of our sorrowes is written in heaven by a wise and eternall decree: Behold, he that hath ordained, moderates them. A faithfull God, that gives an issue with the tentation: An issue, both of their end, and their succesſe. He chides not alwayes, much lesse striketh. Our light afflictions are but for a moment: not so long, in respect of our vacancy, and rest. If we weepe sometimes, our teares are precious; As they shall never be dry in his bottle, so they shall soone be dry upon our cheekes. He that wrings them from us, shall wipe them off: how sweetly doth he interchange our sorrowes, and joyes, that we may neither be vaine, nor miserable? It is true; To be strooke, once in anger, is fearfull: his displeasure is more then his blow: In both, our God is a consuming fire. Feare not, these stripes are the tokens of his love: he is no Son, that is not beaten; yea till he smart, and cry; if not till he bleed: no Parent corrects anothers child; and he is no good Parent that corrects not his owne. Oh rod worthy to be kissed, that assures us of his love, of our adoption! What speake I of no hurt? short praises doe but discommend; I say more, these evils are good: looke to their effects. What is good, if not patience? affliction is the mother of it; tribulation bringeth forth patience. What can earth or heaven yeeld, better then the assurance of Gods Spirit? Afflictions argue, yea seale this to us. Wherein stands perfect happinesse, if not in our neere resemblance of Christ? Why was man created happy, but because in Gods image? The glory of Paradise, the beauty of his body, the duty of the creatures, could not give him felicity, without the likenesse to his Creator. Behold, what we lost in our height, we recover in our miserie; a conformitie to the image of the Son of God: he that is not like his elder brother, shall never be coheire with him. Loe, his side, temples, hands, feet, all bleeding: his face blubbred, ghastly, and spitted on: his skin all pearled with a bloody sweat; his head drouping, his soule heavie to the death: see you the worldling merry, soft, delicate, perfumed, never wrinkled with sorrow, never humbled with afflictions? What resemblance is here, yea what

what contrariety? Eafe ſlayeth the foole; it hath made him reſty, and leaves him miſerable. Be not deceived; no man can follow Chriſt without his Croſſe, much leſſe reach him; and if none ſhall raigne with Chriſt, but thoſe that ſuffer with him; what ſhall become of theſe jolly ones? Goe now thou dainty worldling, and pleaſe thy ſelfe in thy happineſſe, laugh alwayes, and be ever applauded; it is a wofull felicitie that thou ſhalt find in oppoſition to thy Redeemer: He hath ſaid, Woe to them that laugh; Beleeveſt thou, and doſt not weep at thy laughter? and with *Salomon*, condemne it of madneſſe? And againe, with the ſame breath, Bleſſed are ye that weep: who can beleeve this, and not rejoyce in his owne teares, and not pitie the faint ſmiles of the godleſſe? Why bleſſed? for ye ſhall laugh: Behold, we that weepe on earth, ſhall laugh in heaven: we that now weepe with men, ſhall laugh with Angels; while the ſleering worldling ſhall be gnaſhing, and howling with Devils: wee that weepe for a time, ſhall laugh for ever: who would not be content to deferre his joy a little, that it may be perpetuall, and infinite? What madman would purchaſe this crackling of thornes (ſuch is the worldlings joy) with eternall ſhrieking and torment? He that is the doore and the way, hath taught us, that through many afflictions we muſt enter into heaven. There is but one paſſage, and that a ſtraight one: If with much preſſure we can get through, and leave but our ſuperfluous rags as torne from us in the crowd, we are happy. He that made heaven, hath on purpoſe thus framed it; wide, when we are entred, and glorious: narrow and hard in the entrance; that after our pain our glory might be ſweeter. And if before-hand you can climb up thither in your thoughts, looke about you, you ſhall ſee no more Palmes, then croſſes: you ſhall ſee none crowned, but thoſe that have wreſtled with croſſes and ſorrowes, to ſweat, yea to blood, and have overcome. All runnes here to the over-commer: and overcomming implies both fighting and ſucceſſe. Gird up your loynes therefore, and ſtrengthen your weak knees: reſolve to fight for heaven, to ſuffer fighting, to perſiſt in ſuffering; ſo perſiſting you ſhall overcome, and overcomming, you ſhall be crowned. Oh reward truly great, above deſert, yea above conceit! A crowne for a few groans: An eternall crown of life and glory, for a ſhort and momentany ſuffering: How juſt is S. *Pauls* account, that the afflictions of this preſent life are not worthy of the glory which ſhall be ſhewed unto us? O Lord let me ſmart that I may raigne; uphold thou me in ſmarting, that thou mayeſt hold me worthy of raigning. It is no matter how vile I be, ſo I may be glorious. What ſay you? would you not be afflicted? Whether had you rather mourne for a while, or for ever? One muſt be choſen: the election is eaſie: Whether had you rather rejoyce for one fit, or alwayes? You would doe both. Pardon me, it is a fond covetouſneſſe, and idle ſingularity to affect it. What? that you alone may fare better then all Gods Saints? That God ſhould ſtrew Carpets for your nice feet only, to walke into your heaven, and make that way ſmooth for you, which all Patriarkes, Prophets, Evangeliſts, Confeſſors, Chriſt himſelfe, have found rugged and bloody? Away with this ſelfe-love; and come downe you ambitious ſons of *Zebedee*: and ere you think of ſitting neere the Throne, be content to be called unto the Cup. Now is your triall: Let your Saviour ſee how much of his bitter potion you can pledge; then ſhall you ſee how much of his glory he can afford you. Be content to drinke of his vinegar and gall, and you ſhall drinke new wine with him in his kingdome.

To M. PETER MOULIN, Preacher of the Church at PARIS.

EPIST. VI. *Diſcourſing of the late French occurrents, and what uſe God expects to be made of them.*

SInce your travels here with us, we have not forgotten you; but ſince that, your witty and learned travels in the common affaires of Religion, have made your memory both freſh & bleſſed. Behold, whiles your hand was happily buſie in the defence of our King, the heads and hands of traitors were buſie in the maſſacring of your

A your own. God doth no memorable and publike act, which he would not have talked of, read, construed of all the world. How much more of neighbors, whom scarce a sea severeth from each other? how much yet more of brethren, whom neither land, nor sea, can sever? Your dangers, and feares, and griefes have beene ours: All the salt water that runs betwixt us, cannot wash off our interest in all your common causes: The deadly blow of that miscreant, (whose name is justly sentenced to forgetfulnesse) pierced even our sides. Who hath not bled within himselfe, to think that he, which had so victoriously out-lived the swords of enemies, should fall by the knife of a villaine? and that he should die in the peaceable streets, whom no fields could kill? that all those honourable and happy triumphs should end in so base a violence? But oh our idlenesse and impietie, if we see not a divine hand from above, striking with
B this hand of disloyalty! Sparrowes fall not to the ground without him, much lesse Kings. One dies by a tile-sheard, another by the splinters of a Launce, one by lice, another by a Fly, one by poyson, another by a knife; What are all these but the executioners of that great God, which hath said, Ye are Gods, but yee shall die like men? Perhaps God saw (that we may guesse modestly at the reasons of his acts) you reposed too much in this arme of flesh; or perhaps he saw this scourge would have beene too early, to those enemies, whose sin, though great, yet was not full: or perhaps he saw, that if that great spirit had beene deliberately yeelded in his bed, you should not have slept in yours: Or perhaps the ancient connivence at those streames of blood, from your too common Duels, was now called to reckoning; or, it may be, that weak revolt from the truth. He whose the rod was, knows why he stroke: yet may it not passe
C without a note, that he fell by that religion, to which he fell. How many Ages might that great Monarch have lived (whatsoever the ripe head of your more then mellow *Cotten* could imagine) ere his least finger should have bled, by the hand of an Huguenot? All religions may have some monsters: but blessed be the God of heaven, ours shall never yeeld that good Jesuit, either a *Mariana* to teach treason, or a *Ravillac* to act it. But what is that we heare? it is no marvell: that holy society is a fit Gardian for the hearts of Kings: I dare say, none more loves to see them: none takes more care to purchase them. How happy were that Chappell (think they) if it were full of such shrines? I hope all Christian Princes have long, and well learned (so great is the courtesie of these good Fathers) that they shall never (by their wils) need be troubled with the charge of their owne hearts. An heart of a King in a Jesuites hand, is as proper, as
D a wafer in a Priests. Justly was it written of old, under the picture of *Ignatius Loyola*, *Cavete vobis Principes*; Be wise O ye Princes, and learne to be the keepers of your owne hearts. Yea rather, O thou keeper of Israel, that neither slumbrest nor sleepest, keepe thou the hearts of all Christian Kings, whether alive or dead, from the keeping of this traiterous generation; whose very religion is holy rebellion, and whose merits bloody. Doubtlesse, that murderer hoped to have stabbed thousands with that blow, and to have let out the life of religion, at the side of her collapsed Patron: God did at once laugh and frowne at his project; and suffered him to live to see himselfe no lesse a foole then a villain. O the infinite goodnesse of the wise and holy governour of the world! Who could have looked for such a calme in the middest of a tempest? who would have thought that violence could beget peace? Who durst
E have conceived that King *Henry* should die alone? and that Religion should lose nothing but his person? This is the Lords doing, and it is marvellous in our eyes. You have now parallel'd us: Out of both out feares God hath fetched security: Oh that out of our security we could as easily fetch feare: not so much of evill, as of the Author of good; and yet trust him in our feare; and in both magnifie him. Yea, you have by this act gained some converts, against the hope of the agents: neither can I without many joyfull congratulations, thinke of the estate of your Church; which every day honours with the accesse of new clients; whose teares and sad confessions make the Angels to rejoyce in heaven, and the Saints on earth. We should give you example, if our peace were as plentifull of goodnesse as of pleasure. But how seldome hath the Church gained by ease? or lost by restraint? Blesse you God for our prosperity; and we shall praise him for your progresse.

To M. Thomas Sutton.

Ep. VII. *Exciting him, and (in him) all others to early and chearefull beneficence: shewing the neceſsity and benefit of good works.*

SIR, I trouble you not with reaſons of my writing, or with excuſes: If I doe ill, no plea can warrant me; If well, I cannot be diſcouraged with any cenſures. I crave not your pardon, but your acceptation. It is no preſumption to give good counſell; & preſents of love feare not to be ill taken of ſtrangers. My pen & your ſubſtance are both given us for one end, to doe good: Theſe are our talents; how happy are we, if we can improve them well! ſuffer me to doe you good with the one, that with the other you may doe good to many, and moſt to your ſelfe. You cannot but know, that your full hand and worthy purpoſes, have poſſeſſed the world with much expectation: what ſpeake I of the world? whoſe honeſt and reaſonable claimes yet, cannot be contemned with honour, nor diſappointed with diſhonour. The God of heaven, which hath lent you this abundance, and given you theſe gracious thoughts of charity, of pietie, looks long for the iſſue of both; and will eaſily complaine either of too little, or too late. Your wealth and your will are both good: but the firſt is only made good by the ſecond. For if your hand were full, and your heart empty, we who now applaud you, ſhould juſtly pity you; you might have riches, not goods, not bleſſings: your burthen ſhould be greater then your eſtate; and you ſhould be richer in ſorrowes, then in metalls. For (if we looke to no other world) what gaine is it to be the keeper of the beſt earth? That which is the common cofer of all the rich mines, we do but tread upon; and account it vile, becauſe it doth but hold, and hide thoſe treaſures: Whereas the skilfull metalliſt, that findeth, and refineth thoſe precious veines, for publike uſe, is rewarded, is honoured. The very baſeſt Element yeelds gold; the ſavage Indian gets it, the ſervile prentiſe works it, the very Midianitiſh Camell may weare it, the miſerable worldling admires it, the covetous Jew ſwallowes it, the unthrifty Ruffian ſpends it: what are all theſe the better for it? Only good uſe gives praiſe to earthly poſſeſſions. Herein therefore you owe more to God, that he hath given you an heart to doe good; a will to be as rich in good works, as great in riches. To be a friend to this Mammon, is to be an enemie to God: but to make friends with it, is royall, and Chriſtian. His enemies may be wealthy: none but his friends, can either be good, or do good. *Da & accipe*, ſaith the wiſeman. The Chriſtian, which muſt imitate the high paterne of his Creator, knowes his beſt riches to be bounty; God that hath all, gives all, reſerves nothing. And for himſelfe; he well conſiders, that God hath not made him an owner, but a ſervant: and of ſervants, a ſervant not of his goods, but of the Giver; not a Treaſurer, but a Steward: whoſe praiſe is more to lay out well, then to have received much. The greateſt gaine therefore that he affects, is an even reckoning, a cleare diſcharge: which ſince it is obtained by diſpoſing, not by keeping, he counts reſervation loſſe, & juſt expence his trade, & joy; he knows, that Well done faithfull ſervant is a thouſand times more ſweet a note, then Soul take thine eaſe; for that is the voice of the maſter recompencing, this of the carnall heart preſuming: & what followes to the one, but his maſters joy? what to the other, but the loſſe of his ſoule? Bleſſed be that God which hath given you an heart to fore-think this; and in this dry and dead Age, a will to honour him with his own; and to credit his Goſpell, with your beneficence; Loe, we are upbraided with barrenneſſe; your name hath been publikely oppoſed to theſe challenges; as in whom it ſhall be ſeen, that the truth hath friends that can give. I neither diſtruſt nor perſwade you; whoſe reſolutions are happily fixed on purpoſes of good; only give me leave to haſten your paſe a little, and to excite your Chriſtian forwardneſſe, to begin ſpeedily, what you have long & conſtantly vowed. You would not but doe good; why not now? I ſpeak boldly, The more ſpeed, the more comfort: Neither the times are in our diſpoſing, nor our ſelves: if God had ſet us a day, and made our wealth unſeparable, there were no danger in delaying; now our uncertainty either muſt quicken

A quicken us, or may deceive us. How many have meant well, and done nothing, and loſt their crowne with lingring? whoſe deſtinies have prevented their deſires, and have made their good motions the wards of their executors, not without miſerable ſucceſſe: to whom, that they would have done good, is not ſo great a praiſe, as it is diſhonour that they might have done it: their wrackes are our warnings, we are equally mortall, equally fickle. Why have you this reſpite of living, but to prevent the imperious neceſſity of death? it is a wofull and remedileſſe complaint that the end of our daies hath over-run the beginning of our good works. Early beneficence hath no danger, many joyes: for the conſcience of good done, the prayers and bleſſings of the releeved, the gratulation of the Saints, are as ſo many perpetuall comforters, which can make our life pleaſant, and our death happy, our evill daies good, and our good better.
B All theſe are loſt with delay: few and cold are the praiers for him that may give: and in lieu, our good purpoſes fore-ſlowed are become our tormentors upon our death-bed. Little difference is betwixt good deferred, and evill done: Good was meant; who hindred it, will our conſcience ſay? there was time enough, meanes enough, need enough, what hindred? Did feare of envy, diſtruſt of want? Alas, what bugs are theſe to fright men from heaven? As if the envy of keeping, were leſſe then of beſtowing: As if God were not as good a debtor as a giver: he that gives to the poore, lends to God, ſaith wiſe *Salomon*. If he freely give us what we may lend, and grace to give; will he not much more pay us what we have lent; and give us becauſe we have given? That is his bounty, this his juſtice. O happy is that man that may be a creditor to his maker! Heaven and earth ſhalbe empty before he ſhall want a royall paiment. If we dare not truſt
C God whiles we live, how dare we truſt men when we are dead? men that are ſtill deceitfull, and light upon the balance, light of truth, heavy of ſelf-love. How many Executors have proved the executioners of honeſt Wils? how many have our eies ſeene, that after moſt carefull choice of truſty guardians, have had their children and goods ſo diſpoſed, as if the Parents ſoule could return to ſee it, I doubt whether it could be happy. How rare is that man that prefers not himſelf to his dead friend? profit to truth? that will take no vantage of the impoſſibility of account? What-ever therefore men either ſhew or promiſe, happy is that man that may be his own auditor, ſupervi-viſor, executor. As you love God & your ſelf, be not afraid of being happy too ſoone. I am not worthy to give ſo bold advice; let the wiſe man of *Syrach* ſpeak for me: Doe good before thou die, and according to thine ability ſtretch out thine hands, and give:
D Defraud not thy ſelf of thy good day; & let not the portion of thy good deſires overpaſſe thee: ſhalt thou not leave thy travels to another, and thy labours to them that will divide thine heritage? Or let a wiſer then he, *Salomon*: Say not to morrow, I will give, if now thou have it: for thou knoweſt not what a day will bring forth. It hath bin an old rule of liberality, He gives twice that gives quickly; whereas ſlow benefits argue uncheerfulnes, and loſe their worth. Who lingers his receits, is condemned as unthrifty: he that knoweth both, ſaith, It is better to give then to receive. If we be of the ſame ſpirit, why are we haſty in the worſe, and ſlack in the better? Suffer you your ſelf therfore, good Sir, for Gods ſake, for the goſpels ſake, for the Churches ſake, for your ſoules ſake, to be ſtirred up by theſe poore lines, to a reſolute & ſpeedy performing of your worthy intentions: & take this as a loving invitation ſent from heaven, by an un-
E worthy meſſenger. You cannot deliberate long of fit objects for your beneficence, except it be more for multitude, then want: the ſtreets, yea the world is full; How doth *Lazarus* lie at every doore? how many ſons of the Prophets in their meanly-provided Colleges may ſay, not, *Mors in olla*, but *fames*? how many Churches may juſtly plead that which our Saviour bad his Diſciples, The Lord hath need? And if this infinite ſtore hath made your choice doubtfull, how eaſie were it to ſhew you, wherein you might oblige the whole Church of God to you, and make your memoriall both eternall and bleſſed; or, if you had rather, the whole Common-wealth? But now I find my ſelfe too bold and too buſie, in thus looking to particularities: God ſhall direct you; and if you follow him, ſhall crowne you: howſoever, if good be done, and that betimes; he hath what he deſired, and your ſoule ſhall have more then you can deſire. The ſucceſſe of my weake, yet hearty counſell, ſhall make me as rich, as God

hath made you with all your abundance. That God bleſſe it to you, and make both our recknings cheerefull in the day of our common Audit.

To *E.B.* Dedicated to Sir *George Goring.*

EPIST. VIII. *Remedies againſt dulneſſe and heartleſneſſe in our callings, and incouragements to cheerefulneſſe in labour.*

IT falls out not ſeldome (if we may meaſure all by one) that the mind over-layed with worke, growes dull and heavy: and now doth nothing, becauſe it hath done too much; over-laviſh expence of ſpirits hath left it heartleſſe: as the beſt veſſell with much motion and vent, becomes flat, and dreggiſh. And not fewer (of more weak temper) diſcourage themſelves with the difficulty of what they muſt doe: ſome Travellers have more ſhrunk at the Map, then at the way. Betwixt both, how many ſit ſtill with their hands folded, and wiſh they knew how to be rid of time? If this evill be not cured, we become miſerable loſers, both of good houres and of good parts. In theſe mentall diſeaſes, Empiricks are the beſt Phyſitians. I preſcribe you nothing but out of feeling: If you will avoid the firſt, moderate your owne vehemencie; ſuffer not your ſelfe to doe all you could doe: Riſe ever from your deske, not without an appetite. The beſt horſe will tire ſooneſt, if the raines lie ever looſe in his necke: Reſtraints in theſe caſes are encouragements: obtaine therefore of your ſelfe to deferre, and take new dayes. How much better is it to refreſh your ſelfe with many competent meales, then to buy one daies gluttony, with the faſt of many? And if it be hard to call off the mind in the midſt of a faire and likely flight; know that all our eaſe and ſafety begins at the command of our ſelves; he can never taske himſelfe well, that cannot favour himſelfe. Perſwade your heart, that perfection comes by leiſure, and no excellent thing is done at once: the riſing and ſetting of many Sonnes (which you thinke ſlackens your work) in truth ripens it. That gourd which came up in a night, withered in a day; whereas thoſe plants which abide age, riſe ſlowly. Indeed, where the heart is unwilling, prorogation hinders: what I liſt not to doe this day, I loath the next; but where is no want of deſire, delay doth but ſharpen the ſtomack. That which we doe unwillingly leave, we long to undertake: and the more our affection is, the greater our intention, and the better our performance. To take occaſion by the foretop, is no ſmall point of wiſdome; but to make time (which is wilde and fugitive) tame and pliable to our purpoſes, is the greateſt improvement of a man: All times ſerve him, which hath the rule of himſelfe.

If the ſecond, think ſeriouſly of the condition of your being: It is that we were made for; the Bird to flie, and Man to labour. What doe we here, if we repine at our worke? We had not beene, but that we might be ſtill buſie; if not in this taske we diſlike, yet in ſome other of no leſſe toyle: there is no act that hath not his labour, which varies in meaſure, according to the will of the doer. This which you complaine of, hath beene undertaken by others, not with facility onely, but with pleaſure; and what you chuſe for eaſe, hath beene abhorred of others, as tedious. All difficulty is not ſo much in the worke, as in the Agent. To ſet the mind on the racke of a long meditation (you ſay) is a torment: to follow the ſwift foot of your hound all day long, hath no wearineſſe: what would you ſay of him, that finds better game in his ſtudy, then you in the field, and would account your diſport his puniſhment? Such there are, though you doubt and wonder, never think to detract from your buſineſſe, but adde to your will. It is the policie of our great enemie, to drive us with theſe feares, from that he fore-ſees would grow profitable: like as ſome inhoſpitall Savages make feareful deluſions by ſorcery upon the ſhore, to fright ſtrangers from landing. Where you find therefore motions of reſiſtance, awaken your courage the more, and know there is ſome good that appeares not; vaine endeavours find no oppoſition. All croſſes imply a ſecret commodity: reſolve then to will, becauſe you begin not to will: and either oppoſe your ſelfe, as Satan oppoſes you, or elſe you doe nothing. We pay no price to God for any good thing, but labour; if we higgle in that, we are worthy to loſe our bargaine. It is an invaluable gaine, that we may make in this traffique: for God is bountifull, as well as juſt; and when he ſees true endevour, doth not only

ſell

A sell, but give: whereas idleneſſe neither gets nor ſaves; nothing is either more fruitleſſe of good, or more fruitfull of evill; for we doe ill whiles we doe nothing, and loſe whiles we gaine not. The ſluggard is ſenſeleſſe; and ſo much more deſperate, becauſe he cannot complaine: but (though he feele it not) nothing is more precious then time, or that ſhall abide a reckning more ſtrict and fearefull: yea this is the meaſure of all our actions, which if it were not abuſed, our accounts could not be but even with God: ſo God eſteemes it (what ever our price be) that he plagues the loſſe of a ſhort time, with a revenge beyond all times. Houres have wings, and every moment flie up to the Author of time, and carry newes of our uſage; All our prayers cannot intreat one of them either to returne, or ſlacken his pace: the miſ-ſpence of every minute is a new record againſt us in heaven. Sure, if we thought thus, we would diſmiſſe them with better reports, and not ſuffer them either to goe away empty, or B laden with dangerous intelligence: how happy is it that every houre ſhould convey up, not onely the meſſage, but the fruits of good, and ſtay with the Ancient of dayes, to ſpeake for us before his glorious throne? Know this, and I ſhall take no care for your paines, nor you for paſtime. None of our profitable labours ſhall be tranſient; but even when we have forgotten them, ſhall welcome us into Joy: we think we have left them behinde us; but they are forwarder then our ſoules, and expect us where we ſhould be. And if there were no crowne for theſe toiles, yet without future reſpects there is a tediouſneſſe in doing nothing. To man eſpecially, motion is naturall: there is neither mind, nor eye, nor joynt which moveth not: and as company makes a way ſhort, houres never goe away ſo merrily, as in the fellowſhip of worke. How C did that induſtrious Heathen draw out water by night, and knowledge by day, and thought both ſhort; ever labouring, only that he might labour? Certainely if idlenes were enacted by authority, there would not want ſome, which would pay their mulct, that they might worke: and thoſe ſpirits are likeſt to heaven, which move alwayes, and the freeſt from thoſe corruptions which are incident to nature. The running ſtreame cleanſeth it ſelfe, whereas ſtanding ponds breed weeds, and mud. Theſe meditations muſt hearten us to that we muſt doe: whiles we are cheerefull, our labours ſhall ſtrive whether to yeeld us more comfort, or others more profit.

To Sir John Harrington.

D EPIST. IX. Diſcuſſing this queſtion:

Whether a man and wife after ſome yeares mutuall & loving fruition of each other, may upon conſent, whether for ſecular, or religious cauſes, vow and performe a perpetuall ſeparation from each others bed, and abſolutely renounce all carnall knowledge of each other for ever.

I Wiſh not my ſelfe any other advocate, nor you any other adverſary, then S. *Paul*, who never gave (I ſpeake boldly) a direct precept, if not in this: his expreſſe charge whereupon I inſiſted, is, Defraud not one another, except with conſent for a time, that you may give your ſelves to faſting and prayer; and then againe come together, that Satan tempt you not for your incontinencie. Every word, (if you weigh it well) oppoſes your part, and pleads for mine. By conſent of all Divines, ancient and moderne [defrauding] is refraining from matrimoniall converſation: E ſee what a word the Spirit of God hath choſen for this abſtinence; never but taken in ill part. But there is no fraud in conſent, as *Chryſoſtome*, *Athanaſius*, *Theophylact*, expound it: true; therefore S. *Paul* addes (unleſſe with conſent) that I may omit to ſay, that in ſaying (unleſſe with conſent) he implies, both that there may be a defrauding without it, and with conſent a defrauding but not unlawfull: but ſee what he addes, (for a time) conſent cannot make this defrauding lawfull, except it be temporary: No defrauding without conſent, no conſent for a perpetuity. How long then, and wherefore? Not for every cauſe, not for any length of time, but onely for a while and for devotion (*ut vacetis, &c.*) Not that you may pray only, (as *Chryſoſtome* notes juſtly) but that you might (give your ſelves to prayer.) In our mariage ſociety (ſaith he, againſt that paradox of *Hierom*) we may pray, and woe to us if we doe not; but we cannot (*vacare orationi.*) But we are bidden to pray continually: Yet not I hope, e-

ver to fast and pray. Marke how the Apostle addes, (that you may give your selves A
to fasting and prayer.) It is solemne exercise, which the Apostle here intends, such
as is joyned with fasting and externall humiliation; wherein all earthly comforts must
be forborne; but what if a man list to taske himselfe continually, and will be alwaies
painfully devote? may he then ever abstaine? No: Let them meet together againe,
saith the Apostle; not as a toleration, but as a charge. But what if they both can live
safely thus severed? This is more then they can undertake: there is danger, saith our
Apostle, in this abstinence (lest Satan tempt you for your incontinencie) what can
be more plaine? Neither may the maried refraine this conversation without consent,
neither may they without consent refraine it for ever. What can you now urge us
with, but the examples and sentences of some Ancients? Let this stand evicted for
the true and necessary sense of the Apostle; and what is this but to lay men in the
balance with God? I see and confesse how much some of the Fathers admired Virgi- B
nity; so farre, that there wanted not some, which both detested mariage as vicious, and
would force a single life upon mariage, as commendable: whose authority should
move me, if I saw not some of them opposite to others, and others no lesse to S. *Paul*
himselfe. How oft doth S. *Austin* redouble that rule, and importunately urge it to his
Edicia, in that serious Epistle, that without consent the continence of the maried
cannot be warantable; teaching her (from these words of S. *Paul*, which he charges
her, in the contrary practice, not to have read, heard, or marked) that if her husband
should containe, and she would not, he were bound to pay her the debt of mariage
benevolence; and that God would impute it to him for continence notwithstanding.
Hom. in 1 Cor. 7. Hence is that of *Chrysostome*, that the wife is both the servant and the mistris of her C
husband; a servant to yeeld her body, a mistris to have power of his: who also in
the same place determines it forbidden fraud, for the husband, or wife, to containe a-
lone: according to that of the Paraphrast; Let either both containe, or neither. *Hie-
rome* contrarily, defines thus: But if one of the two (saith he) considering the reward
of chastity, will containe, he ought not to assent to the other which containes not, &c.
because lust ought rather to come to continencie, then continencie decline to lust:
concluding that a brother or a sister is not subject in such a case, and that God hath
not called us to uncleanneesse, but to holinesse. A strange glosse to fall from the pen
of a Father which yet I durst not say, if it were more boldnesse for me to dissent from
him, then for him to dissent from all others. He that censures S. *Paul* to argue grosly
to his Galatians, may as well tax him of an unfit direction to his Corinthians: It D
shall be no presumption to say, that in this point all his writings bewray more zeale
then truth: whether the conscience of his former slip caused him to abhorre that sex;
or his admiration of Virginity transported him to a contempt of mariage. Antiquity
will afford you many examples of holy men voluntarily sequestred from their wives:
Precepts must be our guides, and not patternes. You may tell me of *Sozomens Am-
mon*, that famous Monke, who having perswaded his bride the first day to continu-
ance of Virginity, lived with her 18. yeares in a severall bed, and in a severall habita-
tion, upon the mountaine Nitria, 22. yeares: you may tell me of *Ieromes Malchus*,
Austins Edicia, and ten thousand others: I care not for their number, and suspect
their example: Doe but reconcile their practice with S. *Pauls* rule, I shall both mag-
nifie and imitate them. I professe before God and men, nothing should hinder me but E
this law of the Apostle: whereto consider, I beseech you, what can be more opposite
then this opinion, then this course of life.

The Apostle sayes, Refraine not but with consent for a time: your words, and
their practice saith, Refraine with consent for ever: he saith (meet together againe)
you say never more; he saith (meet lest you be tempted) you say, meet not though
you be tempted. I willingly grant with *Athanasius*, that for some set time, especially
(as *Anselme* interprets it) for some holy time, we may, and (in this latter case) we must
forbeare all matrimoniall acts, and thoughts: not for that they are sinfull, but unsea-
sonable. As mariage must be alwaies used chastly, and moderately: so sometimes it
must be forgotten. How many are drunke with their owne vines, and surfet of their
owne fruits? either immodesty, or immoderation in man or wife, is adulterous. If yet

I

I shall further yeeld, that they may conditionally agree, to refraine from each other so long till they be perplexed with temptations on either part: I shall goe as farre as the reach of my warrant, at least; perhaps beyond it: since the Apostle chargeth, Meet again, lest you be tempted; not, meet when you are tempted: But to say absolutely, and for ever renounce (by consent) the conversation of each other, what temptation so ever assault you, is directly, not beyond, but against *Pauls* divinitie, no lesse then my assertion is against yours. The ground of all these errors, in this head of Matrimony, is an unworthy conceit of some unchristian filthinesse in the mariage-bed: Every man will not utter, but too many hold that conclusion of *Hierome*: It is good for a man not to touch a woman, therefore to touch her, is evill; whom I doubt not, but S. *Austin* meant to oppose, while he writes, *Bonum inquam sunt nuptiæ, & contra omnes calumnias possunt sana ratione defendi*: Mariage (I say) is a good thing, and may by sound proofe be defended against all slanders: well may man say, that it is good, which God saith is honourable; and both good and honourable must that needs be, which was instituted by the honourable author of goodnesse, in the state of mans perfect goodnesse: Let us take heed of casting shame upon the ordinance of our Maker. But there was no carnall knowledge in Paradise. But againe, in Paradise God said, Increase and multiply: there should have beene, if there were not. Those that were naked without shame, should have beene conjoyned without shame, because without sinne. Meats and drinks, and acts of mariage (saith *Austin*) for these he compares both in lawfulnesse, and necessity) are, as they are used, either lawfull, veniall, or damnable. Meats are for the preservation of man: mariage acts for the preservation of mankind: neither of them without some carnall delight: which yet, if by the bridle of temperance it be held to the proper and naturall use, cannot be tearmed lust. There is no ordinance of God which either is of more excellent use, or hath suffered more abuse in all times: the fault is in men, not in mariage: let them rectifie themselves, their bed shall be blessed. Here need no separation from each other, but rather a separation of brutishnesse and close corruption from the soule; which whosoever hath learned to remove, shall find the crowne of matrimoniall chastity, no lesse glorious then that of single continence.

De bono conjug. cap. 16.

De bono conjug. cap. 9 & 16.

To M. William Knight.

EPIST. X. *Incouraging him to persist in the holy calling of the Ministery; which upon conceit of his insufficiencie, and want of affection, he seemed inclining to forsake and change.*

I Am not more glad to heare from you, then sorry to heare of your discontentment: whereof, as the cause is from your selfe, so must the remedy. We Schollers are the apest of all others to make our selves miserable: you might be your own best counsellor, were you but indifferent to your selfe. If I could but cure your prejudice, your thoughts would heale you: and indeed the same hand that wounded you, were fittest for this service. I need not tell you, that your calling is honourable; if you did not think so, you had not complained. It is your unworthinesse that troubles you. Let me boldly tell you, I know you in this case better then your selfe: you are never the more unsufficient, because you thinke so; if we will be rigorous, *Pauls* question (*Who is sufficient?*) will appose us all; but according to the graciousin dulgence of him that calls things which are not as if they were, we are that we are; yea, that we ought; and must be thankfull for our any thing. There are none more fearefull then the able; none more bold then the unworthy. How many have you seene and heard, of weaker graces, (your own heart shall be the Judge) which have fare without paleneſſe, or trembling, in that holy chaire, and spoken as if the words had beene their owne, satisfying themselves, if not the hearers? And doe you (whose gifts many have envied) stand quaking upon the lowest staire? hath God given you that unusuall variety of tongues, stile of Arts, a stile worth emulation, and (which is worth all) a faithfull and honest heart; and doe you now shrinke backe, and say, Send him by whom thou shouldest send?

ſend? Give God but what you have; he expects no more: This is enough to honour him, and crowne you. Take heed while you complaine of want, leſt pride ſhroud it ſelfe under the skirts of modeſty: How many are thankfull for leſſe? You have more then the moſt; yet this contents you not; it is nothing unleſſe you may equall the beſt, if not exceed; yea, I feare how this may ſatisfie you, unleſſe you may thinke your ſelfe ſuch as you would be. What is this but to grudge at the beſtower of graces? I tell you without flattery, God hath great gaines by fewer talents: ſet your heart to imploy theſe, and your advantage ſhall be more then your maſters. Neither doe now repent you of the unadviſedneſſe of your entrance; God called you to it upon an eternall deliberation, and meant to make uſe of your ſuddenneſſe, as a meanes to fetch you into this worke, whom more leiſure would have found refractary: Full little did the one *Saul* thinke of a kingdome, when he went to ſeeke his fathers ſtrayes in the land of Shaliſhah; or the other *Saul* of an Apoſtleſhip, when he went with his Commiſſion to *Damaſcus*: God thought of both; and effected what they meant not. Thus hath he done to you, acknowledge this hand, and follow it. He found and gave both facultie and opportunity to enter: find you but a will to proceed, I dare promiſe you abundance of comfort. How many of the Ancients, after a forcible ordination, became not profitable only, but famous in the Church? But, as if you ſought ſhifts to diſcourage your ſelfe, when you ſee you cannot maintaine this hold of inſufficiency, you flie to alienation of affection; in the truth whereof, none can controll you but your owne heart; in the juſtice of it, we both may, and muſt. This plea is not for Chriſtians; we muſt affect what we ought, in ſpight of our ſelves: wherefore ſerves religion, if not to make us Lords of our owne affections? If we muſt be ruled by our ſlaves, what good ſhould we doe? Can you more diſlike your ſtation, then we all naturally diſtaſt goodneſſe? Shall we neglect the purſuit of vertue, becauſe it pleaſes not; or rather diſpleaſe, and neglect our ſelves, till it may pleaſe us? Let me not aske whether your affections be eſtranged, but wherefore? Divinity is a miſtreſſe worthy your ſervice: All other Arts are but drudges to her alone: Fooles may contemne her; who cannot judge of true intellectuall beauty: but if they had our eyes, they could not but be raviſhed with admiration: You have learned (I hope) to contemne their contempt, and to pity injurious ignorance. She hath choſen you as a worthy client, yea a favourite; and hath honoured you with her commands, and her acceptations; who but you would plead ſtrangeneſſe of affection? How many thouſands ſue to her; and cannot be lookt upon? You are happy in her favours, and yet complaine; yea ſo farre, as that you have not ſtucke to thinke of a change. No word could have fallen from you more unwelcome. This is Satans policie, to make us out of love with our callings, that our labours may be unprofitable, and our ſtanding tedious. He knowes that all changes are fruitleſſe, and that while we affect to be other, we muſt needs be weary of what we are: That there is no ſucceſſe in any endeavour without pleaſure; that there can be no pleaſure, where the mind longs after alterations. If you eſpie not this craft of the common enemie, you are not acquainted with your ſelfe. Under what forme ſoever it come, repell it; and abhorre the firſt motion of it, as you love your peace, as you hope for your reward. It is the miſery of the moſt men, that they cannot ſee when they are happy; and while they ſee but the out-ſide of others conditions, preferre that which their experience teaches them afterwards to condemne, not without loſſe and teares. Far be this unſtableneſſe from you, which have beene ſo long taught of God. All vocations have their inconveniences; which if they cannot be avoided, muſt be digeſted. The more difficulties, the greater glory: Stand faſt therefore, and reſolve that this calling is the beſt, both in it ſelfe, and for you: and know that it cannot ſtand with your Chriſtian courage to run away from theſe incident evils, but to encounter them. Your hand is at the plough: if you meet with ſome tough clods, that will not eaſily yeeld to the ſhare, lay on more ſtrength rather; ſeeke not remedy in your feet by flight, but in your hands by a conſtant endeavour. Away with this weake timorouſneſſe, and wrongfull humility. Be cheerefull and couragious in this great worke of God; the end ſhall be glorious, your ſelfe happy and many in you.

THE

EPISTLES.
THE
SIXT DECAD.

By Jos. Hall.

Printed at London, 1643.

A

B

C

D

XUM

THE SIXT DECAD.

To my Lord DENNY.

EPIST. I. *A particular account how our dayes are, or ſhould be ſpent, both common and holy.*

EVery day is a little life; and our whole life is but a day repeated: whence it is that old *Iacob* numbers his life by daies, and *Moſes* deſires to be taught this point of holy Arithmeticke, To number not his yeares, but his dayes: Thoſe therefore that dare loſe a day, are dangerouſly prodigall; thoſe that dare miſ-ſpend it, deſperate. We can beſt teach others by our ſelves: let be tell your Lordſhip, how I would paſſe my dayes, whether common or ſacred; that you (or whoſoever others, over-hearing me) may either approve my thriftineſſe, or correct my errors: To whom is the account of my houres either more due, or more knowne? All daies are his, who gave time a beginning, and continuance; yet ſome he hath made ours, not to command, but to uſe. In none may we forget him: in ſome we muſt forget all, beſides him. Firſt therefore, I deſire to awake at thoſe houres, not when I will, but when I muſt; pleaſure is not a fit rule for reſt, but health; neither doth I conſult ſo much with the Sunne, as mine owne neceſſity, whether of body, or in that, of the mind. If this vaſſall could well ſerve me waking, it ſhould never ſleep: but now, it muſt be pleaſed, that it may be ſerviceable. Now, when ſleep is rather driven away, then leaves me; I would ever awake with God; my firſt thoughts are for him, who hath made the night for reſt, and the day for travell: and as he gives, ſo bleſſes both. If my heart be early ſeaſoned with his preſence, it will favour of him all day after. While my body is dreſſing, not with an effeminate curioſity, nor yet with rude neglect; my mind addreſſes it ſelfe to her enſuing taske; bethinking what is to be done, and in what order; and marſhalling (as it may) my houres with my work: That done, after ſome whiles meditation, I walk up to my maſters and companions, my books; and ſitting downe amongſt them, with the beſt contentment, I dare not reach forth my hand to ſalute any of them, till I have firſt looked up to heaven, and craved favour of him to whom all my ſtudies are duly referred: without whom, I can neither profit, nor labour. After this, out of no over-great variety, I call forth thoſe, which may beſt fit my occaſions; wherein, I am not too ſcrupulous of age: Sometimes I put my ſelfe to ſchoole, to one of thoſe Ancients, whom the Church hath honoured with the name of Fathers; whoſe Volumes, I confeſſe not to open, without a ſecret reverence of their holines, and gravity: Sometimes to thoſe later Doctors, which want nothing but age to make them claſſicall: alwaies, to Gods Booke. That day is loſt, whereof ſome houres are not improved in thoſe Divine Monuments: others I turne over out of choice; theſe out of duty. Ere I can have ſate unto wearineſſe, my family, having now overcome all houſhold

houſhold diſtractions, invites me to our common devotions: not without ſome ſhort preparation. Theſe heartily performed, ſend me up, with a more ſtrong and cheerefull appetite to my former worke, which I find made eaſie to me by intermiſſion, and varietie: Now therefore can I deceive the houres with change of pleaſures, that is, of labours. One while mine eies are buſied, another while my hand, and ſometimes my mind takes the burden from them both: Wherein, I would imitate the skilfulleſt Cooks, which make the beſt diſhes with manifold mixtures: one houre is ſpent in Textuall Divinity, another in Controverſie: Hiſtories releeve them both. Now, when the mind is weary of other labours, it begins to undertake her owne: ſometimes it meditates and winds up for future uſe; ſometimes it layes forth her conceits into preſent diſcourſe; ſometimes for it ſelfe, ofter for others. Neither know I whether it works or playes in theſe thoughts: I am ſure no ſport hath more pleaſure, no worke more uſe: Onely the decay of a weake body, makes me think theſe delights inſenſibly laborious. Thus could I all day (as Ringers uſe) make my ſelfe Muſicke with changes, and complaine ſooner of the day for ſhortneſſe, then of the buſineſſe for toyle; were it not that this faint monitor interrupts me ſtill in the midſt of my buſie pleaſures, and inforces me both to reſpite and repaſt: I muſt yeeld to both; while my body and mind are joyned together in theſe unequall couples, the better muſt follow the weaker. Before my meales therefore, and after, I let my ſelfe looſe from all thoughts; and now, would forget that I ever ſtudied: A full mind takes away the bodies appetite, no leſſe then a full body makes a dull and unweildy mind: Company, diſcourſe, recreations, are now ſeaſonable and welcome; Theſe prepare me for a diet, not gluttonous, but medicinall; The palate may not be pleaſed, but the ſtomack, nor that for it owne ſake: Neither would I think any of theſe comforts worth reſpect in themſelves, but in their uſe, in their end; ſo farre, as they may inable me to better things. If I ſee any diſh to tempt my palate, I feare a Serpent in that Apple, and would pleaſe my ſelf in a wilfull deniall: I riſe capable of more, not deſirous: not now immediately from my trencher, to my booke; but after ſome intermiſſion. Moderate ſpeed is a ſure help to all proceedings; where thoſe things which are proſecuted with violence of endeavour, or deſire, either ſucceed not, or continue not.

After my latter meale, my thoughts are ſlight: only my memory may be charged with her taske, of recalling what was committed to her cuſtody in the day; and my heart is buſie in examining my hands and mouth, and all other ſenſes, of that dayes behaviour: and now the evening is come, no tradeſ-man doth more carefully take in his wares, cleare his ſhop-board, and ſhut his Windowes, then I would ſhut up my thoughts and cleare my mind. That Student ſhall live miſerably, which like a Camell lies down under his burden. All this done, calling together my family, we end the day with God. Thus do we rather drive away the time before us, then follow it. I grant, neither is my practice worthy to be exemplary, neither are our callings proportionable. The lives of a Nobleman, of a Courtier, of a Scholler, of a Citizen, of a Countryman, differ no leſſe then their diſpoſitions: yet muſt all conſpire in honeſt labour. Sweat is the deſtiny of all trades, whether of the brows, or of the mind. God never allowed any man to doe nothing. How miſerable is the condition of thoſe men, which ſpend the time as if it were given them, and not lent? as if hours were waſte creatures, and ſuch as ſhould never be accounted for: as if God would take this for a good bill of reckoning; *Item*, ſpent upon my pleaſures forty yeares. Theſe men ſhall once find, that no blood can priviledge idleneſſe; and that nothing is more precious to God, then that which they deſire to caſt away; *Time*. Such are my common dayes: but Gods day cals for another reſpect. The ſame Sun ariſes on this day, and enlightens it; yet becauſe that Sun of righteouſnes aroſe upon it, and gave a new life unto the world in it, and drew the ſtrength of Gods morall precept unto it, therfore juſtly doe we ſing with the Pſalmiſt; *This is the day which the Lord hath made*. Now I forget the world, and in a ſort my ſelfe; and deale with my wonted thoughts, as great men uſe, who at ſome times of their privacie, forbid the acceſſe of all ſuters. Prayer, meditation, reading, hearing, preaching, ſinging, good conference, are the buſineſſes of this day; which I dare not beſtow on any work, or pleaſure, but heavenly. I hate ſuperſtition on the one ſide,

and

and looseneſſe on the other; but I find it hard to offend in too much devotion, eaſie in prophanenes. The whole week is ſanctified by this day: and according to my care of this, is my bleſſing on the reſt. I ſhew your Lordſhip what I would doe, and what I ought: I commit my deſires to the imitation of the weak; my actions to the cenſures of the Wiſe and holy; my weakneſſes to the pardon and redreſſe of my merciſull God.

To Mr. *T. S.* Dedicated to Sir *Fulke Greuill.*

Ep. II. *Diſcourſing how we may uſe the world without danger.*

HOw to live out of the danger of the World, is both a great and good care, and that which troubles too few. Some, that the world may not hurt them, run from it; and baniſh themſelves to the tops of ſolitary mountains: changing the Cities for Deſarts, houſe for Caves, and the ſocietie of men for beaſts; and leſt their enemie might inſinuate himſelfe into their ſecrecie, have abridged themſelves of dyet, cloathing, lodging, harbour, fit for reaſonable creatures; ſeeming to have left of themſelves, no leſſe than companions.

As if the world were not every where; as if we could hide our ſelves from the Devill; as if ſolitarineſſe were priviledged from Temptations: as if we did not more violently affect reſtrained delights; as if theſe *Jeromes* did not finde *Rome* in their heart, when they had nothing but rocks and trees in their eye. Hence, theſe places of retirednesſe, founded at firſt upon neceſſity mixt with devotion, have proved infamouſly unclean; Cels of luſt, not of pietie. This courſe is prepoſterous; if I were worthy to teach you a better way, learn to be an *Hermite* at home: Begin with your own heart, eſtrange and wean it from the love, not from the uſe of the world: Chriſtianity hath taught us nothing, if we have not learned this diſtinction; It is a great weakneſſe not to ſee, but we muſt be enamoured: *Eliſha* ſaw the ſecret ſtate of the Syrian Court, yet as an enemie: The bleſſed Angels ſee our earthly affaries, but as ſtrangers: *Moſes* his body was in the Court of *Pharaoh*, amongſt the delicate *Egyptians*, his heart was ſuffering with the afflicted *Iſraelites*: *Lot* took part of the faire meadows of *Sodom*, not of their ſins. Our bleſſed Saviour ſaw the glory of all Kingdomes, and contemned them: and cannot the world look upon us Chriſtians, but we are bewitched? We ſee the Sunne daily, and warme us at his beames, yet make not an Idoll of it; doth any man hide his face, leſt he ſhould adore it? All our ſafety or danger therefore is from within. In vain is the body an *Anachoret*, if the heart be a *Ruffian*: And if that be retired in affections, the body is but a Cipher: Lo then the eies will look carelesly & ſtrangely on what they ſee, and the tongue will ſometimes anſwer to that was not aſked. We eat and recreate, becauſe we muſt, not becauſe we would: and when we are pleaſed, we are ſuſpicious: Lawfull delights, we neither refuſe nor doate upon, and all contentments goe and come like ſtrangers. That all this may be done, take up your heart with better thoughts, be ſure it will not be empty: if heaven have fully ſtalled all the rooms, the world is diſappointed, and either dares not offer, or is repulſed. Fix your ſelfe upon the glory of that eternity, which abides you after this ſhort pilgrimage. You cannot but contemn what you finde in compariſon of what you expect. Leave not till you attaine to this, that you are willing to live, becauſe you cannot as yet be diſſolved: Be but one half upon earth, let your better part converſe above whence it is and enjoy that whereto it was ordained. Thinke how little the World can doe for you, and what it doth, how deceitfully: what ſtings there are with this honey, what Farewell ſucceeds this Welcome.

When this *Iael* brings you milke in the one hand, know ſhe hath a naile in the other. Aſke your heart what it is the better, what the merrier, for all thoſe pleaſures wherewith it hath befriended you: let your own tryall teach you contempt; Thinke how ſincere, how glorious thoſe joyes are, which abide you elſ-where, and a thouſand times more certaine (though future) than preſent.

And let not theſe thoughts be flying, but fixed: In vain doe we meditate, if we reſolve not: when your heart is once thus ſetled, it ſhall command all things to advantage. The world ſhall not betray, but ſerve it; and that ſhall be fulfilled which God promiſes by his *Salomon*; *When the wayes of a man pleaſe the Lord, he will make his enemies alſo at peace with him.*

Sir, this advice my poverty afforded long ſince to a weak friend; I wri e it not to you any otherwiſe, than as Schollers are wont to ſay their part to their Maſters. The world hath long and juſtly both noted and honoured you for eminence in wiſdome and learning, and I above the moſt; I am ready with the awe of a Learner, to embrace all precepts from you: you ſhall expect nothing from me, but Teſtimonies of reſpect and thankfulneſſe.

To Sir GEORGE FLEETWOOD.

EP. III. *Of the remedies of ſinne, and motives to avoyd it.*

THere is none, either more common or more troubleſome gueſt, than Sin. Troubleſome, both in the ſolicitation of it, and in the remorſe. Before the act, it wearies with a wicked importunity; after the act, it torments us with fears, and the painfull gnawings of an accuſing Conſcience: Neither is it more irkſom to men, than odious to God; who indeed never hated any thing but it; and for it any thing. How happy were we, if we could be rid of it? This muſt be our deſire, but cannot be our hope, ſo long as we carry this body of ſin and death about us: yet (which is our comfort) it ſhall not carry us, though we carry it: It will dwell with us, but with no command; yea, with no peace: We grudge to give it houſe-roome; but we hate to give it ſervice. This our *Hagar* will abide many ſtrokes, ere ſhe be turned out of doores: ſhe ſhall goe at laſt; and the ſeed of promiſe ſhall inherit alone. There is no unquietneſſe good, but this: and in this caſe, quietneſſe cannot ſtand with ſafety: neither did ever warre more truly beget peace, than in this ſtrife of the ſoule.

Reſiſtance is the way to victory; and that, to an eternall peace and happines. It is a bleſſed care then, how to reſiſt ſin, how to avoid it: and ſuch as I am glad to reach and learne. As there are two grounds of all ſinne, ſo of the avoidance of ſinne; Love and Feare: Theſe if they be placed amiſſe, cauſe us to offend: if right, are the remedies of evill. The love muſt be of God; Feare, of judgement.

As he loves much, to whom much is forgiven: ſo he that loves much, will not dare to doe that which may need forgiveneſſe. The heart that hath felt the ſweetneſſe of Gods mercies, will not abide the bitter relliſh of ſin: This is both a ſtronger motive than Feare, and more Noble; None but a good heart is capable of this grace: which who ſo hath received, thus powerfully repels tentations.

Have I found my God ſo gracious to me, that he hath denied me nothing, either in earth or heaven: and ſhall not I ſo much as deny my own will for his ſake? Hath my deare Saviour bought my ſoule at ſuch a price, and ſhall he not have it? Was he crucified for my ſinnes, and ſhall I by my ſinnes crucifie him againe? Am I his in ſo many bonds, and ſhall I ſerve the Devill? O God! is this the fruit of thy beneficence to me, that I ſhould wilfully diſhonor thee? Was thy blood ſo little worth, that I ſhould tread it under my feet? Doth this become him that ſhall be once glorious with thee? Haſt thou prepared heaven for me, and doe I thus prepare my ſelfe for heaven? Shall I thus recompence thy love, in doing that which thou hateſt? Satan hath no Dart (I ſpeake confidently) that can pierce this ſhield: Chriſtians are indeed too oft ſurprized, ere they can hold it out: there is no ſmall policy in the ſuddenneſſe of temptation: but if they have once ſetled it before their breſt, they are ſafe, and their enemy hopeleſſe. Under this head therefore, there is ſure remedy againſt ſin, by looking upwards, backwards, into our ſelves, forwards. Upwards, at the glorious Majeſtie, and infinite goodneſſe of that God whom our ſinne would offend, and in whoſe face we ſin: whoſe mercies, and whoſe holineſſe is ſuch, that if there were no hell, we would not offend.

Backwards

A the Lord, as the minister of his favours, which they are obliged to obedience. In our
(Christian) calling, honourable vocation, wherewith he hath graced this holy profession
and vocation of his calling, and grant, that all men may avoid and forsake whereby we
have confirmed our profession, the gracious beginnings of the Spirit in us, which is
given by our Saviour, yea, whatsoever hath been wrought, or begun, which will follow upon
us to the end, that perfect consummation, and happy expectation of glory, compa-
rable with the miseries of this present life, and the glorious appearing of the great God
and our Saviour Jesus Christ. All these, out of
Peace, and what time, and necessary, and the things we have, are to be wondered,
and let [illegible] and full and all other things. But enough is
enough to do it: Evil is the only object of the mercies, we must
remember our [illegible] which is the [illegible], that if the pas-
sion, the horror of the sin is very commendable piece of godly reaction. Of [illegible]
something but now we are about to lose God, we shall have all the comforts and
hopes as the world, no sin have given of all the blood we have, we enjoy the
thus this spirit out of doors, [illegible] and well within the doors
stench of sin,) to shut the doors of their daughters. Offend, That thus
we give Satan a right in us, power over us, advantage against us: That we make God
to frown upon us in heaven: That we are at his good creatures against us on
earth: That we do as it were take God's hand in ours, and scourge ourselves with all
temporal plagues, and forge his curses upon us, and pains: That we wound our own
consciences with sinners, that they may wound us with terrifying torments: That
we die both in sin and hell in our breasts before death, and upon the gates of that bot-
tomless pit, torment us at their wards: That we do now but trim one in to the fire,
and that we should fall of ourselves, make our selves ready for it. These, and what
other terrors of this kind must be laid to the soul, which, if they be thoroughly
urged to an heart, but altogether indeed to slay, well may a man affect himself, how he
can sinned. But if neither this fear of mercies, nor the impetuous wonder, [illegible] judge
neither can make him cast off [illegible] double of wicked deeds, he must be [illegible] with confu-
sion, as with a double, according to the Psalmist [illegible]
[illegible] able to think how many live, as if they were not to be holden to God, nor a
fraid of him, neither in his debt, nor danger. As if their happiness and all were both
upon earth, sinning not only without shame, but not without malice: It is their
last life to do evil. Behold they speak for it, plead in behalf of it, in force to it, as if
they would defend challenge into heaven, and make [illegible] their [illegible]. Their lewd-
ness calls for our sorrow, and zealous obedience, that our God may have as true ser-
vants, as enemies. And as we see natural qualities increased with the resistance of
their contraries, so must our grace with those sinners to which we shall redeem somewhat of
God's dishonour by sin, if we shall thereto grow [illegible]

To Mr. Doctor [illegible]

Pet. IV. Discovering how false, and how vain Popery destroyeth the foundation.

[illegible] He neither is all things is not more safe than hard, whether to hold or keep:
and as in all other morality, so [illegible] a narrow compass most in the matter of
our censure, especially concerning Religion; wherein we are wont to be ei-
ther credulous or too peremptory. How far, and wherein Popery hazards the foundati-
on, is worth our inquiry: In case not [illegible] upon words to [illegible] foundation, were can be
[illegible] grounds of Christian faith. This [illegible] Papistry defaces, by laying a
new, by casting down the old. In their case, addition doth not [illegible]: he that obtrudes a
new word, no less overthrows the Scripture, than he that denies the old; yea this
way obtrusion denies: he that sets up a new Christ, rejects Christ. Two foundati-
ons cannot stand at once, the Ark and Dagon. Now Papistry lays a double new
foundation: the one, a new rule of faith, that is, a new word: the other, a new Author,
or guide of faith, that is, a new head besides Christ. God never laid other foundation,
than in the Prophets and Apostles: upon their divine writing, he meant to build his

Church; which he therefore inspired, that they might be (like himselfe) perfect and eternall: Popery builds upon an unwritten word; the voice of old (but dumbe) Traditions; the voice of the present Church, that is, as they interpret it, theirs, with no lesse confidence and presumption of certainty, than any thing ever written by the finger of God: If this be not a new foundation, the old was none. God never taught this holy Spouse to know any other husband, than Christ; to acknowledge any other head, to follow any other Shepherd, to obey any other King: he alone may be enjoyed without jealousie, safely trusted without danger, without error believed, served without scruple: Popery offers to impose on Gods Church a King, Shepherd, Head, Husband, besides her own: A man, a man of sinne. His must know all things, can erre in nothing; direct, inform, assure, absolve, both in earth and Purgatorie; expound Scriptures, canonize Saints, forgive sinnes, create new Articles of Faith, and in all these, is absolute and infallible as his Maker: who sees not, that if to attribute these things to the Son of God, be to make him the foundation of the Church; then to ascribe them to another, is to contradict him that said, *Other foundation can no man lay, then that which is laid, which is Jesus Christ*? To lay a new foundation, doth necessarily subvert the old: yet see this further actually done in particulars, wherein yet this distinction may clear the way: The foundation is overthrown two wayes; either in fundamentalls; when a main principle of faith is absolutely denied, as the deity and consubstantiality of the Son by *Arrius*, the Trinity of persons by *Sabellius* and *Servetus*, the resurrection of the body by *Hymenæus* & *Philetus*, the last judgment by S. *Peters* mockers: Or secondly, by consequent, when any opinion is maintained, which by just sequell overturneth the truth of that principle, which the defendant professes to hold, yet so, as he will not grant the necessity of that deduction. So the ancient *Minei*, of whom *Jerome* speaketh, while they urged Circumcision, by consequent; according to *Paules* rule, rejected Christ: So the *Pelagians*, while they defended a full perfection of our righteousnesse in ourselves, overthrew Christs justification; and in effect said, *I believe in Christ, and in my selfe*: So some *Ubiquitaries*, while they hold the possibility of conversion and salvation of reprobates, overthrow the Doctrine of Gods eternall Decree, & immutabilitie. Popery comes in this latter rank, and may justly be tained Heresie, by direct consequent: though not in their grant, yet in necessary proofe & inference. Thus it overthrowes the truth of Christs humanitie, while it holds his whole humane body locally circumscribed in heaven, and at once (the same instant) wholly present in ten thousand places on earth, without circumscription: That whole Christ is in the formes of bread, with all his dimensions, every part having his owne place & figure, and yet so, as that he is wholly in every part of the bread. Our justification, while it ascribes it to our own works: The all-sufficiency of Christs own sacrifice, while they reiterate it daily by the hands of a Priest. Of his satisfaction, while they hold a paiment of our utmost farthings, in a devised Purgatory. Of his mediation, while they implore others to aid them, not only by their intercession, but their merits; suing not only for their prayers, but their gifts: The value of the Scriptures, whiles they hold them insufficient, obscure, in points essentiall to salvation, and bind them to an uncertain dependance upon the Church. Besides hundreds of this kinde, there are Heresies in actions, contrary to those fundamentall practices which God requires of his: as prohibitions of Scriptures to the Laitie, Prescriptions of devotion in unknowne tongues; Tying the effect of Sacraments and Prayers to the externall work; Adoration of Angels, Saints, Bread, Reliques, Crosses, Images: All which, are so many reall underminings of the sacred foundation, which is no lesse active, than vocall. By this the simplest may see, what we must hold of Papists; neither as no Heretickes, nor yet so palpable as the worst. If any man aske for their conviction: In the simpler sort, I grant this excuse fair & tolerable; poor soules, they cannot be any otherwise informed, much lesse perswaded: Whiles in truth of heart, they hold the maine principles w^ch they know, doubtlesse the mercy of God may passe over their ignorant weaknes, in what they cannot know. For the other, I fear not to say, that many of their errors are wilful. The light of truth hath shined out of heaven to them, and they love darknes more than light. In this state of the Church, he shall speak & hope idly, that

shall

A shall call for a publique and universall eviction: How can that be, when they pretend to be Judges in their own cause? Unlesse they will not be adversaries to themselves, or judge of us, this course is but impossible. As the Devill, so Antichrist, will not yeeld: both shall be subdued; neither will treat of peace: what remains, but that the Lord shall consume that wicked man (which is now clearly revealed) with the breath of his mouth, and abolish him with the brightnesse of his comming. Even so, *Lord Jesus come quickly*. This briefly is my conceit of Popery; which I willingly refer to your cleare and deep judgement; being not more desirous to teach the ignorant what I know, than to learn of you what I should teach, and know not: The Lord direct all our thoughts to his glory, and the behoofe of his Church.

B

Written long since to Mr. *J.W.*

EPIST. V. *Dissuading from separation, and shortly oppugning the grounds of that error.*

IN my former Epistle (I confesse) I touched the late separation with a light hand: only setting down the injury of it (at the best) not discussing the grounds in common: now your danger draws me on to this discourse: it is not much lesse thankworthy to prevent a disease, than to cure it: you confesse that you doubt; I mislike it not; doubting is not more the way to error, than to satisfaction; lay down first all C pride and prejudice, and I cannot feare you: I never yet knew any man of this way, which hath not bewraid himselfe far gone with over-weening: and therefore it hath been just with God, to punish their self-love with error; an humble spirit is a fit subject for truth: prepare you your heart, and let me then answer, or rather God for me; you doubt whether the notorious sin of one unreformed, uncensured, defile not me; whole congregation; so as we may not without sinne communicate therewith: and why not the whole Church? woe were us, if we should thus live in the danger of all men: have we not sinnes enough of our own, but we must borrow of others? Each man shall beare his own burden: is ours so light that we call for more weight, and undertake what God never imposed? It was enough for him that is God and Man, to beare others iniquities; it is no taske for us, which shrinke under the least of our own. But it is made ours, you say (though anothers) by our toleration and connivence: in- D deed, if we consent to them, incourage them, imitate, or accompany them in the same excesse of ryot; yet more, the publike person that forbears a known sin, sinneth; but if each mans known sinne, be every mans, what difference is betwixt the root and the branches? *Adams* sin spred it selfe to us, because we were in him, stood or fell in him; our case is not such. Doe but see how God scorneth that unjust Proverb of the Jewes, *That the Fathers have eaten sowre grapes, and the childrens teeth are set on edge?* How much lesse are strangers? Is any bond so neere as this of blood? Shall not the child smart for the Parent? and shall we (even spiritually) for others? You object *Achans* stealth, and *Israels* punishment: an unlike case, and extraordinay: for see how direct Gods charge is. *Be ye ware of the execrable thing, lest ye make your selves execrable; and in taking of the execrable thing, make also the Hoast of Israel execrable and trouble it.* Now every man is made a party, by a peculiar injunction: and not only all *Israel* is as one man; but every *Israelite* is a publike person in this act, you cannot shew the like E in every one, no not in any: it was a law for the present, not intended for perpetuitie: you may as well challenge the Trumpets of Rams-horns, and seven dayes walk unto every siege. Look else-where: The Church of *Thyatira* suffers the woman *Jezabel* to teach and deceive. A great sinne. *Yet to you* (saith the Spirit) *the rest of Thyatira, as many as have not this learning, I will put upon you none other burden, but that which you have, hold fast*: He saith not, *Leave your Church*, but *Hold fast your own*. Locke into the practice of the Prophets, ransack their burdens, and see if you find this there; yea, behold our best pattern, the Sonne of God. The Jewish Rulers in Christs time were

notoriously covetous, proud, oppressing, cruell, superstitious: our Saviour feared not polluting, in joyning with them; and was so farre from separating himselfe, that hee called and sent others to them. But a little Leaven leavens the whole lumpe: it is true; by the infection of it, sin, where it is unpunished, spreadeth; it sowreth all those whose hands are in it, not others. If we dislike it, detest, desist, reprove, & mourne for it, we cannot be tainted: the Corinthian love-feasts had grosse and sinfull disorder: yet you heare not *Paul* say, *Abstain from the Sacrament till these be reformed*; Rather he enjoynes the act, and controules the abuse: God hath bidden you heare and receive: shew me, where he hath said, except others be sinfull. Their uncleanesse can no more defile you, than your holinesse can excuse them. But while I communicate (you say) I consent; God forbid. It is sinne, not to cast out the deserving: but not yours; who made you a Ruler and a Judge? The uncleane must be separated; not by the people: Would you have no distinction betwixt private and publike persons? What strange confusion is this? And what other than the old note of *Corah* and his company, *Yee take too much upon you*, seeing all the Congregation is holy, every one of them, and the Lord is among them: wherefore then lift ye up your selves above the Congregation of the Lord? What is (if this be not) to make a Monster of Christs body? he is the head, his Church the body, consisting of divers limbs. All have their severall faculties and imployments; not every one, all; who would imagine any man so absurd, as to say, that this body should be all tongue, or all hands; every man a Teacher, every man a Ruler? As Christ had said to every man, *Goe teach, and whose sinnes yee remit*: How senseleſse are these two extreams? Of the Papists, that one man hath the keyes: Of the Brownists, that every man hath them. But these priviledges and charges are given to the Church: True; to be executed by her Governours: the faculty of speech is given to the whole man, but the use of it to the proper instrument. Man speaketh, but by his tongue; if a voice should be heard from his hand, eare, foot, it were unnaturall: Now if the tongue speake not when it ought, shall we be so foolish as to blame the hand? But you say; if the tongue speak not, or speake ill, the whole man smarteth; the man sinneth: I grant it, but you shal set the natural body on too hard a rack, if you straine it in all things, to the likenesse of the spirituall, or civill. The members of that being quickned by the same soule; have charge of each other; and therefore either stand or fall together: It is not so in these. If then notwithstanding unpunished sins, we may joyn with the true Chruch: Whether is ours such? You doubt, and your solicitors deny: surely, if we have many enormities, yet none worse than rash and cruell judgement; let them make this a colour to depart from themselves: there is no lesse woe to them that call good evill. To judge one man is bold and dangerous. Judge then what is it to condemne a whole Church; God knows, as much without cause, as without shame. Vaine men may libell against the Spouse of Christ: her husband never divorced her: No, his love is still above their hatred, his blessings above their censures: Doe but aske them, were we ever the true Church of God? If they deny it; Who then were so? Had God never Church upon earth, since the Apostles time, till *Barrow* and *Greenwood* arose? And even then scarce a number? nay, when or where was ever any man in the world (except in the schooles perhaps of *Donatus* or *Novatus*) that taught their doctrine; & now still hath he none, but in a blind lane at *Amsterdam*? Can you think this probable? If they affirme it, when ceased we? Are not the points controverted still the same? The same government, the same doctrine? Their minds are changed, not our estate: Who hath admonished, evinced, excommunicated us; & when? All these must be done. Will it not be a shame to say; that *Francis Johnson*, as he tooke power to excommunicate his brother, and Father; so had power to excommunicate his Mother, the Church? How base and idle are these conceits? Are we then Hereticks condemned in our selves? Wherein overthrow we the foundation? what other God, Saviour, Scriptures, Justification, Sacraments, heaven, do they teach besides us? Can all the Masters of Separation, yea can all the Churches in Christendome, set forth a more exquisite and worthy confession of faith, than is contained in the Articles of the Church of England? Who can hold these and be hereticall? Or, from which of these are we revolted? But to make this good, they have taught you to say.

A ſay, that every truth in Scripture is fundamentall; ſo fruitfull is errour of abſurdities; Whereof ſtill one breeds another more deformed than it ſelfe. That *Trophimus* was left at *Miletum* ſick, that *Pauls* Cloake was left at *Troas*, that *Gaius*, *Pauls* hoaſt, ſaluted the *Romanes*, that *Nabal* was drunke, or that *Thomar* baked Cakes, and a thouſand of this nature are fundamentall: how large is the Separatiſts Creed, that hath all theſe Articles? If they ſay all Scripture is of the ſame Author, of the ſame authority; ſo ſay we, but not of the ſame uſe: is it as neceſſary for a Chriſtian to know that *Peter* hoſted with one *Simon* a Tanner in *Joppa*, as that Jeſus Chriſt the Sonne of God was borne of the Virgin *Mary*? What a monſter is this of an opinion, that all truths are equall? that this ſpirituall houſe ſhould be all foundation, no wals, no roofe? Can no man be ſaved but he that knows every thing in Scripture? Then both they and we are excluded: heaven would not have ſo many, as their Parlor at *Amſterdam*. Can any
B man be ſaved that knows nothing in Scripture? It is farre from them to be ſo over-charitable to affirme it: you ſee then that both all truths muſt not of neceſſity be known, and ſome muſt; and theſe we juſtly call fundamentall: which who ſo holdeth, all his hay and ſtubble (through the mercy of God) condemne him not: ſtill he hath right to the Church on earth, and hope in heaven: but whether every truth be fundamentall, or neceſſary? diſcipline (you ſay) is ſo: indeed neceſſary to the well-being of a Church, no more: it may be true without it, not perfect. Chriſt compares his Spouſe to an Army with banners: as order is to an Army, ſo is diſcipline to the Church: if the troops be not well marſhalled in their ſeverall rankes, and move not forward according to the diſcipline of warre, it is an Army ſtill: confuſion may hinder their ſucceſſe, it cannot bereave them of their name: it is, as beautifull proportion to the body, an
C hedge to a vineyard, a wall to a city, an hem to a garment, ſeeling to an houſe. It may be a body, vineyard, city, garment, houſe, without them: it cannot be well and perfect: yet which of our Adverſaries will ſay we have no diſcipline? Some they grant, but not the right: as if they ſaid; Your City hath a Brick wall indeed, but it ſhould have one of hewn ſtone; your Vineyard is hedged, but it ſhould be paled and ditched: while they cavill at what we want, we thank God for what we have; and ſo much we have, in ſpight of all detraction, as makes us both a true Church, and a worthy one.

But the main quarrell is againſt our Miniſtery, and forme of worſhip: let theſe be examined; this is the circle of their cenſure. No Church, therefore no Miniſtery: and no Miniſtery, therefore no Church: unnaturall ſons, that ſpit in the face of thoſe ſpirituall Fathers that begot them, and the Mother that bore them. What would they
D have? Have we not competent gifts from above, for ſo great a function? Are we all unlearned, unſufficient? Not a man that knows to divide the word aright? As *Paul* to the *Corinths*, Is it ſo that there is not one wiſe man amongſt us? No man will affirme it: ſome of them have cenſured our exceſſe in ſome knowledge; none, our defect in all: What then? Have we not a true deſire to doe faithfull ſervice to God and his Church? No zeale for Gods glory? Who hath been in our hearts to ſee this? Who dare uſurpe upon God, and condemne our thoughts? Yea, we appeale to that onely Judge of hearts, whether he hath not given us a ſincere longing for the good of his Sion: he ſhall make the thoughts of all hearts manifeſt: and then ſhall every man have praiſe of God. If then we have both ability and will to publike good: our inward calling (which is the main point) is good and perfect; for the outward, what want we? Are we not firſt (after good triall) preſented and approved by the learned, in our Colledges, examined by our Church-governors, ordain'd by impoſition of hands of the Elderſhip, allowed by the Congregations we are ſet over? Doe we not labour in
E word and doctrine? doe we not carefully adminiſter the Sacraments of the Lord Jeſus? have we not by our publique means wonne many ſoules to God? what ſhould we have and doe more? All this, and yet no true Miniſters? we paſſe very little to be judged of them, or of mans day: but our Ordainers (you ſay) are Antichriſtian: ſurely our cenſurers are unchriſtian: tho we ſhould grant it, ſome of us were baptized by Hereticks: is the Sacrament annihilated, and muſt it be redoubled? How much leſſe Ordination, which is but an outward admiſſion to preach the Goſpell? God forbid that we ſhould thus condemn the innocent: more hands were laid upon us, than one

and

and of them, for the principall, except but their perpetuall honour, and some few immateriall Rites, let an enemy say what they differ from Super-intendents; and can their double honour make them no Elders? If they have any personall faults, why is their calling scourged? Look into our Saviours times: what corruptions were in the very Priest-hood? It was now made annuall, which was before fixed and singular. Christ saw these abuses, and was silent: here was much dislike and no clamour: we, for lesse, exclaime and separate: even personall offences are fetcht into the condemnation of lawfull courses. God give both pardon and redresse to this foule uncharitableness. Alas, how ready are we to tosse the fore-part of our Waller, whiles our own faults are ready to break our necks behind us: all the world sees and condemns their Ordination to be faulty, yea none at all: yet they cry out first on us, craftily (I think) lest we should complaine. That Church-governors should ordaine Ministers, hath been the constant practice of the Church, from Christs time, to this houre. I except onely, in an extreme desolation, meerly for the first course: that the people should make their Ministers, was unheard of in all ages and Churches, till *Bolton*, *Browne* and *Barrow*; and hath neither colour nor example: Doth not this comparison seeme strange and harsh? Their tradesmen may make true Ministers, our Ministers cannot: who but they would not be ashamed of such a position? Or who but you would not think the time mis-pent in answering it? No lesse frivolous are those exceptions that are taken against our worship of God, condemned for false and idolatrous, whereof Volumes of Apologies are written by others: we meet together, pray, read, heare, preach, sing, administer, and receive Sacraments; wherein offend we? How many Gods doe we pray to? or to whom but the true God? In what words but holy? whom doe we preach but the same Christ with them? what point of faith, not theirs? what Sacraments but those they dare not but allow? where lyes our Idolatry, that we may let it out? In the manner of performing: in set prayers, Antichristian Ceremonies of crossing, kneeling, &c. For the former: what sin is this? The originall and truth of prayer is in the heart, the voice is but as accidentall; if the heart may often conceive the same thought, the tongue her servant may often utter it, in the same words: and if daily to repeat the same speeches be amisse, then to entertaine the same spirituall desires, is sinfull: to speak once without the heart is hypocriticall: but to speak often the same request with the heart, never offendeth. What intolerable boldnesse is this; to condemn that in us which is recorded to have been the continuall practice of Gods Church in all succession? Of the *Jewes*, in the time of *Moses*, *David*, *Solomon*, *Jehosophat*, *Ezekiah*, *Jeremy*. Of the ancient Christian assemblies, both Greek and Latine, and now at this day of all reformed Churches in Christendome; yea, which our Saviour himself so directly allowed, and in a manner prescribed, and the blessed Apostles *Paul* and *Peter* in all their formall salutations (which were no other than set prayers) so commonly practised: for the other, (lest I exceed a Letter) though we yeeld them such as you imagine (worse they cannot be) they are but Ceremonious appendances, the body and substance is sound. Blessed be God that we can have his true Sacraments at so easie a rate, at the payment (if they were such) of a few circumstantiall inconveniences: how many deare children of God in all ages, even neer the golden times of the Apostles, have gladly purchased them much dearer, and not complained: but see how our Church imposes them: not as to bind the conscience, other wise than by the common bond of obedience; not as actions, wherein Gods worship essentially consisteth, but as themselves, Ceremonies: comely or convenient, not necessary; whatsoever: is this a sufficient ground of separation? How many moderate and wiser spirits have we, that cannot approve the Ceremonies, yet dare not forsake the Church? & that hold your departure farre more evill, than the cause. You are invited to a feast: if but a Napkin or Trencher be mis-placed, or a dish ill carved; doe you run from the Table, and not stay to thank the Hoast? Either be lesse curious, or more charitable. Would God both you and all other, which either favour the Separation, or professe it, could but reade over the ancient stories of the Church to see the true state of things and times; the beginnings, proceedings, increases, encounters, yeeldings, restaurations of the Gospell, what the

the holy Fathers of those first times were glad to swallow for peace; what they held, practised, found, left: whosoever knowes but these things, cannot separate; and shall not be contented onely, but thankfull. God shall give you still more light: in the meane time, upon the peril of my soule, stay, and take the blessed offers of your God, in peace: And since Christ saith by my hand, Will you also go away? Answer him with that worthy Disciple, *Master, whether shall I goe from thee? thou hast the words of eternall life.*

To Mr. I. B.

Ep. VI. *A complaint of the mis-education of our Gentry.*

I Confesse, I cannot honour blood without good qualities; nor spare it, with ill. There is nothing that I more desire to be taught, than what is true Nobility: What thank is it to you, that you are born well? If you could have lost this privilege of Nature, I feare you had not been thus far Noble: that you may not plead defect, you had this before you were, long ere you could either know or prevent it; you are deceived if you think this any other than the body of Gentility: the life and soul of it is in noble & vertuous disposition, in gallantnes of spirit without haughtines, without insolence, without scornfull overlightnesse: thirdly, in generous qualities, carriage, actions. See your error, and know that this demeanor doth not answer an honest birth: If you can follow all fashions, drink all healths, wear favours & good cloaths, consort with Ruffianly companions, sweare the biggest oathes, quarrell easily, fight desperately, game in every inordinate Ordinary, spend your patrimony ere it fall, looke on every man betwixt scorne and anger, use gracefully some gestures of apish complement, talk irreligiously, dally with a Mistris, or (which terme is plainer) hunt after Harlots, take smoke at a Play-house, and live as if you were made all for sport, you thinke you have done enough, to merit both of your blood, and others opinions. Certainly, the world hath no baseneſſe, if this be generosity: well-fare the honest and civill rudeneſſe of the obscure sons of the earth, if such be the graces of the eminent: The shame whereof (me thinks) is not so proper to the wildneſſe of youth, as to the careleſneſſe or vanity of Parents: I speak it boldly; our Land hath no blemish comparable to the mis-education of our Gentry: Infancy and youth are the seed-times of all hopes; if those passe unseasonably, no fruit can be expected from our age, but shame & sorrow: who should improve these, but they which may command them? I cannot altogether complaine of our first yeares. How like are we to children, in the training up of our children! Give a child some painted Babe; he joyes in it at first sight, and for some dayes will not abide it out of his hand or bosome; but when he hath satisfied himselfe with the new pleasure of that guest, he now (after a while) casts it into corners, forgets it, and can look upon it, with no care: Thus doe we by ours. Their first times find us not more fond, than carefull; we doe not more follow them with our love, than ply them with instruction: When this delight begins to grow stale, we begin to grow negligent. Nothing that I know can be faulted in the ordering of childhood, but indulgence. Foolish Mothers admit of Tutors, but debar rods. These, while they desire their children may learne, but not smart, as is said of Apes, kill their young ones with love; for what can worke upon that age, but feare? And what feare without correction? Now at last, with what measure of Learning their own will would vouchsafe to receive, they are too early sent to the common Nurseries of Knowledge; There (unleſſe they fall under carefull tuition) they study in jest, and play in earnest. In such universall means of Learning, all cannot fall besides them; what their company, what their recreation would either instill or permit, they bring home to their glad Parents. Thence are they transplanted to the Collegiate Innes of our common Laws: and there too many learn to be lawleſſe, & to forget their former little: *Paules* is their *Westminster*, their Study, an Ordinary, or Play-house, or Dancing-schoole, and some *Lambert* their *Ployden*. And now after they have (not without much expence) learned fashions & licentiousneſſe, they return home, full of welcomes and gratulations.

gratulations. By this time some blossomes of youth appearing in their face, admonish their Parents to seeke them some seasonable matche. Wherein the father inquires for wealth, the Son for beauty, perhaps the Mother for Parentage, scarce any for Vertue, for Religion. Thus settled, What is their care, their discourse, yea, their Trade, but either an Hound, or an Hawke? And it is well, if no worse: And now they so live, as if they had forgotten that there were bookes: Learning is for Priests and Pedants, for Gentlemen, pleasure. Oh! that either wealth or wit should be cast away thus basely: That ever reason should grow so detested a quality, as to be counted any thing worthy than knowledge. With what shame and emulation may we looke upon other Nations (whose apish fashions we can take up in the channels, neglecting their imitable examples) and with what scorne do they looke upon us? They have their solemn Academies for all those qualities, which may accomplish Gentility: from which they returne richly furnished, both for action, and speculation. They account knowledge and ability of discourse as essentiall to greatnesse, as blood: neither are they more above the yoong in birth, than in understanding: They travell with judgement, and returne with experience: so doe they follow the exercises of the body, that they neglect not the culture of the mind. From hence growes civility, and power to manage affaires, either of Iustice, or State: from hence encouragement to learning, and reverence from inferiors. For those only can esteeme knowledge, which have it, and the common sort frame either obseruance, or contempt, but of the example of their Leaders. Amongst them, the Sonnes of Nobles scorne not either Merchandize, or learned professions: and hate nothing so much as to doe nothing. I shame and hate to think, that our Gallants hold, there can be no disparagement, but in honest calling.

Thus perhaps I have abated the envy of this reproofe, by communicating it to more; which I had not done, but that the generality of evill importunes redresse. I well see that either good or evill descends: In vaine shall we hope for the reformation of the many, while the better are disordered. Whom to solicite herein, I know not, but all: How glad should I be to spend my light to the snuffe, for the effecting of this! I can but perswade and pray; these I will not faile of: The rest to him that both can amend and punish.

To M. Jonas Reigesbergius in Zeland.

Ep. VII. *Written some while since, concerning some new opinions then broached in the Churches of* Holland; *and under the name of* Arminius (*then living*) *perswading all great wits to a study and care of the common peace of the Church, dissuading from all affectation of singularitie.*

I Received lately a short relation of some new Paradoxes from your *Leiden*: you would know what we think: I feare not to be censured, as medling: your truth is ours: The Sea cannot divide those Churches whom one faith unites. I know not how it comes to passe, that most men, while they too much affect civility, turne flatterers, and plaine truth is most-where counted rudenesse. He that tels a sick friend he looks ill, or termes an angry tumour the Gout, or a watrish swelling Dropsie, is thought unmannerly. For my part, I am glad that I was not born to feed humors. However you take your own evils, I must tell you, we pity you, and think you have just cause of dejection, and we for you: not for any private cares, but (which touch a Christian neerest) the Common-wealth of God. Behold, after all those hils of carkasses, and streames of blood, your civill sword is sheathed, wherein we neither congratulate, nor feare your peace; lo now, in stead of that, another while, the spirituall sword is drawn & shaken, and it is well, if no more. Now the politick State sits still, the Church quarrels: Oh! the insatiable hostility of our great enemy, w^th^ what change of

mischiefes

A chiefes doth he afflict miserable man? No sooner did the Christian world begin to breathe from persecution, but it was more punished with *Arrianisme*: when the red Dragon cannot devoure the childe, he tries to drown the Mother; and when the waters faile, he raises warre. Your famous *Iustus* had nothing more admirable than his love of peace: when our busie Separatists appealed him, with what a sweet calmnesse did he reject them, and with a grave importunity call'd them to moderation! How it would have vexed his holy soule (now out of the danger of passions) to have foreseen his chaire troublesome. God forbid that the Church should finde a Challenger, in stead of a Champion: Who would thinke but you should have been raught the benefit of peace, by the long want? But if your temporall state (besides either hope, or beliefe) hath grown wealthy with warre, like those Fowles which fatten with hard weather: yet be too sure, that these spirituall broyles cannot but impoverish the Church; yea, affamish it. It were pitty that your *Holland* should be still the Amphi-
B theatre of the world, on whose Scaffolds all other Nations should sit, and see variety of bloody shews, not without pity, and horror. If I might challenge ought in that yodracute and learned *Arminius*; I would thus solicite and conjure him: Alas that so wise a man should not know the worth of peace; that so noble a sonne of the Church should not be brought to light, without ripping the wombe of his mother! What mean these subtill Novelties? if they make thee famous, and the Church miserable, who shall gaine by them? Is singularity so precious, that it should cost no lesse, than the safety and quiet of our common mother? If it be truth thou affectest; what alone? Could never any eyes (till thine) be blessed with this object? Where hath that sacred verity hid her selfe thus long from all her carefull Inquisitors, that shee
C now first shews her head to thee unsought? Hath the Gospell shined thus long, and bright, and left some corners unseen? Away with all new truths; faire and plausible they may be, sound they cannot: some may admire thee for them; none shall blesse thee. But grant that some of these are no lesse true, than nice points: what doe these unseasonable crochets and quavers trouble the harmonious plain-songs of our peace? Some quiet errour may be better than some unruly truth. Who bindes us to speake all we thinke? So the Church may be still, would God thou wert wise alone. Did not our Advetsaries quarrell enough before, at our quarrells? were they not rich enough with our spoyles? By the deare name of our common parents, what meanest thou *Arminius*? Whither tend these new-rais'd dissentions? who shall thrive by them but they which insult upon us, and rise by the fall of truth? who shall be un-
D done, but thy brethren? By that most precious, and bloody ransome of our Saviour, and by that awfull appearance we shall one make before the glorious Tribunall of the Son of God, remember thy selfe, and the poore distracted limmes of the Church: Let not those excellent parts, wherewith God hath furnished thee, lye in the narrow way, and cause any weak one either to fall, or stumble, or erre. For Gods sake, either say nothing, or the same. How many great wits have sought no by-pathes, and now are happy with their fellows! Let it be no disparagement to goe with many to heaven. What could he reply to so plaine a charge? No distinction can avoyd the power of simple truth. I know he hears not this of me first: Neither that learned and worthy *Fran. Gomarus*; nor your other grave fraternity of reverend Divines, have been silent in so maine a cause. I feare rather too much noise in any of these tumults: There may too many contend, not intreat. Multitude of suters is commonly power-
E full; how much more in just motions? But if either he, or you, shall turn me home, and bid me spend my little moysture upon our own brands, I grant there is both the same cause, and the same need. This Counsell is no whit further from us, because it is directed to you: Any Reader can change the Person: I lament to see, that every where peace hath not many Clients, but fewer lovers; yea, even many of those that praise her, follow her not. Of old, the very *Novatian* men, women, children brought stones and mortar (with the Orthodox) to the building of the Church of the resurrection, and joyned lovingly with them, against the *Arrians*: lesser quarrels divide us; and every division ends in blows, and every blow is returned; and none of all lights beside the Church. Even the best Apostles dissented; neither knowledge, nor holi-nesse

holinesse can redresse all differences: True, but wisdome and charity could teach us to avoid their prejudice. If we had but these two vertues, quarrels should not hurt us, nor the Church by us: But (alas) selfe-love is too strong for both these: This alone opens the floud-gates of dissention, and drownes the sweet, but low valley of the Church. Men esteem of opinions, because their own; and will have truth serve, not govern. What they have undertaken, must be true: Victory is sought for, not satisfaction; victory of the Author, not of the cause: Hee is a rare man that knowes to yeeld, as well as to argue: what should we doe then, but bestow our selves upon that which too many neglect, publike peace; first, in prayers that we may prevaile, then in tears that we prevaile not? Thus have I been bold to chat with you of our greatest and common cares. Your old love, and late hospitall entertainment in that your Iland called for this remembrance; the rather to keep your English tongue in breath, which was wont not to be the least of your desires. Would God you could make us happy with news, not of truce, but sincere amity and union; not of Provinces, but spirits. The God of spirits effect it both here and there, to the glory of his Name and Church.

To *W. J.* condemned for Murder.

EP. VIII. *Effectually preparing him, and (under his name) what soever Malefactor for his death.*

IT is a bad cause that robbeth us of all the comfort of friends; yea, that turns their remembrance into sorrow. None can doe so, but those that proceed from our selves: for outward evils, which come from the infliction of others, make us cleave faster to our helpers, and cause us to seek and find ease in the very commiseration of those that love us: whereas those griefes which arise from the just displeasure of conscience, will not abide so much as the memory of others affection; or if it doe, makes it so much the greater corasive, as our case is more uncapable of their comfort. Such is yours. You have made the mention of our names tedious to your selfe, and yours to us. This is the beginning of your paine, that you had friends? If you may now smart soundly from us, for your good, it must be the onely joy you must expect, and the finall duty we owe to you. It is both vaine and comfortlesse, to heare what might have been; neither would I send you back to what is past, but purposely to increase your sorrow; who have caused all bout comfort to stand in your teare. If therefore our former Counsels had prevailed, neither had your hands shed innocent blood, nor justice yours. Now, to your great sinne, you have done the one: and the other must be done to your paine: and we your well-willers, with sorrow and shame live to be witnesses of both. Your sinne is gone before, the revenge of justice will follow: seeing you are guilty, let God be just. Other sinnes speak, this cryeth, and will never be silent, till it be answered with it selfe. For your life; the case is hopelesse; feed not your selfe with vaine presumptions, but settle your selfe to expiate anothers blood with your own. Would God your desert had been such, that we might with any comfort have desired you might live. But now, alas, your fact is so hainous, that your life can neither be craved without injustice, nor be protracted without inward torment. And if your private affection should make us deafe to the shouts of blood, and partialitie should teach us to forget all care of publique right; yet resolve, there is no place for hope. Since then you could not live guiltlesse, there remaines nothing, but that you labour to die penitent; and since your body cannot be saved alive, to endeavour that your soule may be saved in death. Wherein, how happy shall it be for you, if you shall yet give care to my last advice; too late indeed for your recompence to the world, not too late for your selfe. You have deserved death, and expect it: Take heed lest you so fasten your eyes upon the first death of the body, that you should not looke beyond it to the second; which alone is worthy of trembling, worthy of teares.

For,

For, this, though terrible to Nature, yet is common to us, with you. You must die: what doe we else? And what differs our end from yours, but in haste and violence? And who knows whether in that? It may be a sickneſſe as ſharpe, as ſudden, ſhall fetch us hence: it may be the ſame fever, or a worſe, for a better end: Or if not ſo, there is much more miſery in lingring: He dies eaſily, that dies ſoone: but the other is the utmoſt vengeance that God hath reſerved for his enemies. This is a matter of long feare, and ſhort paine. A few pangs let the ſoule out of priſon: but the torment of that other is everlaſting; after ten thouſand yeers ſcorching in that flame, the paine is never the nerer to his ending. No time gives it hope of abating, yea, time hath nothing to doe with this eternity. You that ſhall feele the paine of one minutes dying, thinke what paine it is to be dying for ever and ever. This, although it be attended with a ſharpe paine, yet is ſuch as ſome ſtrong ſpirits have endured without ſhew of yeeldance. I have heard of an Iriſh Traitor, that when he lay pining upon the wheele with his bones broke, aſked his friend if he changed his countenance at all, caring leſſe for the paine, than the ſhew of feare. Few men have died of greater paines, than others have ſuſtained and live. But that other overwhelmes both body and ſoule, and leaves no roome for any comfort in the poſſibility of miſgration. Hers, men are executioners, or diſeaſes, there fiends. Thoſe Devils that were ready to tempt the graceleſſe into ſinne, are as ready to follow the damned with tortures. Whatſoever becomes of your carcaſe, ſave your ſoule from the flames; and ſo manage this ſhort time you have to live, that you may die but once. This is not your firſt ſinne, yea, God hath now puniſhed your former ſinnes with this: a fearefull puniſhment in it ſelfe, if it deſerved no more: your conſcience (which now begins to tell truth) cannot but aſſure you, that there is no ſinne more worthy of hell, than murder; yea, more proper to it. Turn over thoſe holy leaves (which you have too much neglected, and now ſmart for neglecting) you ſhall finde murderers among thoſe that are ſhut out from the preſence of God: you ſhall finde the Prince of that darkneſſe, in the higheſt ſtile of his miſchiefe, termed a man-ſlayer. Alas! how fearefull a caſe is this, that you have her in reſembled him, for whom *Tophet* was prepared of old, and imitating him in his action, have endangered your ſelf to partake of his torment! Oh, that you could but ſee what you have done, what you have deſerved; that your heart could bleed enough within you, for the blood your hands have ſhed: That as you have followed Satan our common enemy in ſinning, ſo you could defie him in repenting: That your teares could diſappoint his hopes of your damnation. What a happy unhappineſſe ſhall this be to your ſad friends, that your better part yet liveth? That from an ignominious place your ſoule is received to glory? Nothing can effect this but your repentance; and that can doe it. Feare not to look into that horror, which ſhould attend your ſinne: and be now as ſevere to your ſelfe, as you have beene cruell to another. Think not to extenuate your offence with the vaine titles of manhood; what praiſe is this, that you were a valiant murderer? Strike your own breſt, (as *Moſes* did his Rocke) and bring down rivers of teares to waſh away your blood-ſhed. Doe not ſo much feare your judgement, as abhorre your ſinne; yea, your ſelf for it. And with ſtrong cries lift up your guilty hands to that God whom you offended, and ſay, *Deliver me from blood-guiltineſſe O Lord!* Let me tell you: As without repentance there is no hope; ſo with it, there is no condemnation. True penitence is ſtrong, and can grapple with the greateſt ſinne, yea with all the powers of hell. What if your hands be red with blood? Behold, the blood of your Saviour ſhall waſh away yours: If you can bathe your ſelfe in that, your Scarlet ſoule ſhall be as white as ſnow. This courſe alone ſhall make your croſſe the way to the Paradice of God. This plaiſter can heale all the ſores of the ſoule, if never ſo deſperate: Onely, take heed that your heart be deep enough pierced, ere you lay it on; elſe, under a ſeeming ſkin of diſſimulation, your ſoule ſhall feſter to death. Yet joy us with your true ſorrow, whom you have grieved with your offence; and at once comfort your friends, and ſave your ſoule.

To Mr. JOHN MOLE, of a long time now prisoner under the Inquisition at *Rome*.

EP. IX. *Exciting him to his wonted constancy, and encouraging him to Martyrdom.*

WHat passage can these lines hope to finde into that your strait and curious thraldome? Yet who would not adventure the losse of this pains for him, which is ready to lose himselfe for Christ? what doe we not owe to you which have thus given your selfe for the common faith? Blessed be the name of that God who hath singled you out for his Champion, and made you invincible: how famous are your bonds? how glorious your constancy? Oh, that out of your close charity, you could but see the honour of your suffering, the affections of Gods Saints, and in some, an holy envy at your distressed happinesse. Those walls cannot hide you: No man is attended with so many eies from earth and heaven: The Church your Mother beholds you, not with more compassion, than joy: Neither can it be said, how she at once pities your misery, and rejoyces in your patience: The blessed Angels look upon you with gratulation and applause. The adversaries with an angry sorrow to see themselves overcome by their captive, their obstinate cruelty over-matched with humble resolution, & faithfull perseverance. Your Saviour sees you from above, not as a meer spectator, but as a patient with you, in you, for you: yea, as an agent in your induring & victory, giving new courage with the one hand, and holding out a Crown with the other. Whom would not these sights incourage? who now can pity your solitarines? The hearts of all good men are with you. Neither can that place be but full of Angels, which is the continuall object of so many prayers; yea the God of heaven was never so neer you, as now you are removed from men. Let me speak a bold, but true word. It is as possible for him to be absent from his heaven, as from the prisons of his Saints. The glorified spirits above sing to him; the persecuted souls below, suffer for him, and cry to him; he is magnified in both, present with both; the faith of the one, is as pleasing to him, as the triumph of the other. Nothing obligeth us men so much, as suffering for us; words of defence are worthy of thanks, but pain is esteemed above recompence. How doe we kisse the wounds which are taken for our sakes, and professe that we would hate our selves, if we did not love those that dare bleed for us? How much more shall the God of mercies be sensible of your sorrows, and crown your patience? To whom you may truly sing that ditty of the Prophet, *Surely for thy sake am I slaine continually, and am counted as a sheep for the slaughter.* What need I to stir up your constancy, which hath already amazed, and wearied your persecutors? No suspition shall drive me hereto; but rather the thirst of your praise. He that exhorts to persist in well-doing, while he perswades, commendeth: Whither should I rather send you, than to the sight of your own Christian fortitude? which neither prayers, nor threats, have been able to shake: Here stands on the one hand, liberty, promotion, pleasure, life, and (which easily exceeds all these) the dear respect of wife and children (whom your only resolution shall make widow and orphanes) these with smiles, and vowes, and teares, seem to importune you. On the other hand, bondage, solitude, horror, death, (and the most lingring of all miseries) ruine of posterity: these with frowns and menaces labour to affright you: Betwixt both, you have stood unmoved, fixing your eies either right forward upon the cause of your suffering, or upwards upon the crown of your reward: It is an happy thing when our own actions may be either examples, or arguments of good. These blessed proceedings call you on to your perfection: The reward of good beginnings prosecuted, is doubled; neglected, is lost. How vaine are those temptations, which would make you a loser of all this praise, this recompence? Goe on therefore happily; keepe your eyes where they are, and your heart cannot be but where it is, and where it ought: Look still, for what you suffer, and for whom: For the truth, for Christ: what can be so precious as truth? Not life

it

it selfe. All earthly things are not so vile to life, as life to truth; Life is momentarie, Truth eternall; life is ours, the truth, Gods: Oh happy purchase, to give our life for the truth. What can we suffer too much for Christ? he hath given our life to us; he hath given his own life for us. What great thing is it, if he require what he hath given us, if ours for his? Yea, rather if he call for what he hath lent us; yet not to bereave, but to change it; giving us gold for clay, glory for our corruption, Behold that Saviour of yours weeping, and bleeding, and dying for you: alas! our soules are too strait for his sorrows; we can be made but paine for him; he was made sinne for us: we sustain, for him, but the impotent anger of men; he strugled with the infinite wrath of his father for us. Oh, who can endure enough for him, that hath passed thorow death and hell for his soule? Think this, and you shall resolve with *David, I will be yet more vile for the Lord.* The worst of the despight of men, is but Death; and that, if they inflict not, a disease will; or if not that, Age. Here is no imposition of that, which would not be; but a hastning of that which will be: an hastning to your gain. For behold, their violence shall turn your necessity into virtue and profit. Nature hath made you mortall: none but an enemy can make you a Martyr; you must die, though they will not; you cannot die for Christ, but by them. How could they else devise to make you happy? since the giver of both lifes hath said, *He that shall lose his life for my sake shal save it.* Lo, this alone is lost with keeping, and gained by losse. Say you were freed, upon the safest conditions, and returning: (as how welcome should that news be; more to yours, than to your selfe) perhaps, Death may meet you in the way, perhaps overtake you at home: neither place, nor time, can promise immunity from the common destinie of men: Those that may abridge your houres, cannot lengthen them; and while they last, cannot secure them from vexation; yea, themselves shall follow you into their dust; and cannot avoid what they can inflict; death shall equally tyrannize by them, and over them: so their favours are but fruitlesse, their malice gainfull. For it shall change your Prison into Heaven, your Fetters into a Crown, your Jaylors to Angels, your misery into glory. Look up to your future estate, and rejoyce in the present: Behold, the Tree of Life, the hidden Manna, the Scepter of power, the Morning-Starre, the white garment, the new name, the Crown, and Thorne of Heaven, are addressed for you. Overcome and enjoy them: oh glorious condition of Martyrs! whom conformity in death, hath made like their Saviour in blessednesse; whose honour is to attend him for ever, whom they have joyed to imitate. *What are these which are araied in long white Robes, and whence came they? These are* (saies that heavenly Elder) *they which came out of great tribulation, and washed their long Robes, and have made their Robes white, in the blood of the Lambe.*

Therefore they are in the presence of the Throne of God, and serve him day & night in his Temple: and he that sitteth on the Throne, will dwel among them, and govern them, and lead them unto the lively Fountains of waters, and God shall wipe all tears from their eyes.

All the elect have Seales in their fore-heads: but Martyrs have Palmes in their hands. All the elect have white Robes; Martyrs, both white and long: white, for their glory; long, for the largenesse of their glory. Once red with their own blood; now white with the blood of the Lambe: there is nothing in our blood, but weak obedience; nothing but merit in the Lambes blood; Behold, his merit makes our obedience glorious. You doe but sprinkle his feet with your blood; loe, he washes your long white Robes, with his. Every drop of your blood is answered with a streame of his; and every drop of his worth Rivers of ours: *Precious in the sight of the Lord is the death of his Saints:* Precious in prevention, precious in acceptation, precious in remuneration. Oh, give willingly that which you cannot keep, that you may receive what you cannot leese. The way is steep, but now you breathe towards the top. Let not the want of some few steps, lose you an eternall rest. Put to the strength of your owne Faith: The prayers of Gods Saints shall further your pace; and that gracious hand that sustaines heaven and earth, shall uphold, and sweetly draw you up to your glory. Goe on to credit the Gospell with your perseverance: and shew the false-hearted clients of that Roman-Court, that the Truth yeelds reall and hearty professors; such as dare no lesse smart, than speake for her.

Without the wals of your reſtraint, where can you looke beſide encouragements of ſuffering; Behold in this, how much you are happier than your many predeceſſors. Thoſe have found friends, or wives, or children, the moſt dangerous of all tempters. Suggeſtions of weakneſſe, when they come masked with love, are more powerfull to hurt. But you, all your many friends, in the valour of their Chriſtian love, wiſh rather a bleſſed Martyr, than a living and proſperous revolter: yea, your deare wife (worthy of this honour, to be the wife of a Martyr) prefers your faith, to her affection; and in a courage beyond her ſex, contemns the worſt miſery of your loſſe; profeſſing ſhe would redeem your life with hers, but that ſhe would not redeem it with your yeeldance: and while ſhe lookes upon thoſe many pawns of your chaſte love, your hopefull children, wiſhes rather to ſee them fatherleſſe, than their father unfaithfull: The greateſt part of your ſufferings are hers, She beares them with a cheerfull reſolution: She divides with you in your ſorrows, in your patience; ſhe ſhall not be divided in your glory: For us, we ſhall accompany you with our prayers, and follow you with our thankfull commemorations; vowing to write your name in red letters in the Kalenders of our hearts; and to regiſter it in the monuments of perpetuall Records, as an example to all poſterity, *The memoriall of the juſt ſhall be bleſſed.*

To all Readers.

EPIST. X. *Containing Rules of good advice for our Chriſtian and civill cariage.*

I Grant, brevity where it is neither obſcure, nor defective, is very pleaſing, even to the daintieſt judgements. No marvell therefore, if moſt men deſire much good counſell in a narrow roome; as ſome affect to have great perſonages drawne in little tablets; or, as we ſee worlds of Countries deſcribed in the compaſſe of ſmall maps: Neither doe I unwillingly yeeld to follow them; for both the powers of good advice are the ſtronger when they are thus united; and brevity makes counſell more portable for memory, and readier for uſe. Take theſe therefore for more; which as I would faine practice, ſo am I willing to commend. Let us begin with him who is the firſt and laſt: Inform your ſelf aright concerning God; without whom, in vain doe we know all things: Be acquainted with that Saviour of yours, which paid ſo much for you on earth, and now ſues for you in heaven; without whom we have nothing to doe with God, nor he with us. Adore him in your thoughts, truſt him with your ſelf: Renew your ſight of him every day, and his of you. Over-look theſe earthly things; and when you doe at any time caſt your eyes upon heaven, think, there dwels my Saviour, there I ſhall be. Call your ſelfe to often recknings; caſt up your debts, payments, graces, wants, expences, employments; yeeld not to think your ſet devotions troubleſome: Take not eaſie denials from your ſelfe: yea, give peremptory denials to your ſelfe: He can never be good that flatters himſelf: hold nature to her allowance; and let your will ſtand at courteſie: happy is that man which hath obtained to be the maſter of his own heart. Think all Gods outward favours and proviſions the beſt for you: your own ability, and actions the meaneſt. Suffer not your mind to be either a Drudge, or a Wanton; exerciſe it ever, but over-lay it not: In all your buſineſſes, look through the world, at God, whatſoever is your levell, let him be your ſcope: Every day take a view of your laſt; and think either it is this, or may be: Offer not your ſelf either to honour, or labour; let them both ſeek you: Care you only to be worthy, and you cannot hide you from God. So frame your ſelfe to the time and company, that you may neither ſerve it, nor ſullenly neglect it; & yeeld ſo far, as you may neither betray goodneſſe, nor countenance evill. Let your words be few, and digeſted: It is a ſhame for the tongue to cry the heart mercy, much more to caſt it ſelfe upon the uncertain pardon of others ears. There are but two things which a Chriſtian is charged to buy, & not to ſell, *Time* & *Truth*; both ſo precious, that we muſt purchaſe them at any rate. So uſe your friends, as thoſe which ſhould be perpetual, may be chãgeable. While you are within your ſelf, there is no danger: but thoughts once uttered muſt ſtand to hazard.

Do

Doe not heare from your ſelfe, what you would be loth to heare from others. In all good things, give the eye and eare the full of ſcope, for they let into the minde: reſtraine the tongue, for it is a ſpender. Few men have repented them of ſilence. In all ſerious matters, take counſell of dayes, and nights, and friends; and let leiſure ripen your purpoſes: neither hope to gaine ought by ſuddenneſſe. The firſt thoughts may be confident, the ſecond are wiſer. Serve honeſty ever, though without apparent wages: ſhee will pay ſure, if ſlow. As in apparell, ſo in actions, know not what is good, but what becomes you. How many warrantable acts have miſ-ſhapen the Authours? Excuſe not your own ill, agravate not others: and if you love peace, avoid cenſures, compariſons, contradictions. Our of good men chuſe acquaintance, of acquaintance, friends; of friends, familiars: after probation admit them, and after admittance change them not: Age commendeth friendſhip. Doe not alwaies your beſt: it is neither wiſe, nor ſafe for a man ever to ſtand upon the top of his ſtrength. If you would be above the expectation of others, be ever below your ſelf. Expend after your purſe, not after your minde: take not where you may deny, except upon conſcience of deſert, or hope to requite. Either frequent ſuits, or complaints, are wearieſome to a friend. Rather ſmother your griefes and wants as you may, than be either querulous, or importunate. Let not your face belie your heart, nor alwaies tell tales out of it: he is fit to live amongſt friends or enemies, that can be ingenuouſly cloſe. Give freely, ſell thriftily: Change ſeldome your place, never your ſtate: either amend inconveniences, or ſwallow them, rather than you ſhould run from your ſelfe to avoid them.

In all your recknings for the world, caſt up ſome croſſes that appeare not; either thoſe will come, or may: Let your ſuſpitions be charitable; your truſt fearfull; your cenſures ſure. Give way to the anger of the great: The thunder and cannon will abide no fence. As in throngs we are affraid of loſſe; ſo while the world comes upon you, looke well to your ſoule; There is more danger in good than in evill: I feare the number of theſe my rules; for Precepts are wont (as nailes) to drive out one another: but theſe, I intended to ſcatter amongſt many: and as I was loth that any gueſt ſhould complaine of a niggardly hand; Dainty diſhes are wont to be ſparingly ſerved out: homely ones ſupply in their bigneſſe, what they want in their worth.

FINIS.

FINIS

PHARISAISME AND CHRISTIANITIE.

COMPARED AND SET FORTH IN A SERMON AT *Pauls Crosse*, MAY I. 1608.

By Jos. HALL.

Upon MATTH. 5. 20.

Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, yee shall not enter into the Kingdome of Heaven.

¶ Imprinted at LONDON. 1642.

PHARISAISME
AND
CHRISTIANITIE.

COMPARED AND SET
FORTH IN A SERMON AT
Paul's Crosse, MAY 1. 1608.

By Jos. HALL.

Upon MATTH. 5. 20.
Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye shall not enter into the Kingdome of Heaven.

Imprinted at LONDON, 1613.

TO THE RIGHT REVEREND FATHER IN GOD, AND MY VERY GOOD LORD,

THOMAS, Lord Biſhop of LONDON. *I H.* wiſheth all Grace and happineſſe.

RIght Reverend and Honourable:

I Know there is ſtore of Sermons extant: The Pulpit ſcarce affordeth more than the Preſſe. I adde to the number, and complaine not: in all good things, abundance is an eaſie burden. If the ſoule may feed it ſelfe with varietie, both by the eare, and by the eye, it hath no reaſon to finde fault with choyce. But if any weaker ſtomacke (as in our bodily Tables) ſhall feare to ſurfet at the ſight of too much, it is eaſie for that man to looke off, and to confine his eyes to ſome few: Who cannot much ſooner abate to himſelfe, than multiply to another? Let not his nice ſullenneſſe prejudice that delight and profit which may ariſe to others from this number. For mee, I dare not be ſo envious, as not to bleſſe God for this plenty, and ſeriouſly to rejoyce that Gods people may thus liberally feaſt themſelves by both their ſenſes: neither know I for whether more: The ſound of the word ſpoken pierceth more; the letter written endureth longer: the eare is taught more ſuddenly more ſtirringly; the eye with leiſure and continuance. Ac-

cording

cording to my poore ability, I have desired to doe good both wayes; not so much fearing censures, as caring to edifie. This little labour submissely offers it selfe to your Lordship, as justly yours: being both preached at your call, and (as it were) in your charge, and by one under the charge of your fatherly jurisdiction, who unfainedly desires by all meanes to shew his true heart to Gods Church, together with his humble thankefulnesse to your Lordship: and professeth still to continue

Your Lordships in all humble

duty and obscrvance,

JOS. HALL.

PHARISAISME AND CHRISTIANITIE.

MATTH. Chap. 5. Vers. 20.

Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, ye shall not enter into the Kingdome of Heaven.

THe curious Doctors of the Jewes had reduced all Gods statute-law to six hundred and thirteen precepts; so many as there are daies in the yeere, and members in the body. It was an honest and (which were strange) a Christian conceit of one of their Rabbins, that *David* abridges all these to eleven, in his Psalme 15. *Esay* to six, in his 33. 15. *Michai* yet lower to three; in his 6, 8. *Esay* yet againe to two, in his 56. 1. *Habacuc* to one, *The just man shall live by faith.* So yee see, the Law ends in the Gospell: and that Father said not amisse, *The Law is the Gospell foretold; and the Gospell is the Law fulfilled.* These two are the freehold of a Christian; and what but they?

Petr. Galatin. de arcan. fidei Cath. ad finem ex lib. Rab. Sbelomob.

The Jewes of these times perverted the Law, rejected the Gospell. Our Saviour therefore, that great Prophet of the world (as it was high time) clears the Law, delivers and settles the Gospell, well approving in both these, that he came not to consume, but to consummate the Law. Wherein (as *Paul* to his Corinths) he had a great doore, but many adversaries: amongst these were the great masters of Israel (so our Saviour tearms the Pharises) and their fellows (and yet their rivals) the Scribes: both so much harder to oppose, by how much their authority was greater.

Lex est Evangelium praedictum Evangelium lex completa.

Truth hath no roome till falshood be removed: Our Saviour therefore (as behoveth) first shewes the falshood of their Glosses, and the hollownesse of their profession: and if both their life and doctrine be naught, what free part is there in them? And loe both of these so faulty; that *except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, ye shall not enter into the kingdome of heaven.*

1 Cor. 16. 9. John 3. *Art thou a Master in Israel?*

What were the men? What was their righteousnesse? What wanted it? Follow me, I beseech you, in these three: and if my discourse shall seem, for a while, more thorny and perplexed, remedie it with your attention.

Those things which are out of the ken of sense or memory, must be fetcht from Story. The Sect (or order whether) of the Pharises ceased with the Temple, since that, no man reads of a Pharise; and now is grown so farre out of knowledge, that the modern Jewes are more ready to learn of us who they were: There is no point, wherein it is more difficult to avoid variety, yea ostentatiō of reading, without any curious

traversing

traverſing of opinions, I ſtudy for ſimple truth, as one that will not lead you out of the rode-way to ſhew you the turnings. *Scribes* were ancient; *Ezra* is called (*Sopher mahir*) *a prompt Scribe.* As long before him, ſo ever ſince they continued till Chriſts time; but in two ranks; ſome were [illegible], others [illegible]: Some popular, others legall; Some the peoples; others, Gods; the one, *Secretaries, Recorders, Notaries* as 2 Chron. 24. 11. (*Sopher hamelec*) *the Kings Scribe*: The other Doctors of the Law of God: *The Law of the Lord is with us, in vain made he it, the pen of the Scribe is in vain.*

Ezr. 6. 7.

Jer. 8. 8.

As the Phariſes were [illegible], *Law maſters*: ſo theſe are the ſame which *Luke* 11. 45. are called (*νομικοὶ*) *interpreters of the Law.* Thereto ſome not meane Criticks it ſeemes theſe ſhould be a third ſort; which conſider not that our Saviour on purpoſe addreſſing his ſpeech to the *phariſee*, fell by the way upon the *Scribes* and being admoniſhed by one of them, as of an over-ſight, now avers right downe of the *Scribes*, what before he had but indifferently glanced at. What they were, is plaine by *Ezra* pulpit, and *Moſes* his chaire. Theſe and *Phariſes* differed not ſo much; they agreed in ſome good, but in more evill. But the profeſſion of *Phariſes*, becauſe it is more obſcure, you ſhall give me leave to fetch ſomewhat further.

Neh. 8. 4. Mat. 23. 2. *Clerici Judæorũ*, ſaith Jerome. *Euſeb eccl hiſt. l. 4 c. 22. Erant in circumciſione diverſæ ſententiæ quæ maximè tribui Judæ adverſabantur; &c. vide Jo. Scalig. n. ſp. ad Seratium. Orig. l. 5. adverſ. Celſ. Chriſtianos nõ habere veră religionem quod in varias ſectas diviſi eſſent. Domus Sammai & Hillel. Ar. Mont. in voce. Ante adventum Chriſti, non tot & tam blaſphemæ hæreſes. Ire. lib. 5.*

There were, ſaith old *Egeſippus* (as *Euſebius* citeth him) divers opinions in the Circumciſion; which all croſſed the Tribe of *Juda*: *Eſſens, Galileans, Emerobaptiſts, Maſbotheans, Samaritans, Phariſes, Sadduces.* It were eaſie to help him with more, *Sabuæans, Cannæans, Sampſæans*; and if need were, yet more. Where are thoſe waverers, that ſtagger in their truſt to the Church, becauſe of different opinions, receiving that rotten argument of profane *Celſus* againſt the Chriſtians? Say the Papiſts, one ſaith I am *Calvins*, another, I am *Luthers*. We diſclaime, we defie theſe titles, theſe diviſions: we are one in truth: would God we were yet more one: It is the lace and fringe of Chriſts garment that is queſtioned amongſt us, the cloth is ſound. But what? was the Jewiſh Church before Chriſt, Gods true Church or not? If it were not, which was it? If it were: ſo that here rent in more than eight parts, and one of them differing from it ſelfe in eighteen opinions: and yet as *Irenæus* well obſerves, Before Chriſt, theſe were neither ſo many hereſies, nor ſo blaſphemous.

Shew me a Church on earth without theſe wrinkles of diviſion, and I will never ſeek for it in heaven: although to ſome, *Phariſaiſme* ſeems rather a ſeverall order, than a ſect: but S. *Luke* that knew it better, hath (*αἵρεσις τῶν*) *the ſect of the Phariſes.* When the profeſſion began, no hiſtory recordeth. Some would faine fetch them *eſay* 65. 5. *Touch me not I am holier than thou.* But theſe ſtraine too farre; for in the verſe before, the ſame men eate ſwines fleſh; which to the *Phariſes* is more than piaculi. Heare briefly their name, their originall, their office. Their name (though it might admit of other probable derivations, yet) by conſent of all *Hebrew Doctors (I have a great author for it) is fetcht from *ſeparation*; tho upon what grounds, all agree not, doubtleſſe for the perfection of their doctrine, and auſterity of life. Their originall is more intricate; which after ſome ſcanning, I have thus learned of ſome great Maſters of Jewiſh Antiquities. Before there was any open breach in the old Jewiſh Church, there were two generall and divers conceits about Gods ſervice: One that tooke up onely with the law of God; and if they could keepe that, thought they needed no more; neither would they *ſapere ſupra ſcriptum, be wiſer than their Maker*: Theſe were called (*Karraim*) of which ſort there are divers at this day in *Conſtantinople*, and otherwhere at deadly feod with the other Jewes, which they now call *Rabbiniſts.*

*In eam conſentiunt omnes Hebræi, teſte Babai. Haruch. Pagnin. in ברש Ar. Montanus Joſ. Scal I. Druſius, &c.

The other, that thought it ſmall thanks to doe only what they were bidden; Gods Law was too ſtraight for their holineſſe: It was nothing, unleſſe they did more than content God, earne him (for theſe were popiſh Jewes) and ſupererrogate of him. Theſe were therfore called *Chaſidim, Holy, above the Law.* They plied God with unbidden oblations, gave more than needed, did more than was commanded; yet ſo, as both parts pleaſed themſelves, reſiſted not the other. The more franke ſort upbraided not the other with too much niggardlineſſe; neither did the ſtraiter-handed envy the other for too much laviſhneſſe. Would God we could doe thus. They agreed, though they differed. But now, when theſe voluntary ſervices began to be drawn into Canons (as *Scaliger* ſpeaketh) and that which was before but arbitrary, was impoſed

as necessary, (necessary for beliefe, necessary for action) questions arose, and the rent began in the Jewes. Those dogmaticall Doctors which stood for supererogation, and traditions above Law, were called (*Perushim*) *Pharisees*; separate from the other in strict judgement, in superfluous holinesse: These, as they were the brood of those (*Chasidim*) whom we finde first mentioned in the Machabees, by the corrupt name of *Asidæans*; so from them againe, in a second succession proceeded (as their more refined issue) the Essens, both Collegiate and Eremiticall: These *Pharisees* then, were a fraternity or Colledge of extraordinary devotion; whose rule was tradition, whose practice voluntary austerenesse: To them the *Scribes* joyned themselves, as the purer Jews; for *Paul* calls them [ακριβεστάτην αἵρεσιν] *the most exquisite sect*; yea, and (as *Josephus*) the best expositors; willingly expounding the law according to their Traditions, and countenancing their traditions by the forced senses of the Law. Both which professions were greatly inlarged and graced by two famous Doctors, *Sammai* and *Hillel* (whom some, though falsly, would have the founders of them) not long before Christs time; for old *Hillel* of a 120 yeers, protracted his daies by likely computation, to ten yeers after Christs birth. How *Hierom* fetcheth their names with more wittines than probabilitie, from *Dissipating* & *Prophaning* the Law; and what bickerings & deadly quarrels were even amongst themselves in those two famous houses; and what were the foure expositions of the Law which they followed; I list not now to discourse. Their imploiment was, expounding the Law, and urging Traditions, therefore their auditors had wont to say, when they called one another to Church (as S. *Hierome* tels us) [εἰς σοφοὺς ἀναγνῶν] *The wise*, that is, the Pharises, *expound to day*. Whence perhaps, that may be interpreted of S. *Paul* to the Corinths, *Where is the wise? where is the Scribe?* So did the Scribes too; but the difference was, that the *Scribes* were more Textuall, the *Pharisees* more Traditionall: therefore observe, that the *Scribe* finds fault with the suspition of blasphemy: the *Pharise*, with unwashen hands: the *Scribes* (their Doctors) excell'd for learning, the *Pharisees* for piety. Their attire was the same, and their fashions: but the *Pharisees* had [πλατύτερα κράσπεδα] *more fimbriæ*; and were more strict and Cappucine-like; professed more yeeres continency; and in a word, took more paines to goe to hell. These did so carry away the hearts of the Jewes, that there was no holy man, which was not tearmed a *Pharisee*; and therefore among the seven kindes of *Pharisees* in their *Talmud*, they make *Abraham* a *Pharise* of *Love*, *Job* a *Pharise* of *Feare*. And if from the men you cast your eyes upon their righteousnesse, you cannot but wonder at the curiositie of their zeale. Wherein look (I beseech you) first at their devotion, then their holy carriage, lastly their strict observation of the Law.

Such was their devotion, that they prayed [τρισσάκις] as a Father saith, oft and long: thrice a day was ordinary; at nine, twelve, and three a clocke: yea their progenitors (whom they would scorne not to match) divided the day into three parts; whereof one was bestowed on prayer, the next on the Law, the third on their work. See here, God had two parts of three, themselves but one: besides at their meales what strictnesse!

Their very disciples were taught (of shame to Christians) if they had forgotten to give thanks, to returne from the field to the boord to say grace. For divine service; the Decalogue must be read once a day of every man: the *Scribes* say the first watch: the *Pharisees*, any houre of the night: others, twice; without moving eye, hand, foot, in a cleane place, free from any excrement, and foure cubits distant from any the next there. For fasting, they did it twice a week; not popishly (which *Tertullian* justly calls Foole-fasting) but in earnest; on Monday and Thursday. Besides (to adde their almes, which were every way proportionable to the rest) what miserable penance did they wilfully? They beat their heads against the walls, as they went, till blood came: whence one of their seven *Pharisees* is called (κονιορτοῦς) a *Pharisee* that *beats out the dust*: they put thornes in their Skirts; to sting themselves: they lay on planks, on stones, on thornes: and *Epiphan.* that Heretoiricall *Pharise* drenched himselfe ofte, night and day, in cold water [ψυχρολουσίαις] *for chastity*; or (if you read it without aspiration) it signifies *for folly* rather; what could that apish and frantick Father have done either more or worse? This was their devotion. The holinesse of their carriage was such, that

1 Mac. 2. 47.

Act 26. 5. *Eruditius cæteris legem exponit Phar. Jos. l. 2. de bello Jud. c. 4.* An old saying: Δύο τρεῖς Ζαμαρεῖς, *Discipuli Sammai occidebant discipulos Hillel.* Δράπετες; 4. Epiphan. *In nomen.*

Moses,
Aaron,
Anna,
Filiorum
Assamonæi.

Hier. Algasie de 11 quæstionib.

1 Cor. 1. 20 ποῦ σοφός; ποῦ γραμματεύς; *Scriba lectionarii, quasi Scripturarii vel Textuarii; Pharisei* διεσταλμένοι, *Drisi.* Mat. 9. *Eodem habitu cum Scribis; muliebri pallio, latis crepidis, & Calceamentorum singulis procedentes Epiphan. Meah. zvah. Epiph.*

Chasidim.

Prær. Mosaica cum expos. Rabbinorum à Munster. ed. Ibid. Διετέλουν ἐν μιᾷ τάξει. *Epiphan. Hier. in Mat. 23. Acutissimus in eis spinas ligabant, ut ambulantes & sedentes pungerentur & admonerentur officii. Josephus* ξυχρῷ ὕδατι, &c. *Qui comedit panem samaritieum sic se commederet*

ſcil. lam. Præcept. Moſ. cum expoſ. Rab. ὁ ὄχλος, in the new Teſtament, the common people.

Haum ex ſex reprobiis vitandis à Diſcipulis ſapientum, Comeſſatio cum populo terræ.

Ar. Mont. in Evan. Epiphan. ἐκ μὴ νιπτῆρος. Mark. 7. 3.

Præc. Moſ. cum expoſ. Rab. Epiphan. l. 1. τὰς ἀπαρχὰς δόδυ.

Menan. in lec. Præc. Moſ. cum Expoſ.

Vox Ægyptiaca. Verſus quidam ex lege Moſis in pergameno ſcripti. ſex 14. præter 13. Exo. 4, 5, 6, 7, 8, 9. 6. Deut. Pagn.

Quò ſarrũ vim aſſandi habet. Præc. Moſ. cum expoſ. Ibid.

that they avoided every thing that might carry any doubt of pollution: they would not therefore converſe with any different religion; and this Law went currant amongſt them: *He that eats aSamaritans bread, he as he that eats ſwines fleſh.* An Hebrew Midwife might not helpe a Gentile; not bookes, not wax, not incenſe, might be ſold to them: yea, no familiarity might be ſuffered with their own vulgar. For whereas there were three ranks among the Jewes; the wiſe (thoſe were the *Phariſes*) their Diſciples, & the *populus terræ*, (as they called them) this was one of the ſix reproaches to a novice of the *Phariſes*, *To eat with the vulgar ſort:* and leſt (when they had been abroad) they ſhould have been toucht by any, contrary to the warning of their phylacteries, they ſcoure themſelves at their return; and eat not, unleſſe they have waſht [πυγμῇ]: that is, accurately, as the Syriac; oft, as *Eraſmus*; or with the grip't fiſt, as *Beza* following *Hierome*. And not with every water (marke the niceneſſe) but with that onely which they had drawn up with their own labour: and to make up the meaſure of their pretended ſanctimony, they vowed continency, not perpetuall (as our Romaniſts urge) but for eight or tenne years. Thus they did unbidden. How ſtrictly did they performe what was injoyned? No men ſo exact in their tithes: *I pay tithes of all*, ſaith the boaſting *Phariſe*: *Of all* (as a great Doctor noteth) it was more than he needed. God would have a Sabbath kept; they over-keep it. They would not on that day ſtop a running veſſell, not lay an apple to the fire, not quench a burning, not knock on a table to ſtill a childe: what ſhould I note more? not rub or ſcratch in publike. God commands them to weare (*Totaphoth*) *Phylacteries*: they doe (which our Saviour reproves) [μαγαλύνουσι] *enlarge them*: and theſe muſt be written with right lines in a whole parchment of the hide of a cleane beaſt. God commands to celebrate and roſt the Paſſeover; they will have it done (in an exceſſe of care) not with an iron, but a wooden ſpit, and curiouſly chuſe the wood of Pomegranate: God commanded to avoide Idolatry; they taught their Diſciples, if an Image were in the way, to fetch about ſome other; and if they muſt needs goe that way, to runne: and if a thorne ſhould light in their foot (neere to the place) not kneele, but ſit downe and pull it out, leſt they ſhould ſeeme to give it reverence. I weary you with theſe Jewiſh niceties. Conſider then how devout, how liberall, how continent, how true dealing, how zealous, how ſcrupulous, how auſtere theſe men were, and ſee if it be not a wonder that our Saviour thus brandeth them; *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, ye ſhall not enter into the Kingdom of Heaven:* That is, If your doctrine be not more righteous, you ſhall not be entred of the Church: if your holineſſe be not more perfect, you ſhall not enter into heaven: behold, Gods Kingdome below and above is ſhut upon them.

The poore Jewes were ſo beſotted with the admiration of theſe two, that they would have thought if but two men muſt goe to heaven, the one ſhould be a Scribe, the other a Phariſe. What ſtrange news was this from him that kept the keyes of *David*, that neither of them ſhould come there? It was not the perſon of theſe men, not their learning, not wit, not eloquence, not honour they admired ſo much, but their righteouſneſſe: and loe nothing but their righteouſneſſe is cenſured: Herein they ſeemed to exceed all men: herein all that would be ſaved, muſt exceed them. Doe but thinke how the amazed multitude ſtared upon our Saviour, when they heard this Paradox: Exceed the *Phariſes* in righteouſneſſe? It were much for an Angell from heaven. What ſhall the poore ſonnes of the earth doe, if theſe worthies be turned away with a repulſe? yea perhaps, your ſelves, all that heare me this day, receive this not without aſtoniſhment and feare, while your conſciences ſecretly comparing your holineſſe with theirs, finde it to come as much ſhort of theirs, as theirs of perfection. And would to God you could feare more, and be more amazed with this compariſon, for (to ſet you forward) muſt we exceed them, or elſe not be ſaved? If we let them exceed us, what hope, what poſſibility is there of our ſalvation? Ere we therefore ſhew how farre we muſt goe before them, looke backe with me (I beſeech you) a little, and ſee how farre we are behinde them.

They taught diligently, and kept *Moſes* his chaire warme: how many are there of us, whom the great Maſter of the Vineyard may finde loytering in this publike Market-place,

market-place, and shake us by the shoulder with a *Quid statis otiosi? Why stand you here idle?*

They compast sea and land (Satans walke) to make a Proselyte: we sit still and freeze in our zeale, and lose Proselytes with our dull and wilfull neglect. They spent one quarter of the day in prayer: how many are there of us that would not thinke this an unreasonable service of God? We are so farre from this extreme devotion of the old *Euchitæ*, that we are rather worthy of a censure with those Spanish Priests for our negligence. How many of your Citizens can get leave of Mammon to bestow one houre of the day in a set course, upon God? How many of you Lawyers, are first clients to God, ere you admit others, clients to you? How many of you have your thoughts fixed in Heaven, ere they be in *Westminster?* Alas, what dulnesse is this? what injustice? All thy houres are his, and thou wilt not lend him one of his owne for thine own good. They read, they recited the Law, (some) twice a day; never went without some parts of it about them: but to what effect? There is not one of our people (saith *Josephus*) but answers to any question of the Law as readily as his owne name. How shall their diligence upbraid, yea condemne us? Alas! how doe our Bibles gather dust for want of use, while our Chronicle, or our Statute-booke, yea perhaps our idle and scurrilous play-bookes, are worn with turning? Oh how happy were our fore-fathers (whose memory is blessed for ever) if they could with much cost, and more danger get but one of *Pauls* Epistles in their bosomes; how did they hugge it in their armes, hide it in their chest, yea in their hearts! How did they eat, walk, sleep, with that sweet companion, and in spight of persecution, never thought themselves well, but when they conversed with it in secret! Loe now these shops are all open, we buy them not; these books are open, we read them not, and we will be ignorant because we will. The Sunne shines and we shut our windowes. It is enough for the miserable Popish Laitie to be thus dark, that live in the perpetuall night of Inquisition. Shall this be the only difference betwixt them and us; that they would read these holy leaves, and may not; we may, and will not? There is no ignorance, to the wilfull. I stand not upon a formall and verball knowledge: that was never more frequent, more flourishing. But if the maine grounds of Christianitie were throughly setled in the hearts of the multitude, we should not have so much cause of shame and sorrow, nor our adversaries of triumph and insultation. Shew lesse therefore for Gods sake, and learn more; and ballace your wavering heart with the sound truth of godlinesse, that you may flie steadily through all the tempests of errours. Make Gods Law of your learned counsell with *David*, and be happy. Else if you will needs love darknesse, you shall have enough of it: you have here inward darknesse, there outward (σκότος ἐξώτερον) This is your own darknesse, that his of whom the Psalmist; *He sent darknesse, and it was darke:* Dark indeed: A thicke and terrible darknesse, joyned with weeping and gnashing. I urge not their awfull reverence in their devotion, our sleepy or wilde carelesnesse; their austere and rough discipline of the body, our wanton pampering of the flesh; though who can abide to thinke of a chaste *Pharise*, and a filthy *Christian?* a temperate *Pharise*, and a drunken *Christian?* how shamefully is this latter vice (especially) grown upon us with time? we knew it once in our ordinary speech appropriated to beggers, now gallants fight for it. This beastlinesse had wont be bashfull, now it is impudent; once children were wont to shout at a drunkard (as some foule wonder) now not to be drunk is quarrell enough among men, among friends: Those knees, that we were wont to bow to the God of Heaven, are now bent to *Bacchus*, in a Paganish, bestiall, devillish devotion. To leave the title of *Christians*, for shame let us be either men, or beasts. My speech hastens to their holy and wise strictnesse of carriage; wherein I can never complaine enough of our inequalitie: They hated the presence, the fire, the fashion, the bookes of a Gentile, of a Samaritane; neither was there any hatred lost on the Samaritanes parts; for if he had but toucht a Jew, he would have thrown himselfe into the water, cloaths and all: both of them equally sick of a *Noli me tangere; Touch me not, for I am holier*, Esay 65.

Our Romish Samaritanes haunt our tables, our closets, our eares; we frown not, we dislike not: We match, converse, conferre, consult with them carelesly, as if it were

Correcti à Concilio Toletan. Bellar.

Quilibet nostrûm de lege interrogatus, facilius quam nomen suum respondet: Jos. contr. App. lib. 2.

Matth. 8. 11. *Chosbes Aphelah: Tenebræ caliginis.*

In aquam se cũ vestibus immergunt ubi contigerint aliquem ex alia gente. μιασμὸν γὰρ ἡγοῦνται, &c. Epiph.

were come to the old ſtay of that indifferent *Apelles* in *Euſebius*; *Sat eſt credere in crucifixũ:* but that which I moſt lament, and yee, Fathers and Brethren, if my voyce may reach to any whom it concerneth, in the bowels of Chriſt let me bo'dly (though moſt unworthy) move your wiſdoms, your care to redreſſe it. Our young ſtudents (the hope of poſterity) newly crept out of the ſhell of philoſophy, ſpend their firſt houres in the great Doctors of Popiſh controverſies; *Bellarmine* is next to *Ariſtotle*: yea, our very ungrounded Artizans, young Gentlemen, fraile Women, buy, reade, traverſe promiſcuouſly the dangerous writings of our ſubtileſt Jeſuites. What is the iſſue? Many of them have taken poyſon, ere they know what milke is; and when they have once taſted this bane, they muſt drinke and die. Oh what pity, what vexation is it to a true heart, to ſee us thus rob'd of our hopes; them of their ſoules! I have heard, yea I have ſeene and envied the cautelous ſeveritie of our adverſaries, which upon the deepeſt paines forbid the ſale, yea the ſight of thoſe Authors, which they terme infectious; where was ever *Calvin* publikely bought in one of their Church-yards? where ever read without licence, without ſecurity? I cenſure not this as the peculiar fault of this place: would God this open remiſneſſe were not a common evill, and had not ſpred it ſelfe wide through all thoſe Churches that are gone out of *Babylon*. Let no man tell me of the diſtinction of that old Canoniſt: *Some things* (ſaith he) *we reade leſt they ſhould be neglected, as the Bible; ſome, leſt they ſhould be unknown, as Arts & Philoſophy; ſome, that they may be rejected, as Hereticall books.* True; But let them reade that can reject, that can confute; we diſtruſt not our cauſe, but their weake judgements. A good Apothecarie can make a good medicine of a ſtrong poyſon; muſt children therefore be allowed that box? I know how unworthy I am to adviſe; only I throw down my ſelfe at your feet, and beſeech you, that our loſſes and their examples may make us no leſſe wiſe in our generation.

Barthol. Brixenſis.

Matth. 23.13.

I follow the compariſon; They paid tithes of all they had: not a pot-herbe, but they tithed it. Heare this ye ſacrilegious Patrons, the Merchants of ſoules, the Pirats of the Church, the enemies of Religion; they tithed all; you nothing; they paid to their Levites, your Levites muſt pay to you: Your Cures muſt be purchaſed, your tithes abated, or compounded for: O the ſhame of Religion! How too juſtly may I uſurpe of you that of *Seneca*? *Pettie ſacrileges are puniſhed, while great ones ride in triumph.* Never excuſe it with pretence of Ceremony; *Moſes* never gave ſo ſtrict a charge for this, as *Paul* [κοινωνείτω δὲ ὁ κατηχούμενος] communicate *all thy goods* with thy Teacher, *all*, with an emphaſis. Well-fare yet the honeſt *Phariſes*, whoſe rule was (*Decimas dives fias*) *Tithe and be rich*: If ever thou be fatter for this gravell, or the richer with that thou ſtealeſt from God, let me come to begge at thy doore.

Gal. 6.6.

Woe to you ſpirituall Robbers. Our blind fore-fathers clothed the Church; you deſpoile it: their ignorant devotion ſhall riſe in judgement againſt your ravening covetouſneſſe. If robbery, ſimony, perjury will not carry you to hell; hope ſtill that you may be ſaved. They gave plentifull almes to the poore: we inſtead of filling their bellies, grinde their faces. What excellent Lawes had we lately enacted that there ſhould be no begger in Iſrael? Let our ſtreets, wayes, hedges, witneſſe the execution. Thy liberality relieves ſome poore. It is well. But hath not thine oppreſſion made more? Thy uſury, extorting, racking, incloſing, hath wounded whole Villages, and now thou befriendeſt two or three with the plaiſters of thy bounty. The mercies of the wicked are cruell. They were preciſe in their Sabbath; we ſo looſe in ours, as if God had no day: See whether our Tavernes, ſtreets, high-waies deſcry any great difference. Theſe things I vowed in my ſelfe to reprove, if too bitterly, (as you thinke) pardon (I beſeech you) this holy impatience: and blame the foulneſſe of theſe vices, not my juſt vehemency. And you (Chriſtian hearers) than which no name can be dearer, be perſwaded to ranſack your ſecure hearts; and if there be any of you whoſe awaked conſcience ſtrikes him for theſe ſins, and places him below theſe Jewes in this unrighteouſneſſe, if you wiſh or care to be ſaved, thinke it high time, as you would ever hope for entrance into Gods Kingdome, to ſtrike your ſelves on the thigh, and with amazement and indignation to ſay, what have I done? to abandon your wicked courſes; to reſolve, to vow, to ſtrive unto a Chriſtian and conſcionable reformation.

Paul,

Paul, a *Pharise*, was according to the righteousnesse of the Law unreproveable: yet if *Paul* had not gone from *Gamaliels* feet, to *Christs*, he had never been saved. Unreproveable, and yet rejected? Alas, my brethren, what shall become of our gluttony, drunkennesse, pride, oppression, bribing, cousenages, adultries, blasphemies, and our selves for them? God and men reprove us for these; what shall become of us? If the civilly righteous shall not be saved, where shall the notorious sinner appeare? A Christian below a Jew? For shame, where are we? where is our emulation? Heaven is our Goale, we all run; loe the *Scribes* and *Pharises* are before thee; what safety can it be to come short of those that come short of heaven? *Except your righteousnesse, &c.*

Phil. 3.

You have seen these *Scribes* and *Pharises*; their righteousnesse and our unrighteousnesse. See now with like patience, their unrighteousnesse that was, and our righteousnesse that must be, wherein they failed, and we must exceed. They failed then in their Traditions and Practice. May I say they failed, when they exceeded? Their Traditions exceeded in number and profecution, faulty in matter.

To run well, but out of the way (according to the Greeke Proverbe) is not better than to stand still. Fire is an excellent thing: but if it be in the top of the chimney, it doth mischiefe rather. It is good to be zealous in spight of all scoffes, but [*in vain*] *in a good thing.* If they had been as hot for God, as they were for themselves, it had been happy: but now *in vaine they worship me* (saith our Saviour) *teaching for doctrine the Traditions of men.* Hence was that axiome received currantly amongst their Jewish followers: *There is more in the words of the wise than in the words of the Law: More*; that is, more matter, more authority: and from this principally arises and continues that mortall quarrell betwixt them and their (*Karraim*) and (*Minim*) unto this day. A great Jesuite (at least that thinks himselfe so) writes thus in great earnest: *The Pharisee* (saith he) *may not unfitly be compared to our Catholikes.* Some men speak truth ignorantly, some unwillingly; *Caiaphas* never spake truer, when he meant it not: one egge is not liker to another, than the Tridentine Fathers to these Pharises in this point, besides that of free-will, merit, full performance of the Law, which they absolutely received from them: For marke, *With the same reverence and devotion doe wee receive and respect Traditions, that we doe the Bookes of the Old and New Testament*, say those Fathers in their fourth Session: Heare both of these speake, and see neither: if thou canst discerne whether is the Pharise, refuse me in a greater truth. Not that we did ever say with that *Arrian* in *Hilary*: *We debarre all words that are not written*: or would thinke fit with those phanaticall Anabaptists of Munster, that all bookes should be burnt besides the Bible: some Traditions must have place in every Church; but, Their place: they may not take wall of Scripture: Substance may not in our valuation give way to circumstance, God forbid. If any man expect that my speech on this opportunity should descend to the discourse of our contradicted ceremonies, let him know that I had rather mourne for this breach than meddle with it. God knowes how willingly I would spend my selfe into persuasions, if those would availe any thing: but I well see that tears are fitter for this Theme than words. The name of our Mother is sacred, and her peace precious. As it was a true speech cited from that Father by *Bellarmine*: *The war of Heretikes is the peace of the Church*: so would God our experience did not inverst upon us: *The war of the Church is the peace of Heretikes.* Our discord is their musicke; our ruine their glory: Oh what a sight is this, Brethren strive, while the enemy stands still, and laughs and triumphs. If we desired the griefe of our common mother, the languishing of the Gospell, the extirpation of Religion, the losse of posterity, the advantage of our adversaries, which way could these be better effected than by our dissentions? That Spanish Prophet in our Age (for so I finde him stiled) when King *Philip* asked him how he might become master of the Low-Countries, answered: *If he could divide them from themselves*; According to that old Machivellian principle of our Jesuites, *Divide and Rule.* And indeede it is concord onely (as the Poesie or Mot of the united States runs) which hath upheld them in a rich and flourishing estate against so great and potent enemies. Our Adversaries already brag of their victories: and what good heart can but bleed to see

Gal. 4. 18.

Plus est in verbis sapientum quam in verba legis. Galatin. Seriptum.

Non male comparari Pharisæos Catholicis.

Pari pietatis affectu & reverentia, Traditiones atq; tum libros veteris & novi Testamenti suscipimus & veneramur. Decret. Sess. 4.

Nobis verbis quæ scripta non sunt legi.

Bellum Hæreticorum pax est Ecclesiæ: ex Hilario Bellar.

Escorado.

Concordia res parvæ crescunt, &c.

what they have gained since we dissented; to foresee what they will gaine? They are our mutuall spoiles that have made them proud and rich. If you ever therefore look to see the good daies of the Gospell, the unhorsing and confusion of that strumpet of *Rome*, for Gods sake, for the Churches sake, for our own soules sake, let us all compose our selves to peace and love: *Oh pray for the peace of Jerusalem: that peace may be within her walls, and prosperitie within her palaces.*

Nostra miseria tu es magnus de Pomp. Mimus.

For the matter of their Traditions, our Saviour hath taxed them in many particulars; about washings, oathes, offerings, retributions: whereof he hath said enough when he hath tearmed their doctrine, the *Leaven of the Pharisies*, that is, sowre and swelling. S. *Hierome* reduces them to two heads: They were *Turpia anilia*; some so *shamefull* that they might not be spoken; others idle and *dotish*; both so numerous that they cannot be reckoned. Take a taste for all; and to admit their reall Traditions, heare some of their interpretative. The Law was, that no Leper might come into the Temple; their Tradition was, if he were let down thorow the roofe, this were no irregularity. The Law was, a man might not carry a burthen on the Sabbath: their Traditionall glosse; if he carried ought on one shoulder, it was a burthen; if on both, none. If shooes alone, no burthen; if with nailes, not tolerable. Their limit of a Sabbaths journey was a thousand cubits; their glosse was, That this is to be understood without the walls: but if a man should walke all day through a City as bigge as *Nineve*, he offends not. The Church of *Rome* shall vie strange glosses and ceremonious observations with them, whether for number or for ridiculousnesse. The day would faile mee if I should either epitomize the volume of their holy rites, or gather up those which it hath omitted. The new elected Pope in his solemne Lateran procession must take copper money out of his Chamberlaines lap, and scatter it among the people, and say; *Gold and Silver have I none.* Seven years penance is injoyned to a deadly sinne; because *Miriam* was separated seven dayes for her leprosie; and God sayes to *Ezekiel, I have given thee a day for a year.* Christ said to *Peter, Launch forth into the deep:* therefore he meant that *Peters* successor should catch the great fish of *Constantines* donation. But I favour your eares. That one I may not omit, how S. *Hierome*, whom they fondly terme their Cardinall, compares some Popish fashions of his time with the *Pharisaicall*; who when he had spoken of their purple fringes in the foure corners of their (*Tallith*) and the thornes which these Rabbins tye in their skirts, for pennance, and admonition of their duty: *Hoc apud nos* (saith he) *superstitiosæ mulierculæ in parvulis Evangeliis, in crucis ligno & ejusmodi rebus faciunt:* That is, *Thus superstitious old wives doe amongst us with little Gospels of* Joh. *with the wood of the Crosse, and the like.* Thus that Father directly taxeth this Romish use: who if he were now alive, and should heare their Church groaning under the number of Ceremonies more than the Jewish, would (besides holy *Austins* complaint) redouble that censure of our Saviours, *Woe to you Scribes, Pharisies, hypocrites: for ye binde heavy burthens and grievous to be borne, and lay them on mens shoulders.* I forbeare to speak of the erroneous opinions of these Jewish Masters concerning that *Pythagorian* transanimation or passage of the soule from one body to another (a point which the Jewes had learned from them, *Matth. 16. 14.*) concerning the not rising up of the wicked, Astronomicall destiny, free will, merit of works, perfection of obedience, in every of which it were easie to lose my self, and my speech. I haste to their maine unrighteousnesse; which was not so much the planting of these stocks, which God never set, as the grafting of all holines & Gods service, upon them; a fashionable observation of the outward letter, with neglect of the true substance of the Law; a vaine-glorious ostentation of piety and perfection; and more care to be thought, than to be good; a greater desire to be great, than good; cruelty and oppression coloured with devotion. My speech now towards the closure shall draw it selfe up within these two lists, of their *Hypocrisie*, their *Worldlinesse*: Hypocrisie in *Fashionablenesse* and *Ostentation*; Worldlinesse in *Covetousnesse, Ambition.* Only stirre up your selves a while, and suffer not your Christian attention to faile in this last act.

In Mat. 23.

Præc. Mos. cum expos. Rab.

Ibid.

Ibid.

Sacrorum Ceremoniarum lib. 1. accipit de gremio Camerarii pecuniam, ubi nihil tamen est argenti; spargensque in populo dicit: Aurum & Argentum non est mihi: quod autem habeo, hoc tibi do. Canõ Pœniten. tial pag. 1.

Numb. 12.
Ezec 4.
Luk. 5.

Otho Frisingensis in præfat. In Mat. 23.

Mat. 23. 4.

Vide Drusium de tribus sectis Jud. Alia doctrina Pharisæorum, quæ est nisi legis secundum carnem observatio. Hier. in Gal. 1.

Some of their Rabbins say well, that God requires two things concerning his law, *Custodie* and *Worke*. Custodie in the heart; worke in the execution: These unfound

and

and overly Pharises did neither. It was enough if they kept the Law in their hands; so they had a formall shew of godlinesse, it was enough: if the outside of the platter were cleane, they cared for no more. God had charged them to binde the Law to their hand, and before their eyes, Deut. 6. wherein, as Jerome and Theophylact well interpret it, he meant the meditation and practice of his Law: they, like unto the foolish Patient, which when the Physitian bids him take that prescript, eat up the paper; if they could get but a list of parchment upon their left arm next their heart, and another scroll to sit upon their forehead, and foure corners of fringe, or (if these be denied) a red threed in their hand, thought they might say with Saul, Blessed be thou of the Lord, I have done the commandment of the Lord. This Opus operatum of the Papists (for I still parallel them) is no more true, I mine then false Divinity: it is not the outside of thy obedience that God cares for, if never so holy, never so glorious; it is enough that men are cousened with those flourishes: the heart and the reins are those that God looks after. What cares a good marker, man how good the fleece be, when the liver is rotten? God doth not regard the fashion so much as the stuffe. Thou deceivest thy selfe, if thou thinke those shewes that blesse the eyes of the world, can deceive him. God shall smite thee thou whited wall, God shall smite thee. Doest thou thinke hee sees not how smoothly thou hast dawbed on thine whorish complexion? He sees thee a far off, and hates thee while thy parasites applaud thy beauty. I speake not of this carrion-flesh which thou wantonly infectest with the false colours of thy price, which God shal once wash off with rivers of brimstone: I speake of thy painted soule, and thy counterfeit obedience. Give me leave (yea let mee take it) to complaine that wee are fallen into a cold and hollow age, wherein the religion of many is but fashion, and their piety gilded superstition. Men care onely to seeme Christians; if they can get Gods livery on their backs, and his name in their mouthes, they out-face all reproofes. How many are there, which if they can keep their Church, give an almes, bow their knee, say their prayers, pay their tithes, and once a yeare receive the Sacrament (it matters not how corrupt hearts, how filthy tongues, how false hands they bee are) can say in their hearts with Esau, I have enough my brother? As if God cared for this thy vaine formality; as if he hated thee not so much more than a pagan, by how much thou wouldst seeme more good. Be not deceived: if long devotions, sad lookes, hard penances, bountifull almes, would have carried it (without the solid substance of godlinesse) these Scribes and Pharises had never beene shut out of heaven. Consider this therefore (deare brethen) none but your own eyes can looke into your breasts: we see your faces, the world sees your lives; if your lives be not holy, your hearts sound, though your faces were like Angels, you should have your portion with Devils. Tell not me thou hearest, prayest, talkest, believest: How livest thou? What doest thou? Shew me thy faith by thy works, saith James. It was an excellent answer that good Master gave to Lucius in the Church-story: The faith that is seen, is better than the faith that is heard; and that of Luther not inferiour, that faith doth not onely seem openly good, but well-liking with good works. It is a leane starved carcasse of faith thou pretendest without these. If profession be all, the Scribes and Pharises are before thee. Ransack thy heart, and finde sound affection to God; firme resolutions to goodnesse, true hatred of sinne: ransacke thy life, and finde the truth of works, the life of obedience; then alone thy righteousnesse exceeds the righteousnesse of the Scribes and Pharises, and thou shalt enter into Heaven. Their ostentation follows; wherein it is strange to consider, how those that cared not to be good, should desire yet to seem good: so did these Pharises. They would not fast without a smeared face, not give an almes without a trumpet, not pray without witnesses. Scribes, Pharises, hypocrites. They did act a religious part, they did but play devotion. They were nothing beside the stage: all for sight, nothing for substance. Would God this vice of hypocrisie had either died with them, or had only hereditarily descended to their successors. Satan will not let us be thus happy. I see no mans heart: but I dare boldly say, the world is full of hypocrisie. By their fruits ye shall know them (saith our Saviour:) By their fruits; not by the blossomes of good purposes, nor the leaves of good profes-

sion,

2 Tim. 3. ἔχοντες μόρφωσιν εὐσεβείας

Si hæc prohibeantur, filum rubrum parent in manu. Pract. Most cum. expos.

Socrat.

lion, but by the fruit of their actions. Not to ſpeak how our mint and cummin hath incroched upon judgement and juſtice: Search your ſelves (yee Citizens:) now you draw neer to God with your lips, with your eares, where is your heart? Here your devout attention ſeemes to cry, The Lord is God: how many are there of you, that have any God at home? how many that have a falſe God? God at Church; Mammon in your ſhops? I ſpeak not of all: God forbid. This famous City hath in the darkeſt, in the wanteneſt times, afforded (and ſo doth) many, that have done God honour, honeſty to the Goſpell. But how many are there of you that under ſmooth faces have foule conſciences? faire words, falſe meaſures, forſworn valuations, adulterate wares, griping uſuries, have filled many of your coffers, and feſtered your ſoules: You know this, and yet like a ſlouenly Curtizan you wipe your mouthes, and it was not you. Your almes are written in Church-windowes, your defraudings in the ſand; all is good ſave that which appeares not. How many are there every where, that ſhame Religion by profeſſing it? whoſe beaſtly life makes Gods truth ſuſpected: for as, howſoever the Samaritan, not the Jew, relieved the diſtreſſed traveller, yet the Jewes religion was true, not the Samaritans; ſo in others, truth of cauſes muſt not be judged by acts of perſons; yet, as he ſaid, *It muſt needs be good that* Nero *perſecutes*; ſo who is not ready to ſay: *It cannot be good that ſuch a miſcreant profeſſes?* Wo to thee Hypocrite, thou canſt not touch, not name goodneſſe, but thou defileſt it; God will plague thee for acting ſo high a part: See what thou art, and hate thy ſelfe; or (if not that) yet ſee how God hates thee: he that made the heart, ſayes thou art no better than an handſome toombe, the houſe of death. Behold here a greene turfe, or ſmooth marble, or ingraven braſſe, and a commending Epitaph; all ſightly: but what is within? an unſavory, rotten carcaſſe. Though thou were wrapt in gold, and perfumed with never ſo loud prayers, holy ſemblances, honeſt proteſtations; yet thou art but noyſome carrion to God: Of all earthly things, God cannot abide thee; and if thou wouldſt ſee how much lower yet his deteſtation reacheth, know that when he would deſcribe the torments of Hell, he calls them (as their worſt title) but the portion of hypocrites. Wherefore *cleanſe your hands yee ſinners, and purge your hearts yee double minded*: For *unleſſe your righteouſnes exceed the* hypocriticall *righteouſnes of the Scribes and Phariſes, yee ſhall not enter into the kingdome of Heaven.*

Jam. 4. 8. ἁγνίσατε.

My ſpeech muſt end in their *Covetouſneſſe* and *Ambition*: A paire of hainous vices. I joyn them together: for they are not only brethren, but twins; yet ſo as the elder here alſo ſerves the younger. It is Ambition that blowes the fire of Covetouſneſſe. Oppreſſion gets wealth; that wealth may procure honour. Why doe men labour to be rich; but that they may be great? Their covetouſneſſe was ſuch, that their throat (an open ſepulchre) ſwallowed up whole houſes of Widowes. Whence their goods are called by our Saviour [τὰ ὑμῶν] not τὰ ὑμᾶ, as if they were already in their bowels: and which was worſt of all, while their lips ſeemed to pray, they were but chewing of that morſell. Their Ambition ſuch, that they womaniſhly brawled and ſhouldred for the beſt ſeat; the higheſt pew: A title, a wall, a chaire, a cap, a knee, theſe were goodly cares for them that profeſſed gravity, humility, mortification. Let me boldly ſay, *Jeruſalem* never yeelded ſo very *Phariſes* as *Rome*. Theſe old diſciples of *Sammai* and *Hillel* were not *Phariſes* in compariſon of our *Jeſuites*. From judgement (you ſee) I am deſcended to practice: wherein it is no leſſe eaſily made good that theſe are more kindly *Phariſes*, than the ancient. A poore Widowes Cottage filled the paunch of an old *Phariſe*; How many faire patrimonies of devout young Gentlemen * Druryed by them (pardon the word, it is their owne; the thing I know and can witneſſe) have gone downe the throat of theſe Loyoliſts, let their own *Quodlibets* and *Catechiſme* report. What ſpeake I of ſecular inheritances? Theſe eyes have ſeene no meane houſes of devotion and charity ſwallowed up by them-

Luke 13. 41.

ὑποκρισεις ἡ ὑποκρισις. Matth. 23. 6.

* A word which the Seminaries report (in their Quodlibet) uſual amongſt them, to ſignifie beguiled and wiped of their inheritance: from the example of Mr. Henry Drury of Lowſhall in Suffolke, ſo diſputed by the Jeſuits. As at Winnoxberg in Flanders more Dunkirk, where a rich Legacie given by a charitable Lady for the building of an Hoſpitall, was cunningly turned to the maintenance of Jeſuits.

A As for their ambitious insinuations, not only all their own Religious enviously cry down, but the whole world sees and rings of. What oare of State can stir without their rowing? What Kingdome either stands or falls without their intermedling? What noble Familie complaines not of their proling and stealth? And all this with a sterne face of sad pietie and sterne mortification. Yea what other is their great Master, but the King of *Pharisees*? who, under a pretence of simple pietie, challenges without shame to have devoured the whole Christian world, the naturall inheritances of secular Princes, by the foisted name of *Peters* patrimony, and now in most infamous and shameless ambition, calls great Emperours to his stirrup, yea to his foot-stoole. But what wander we so farre from home? *Væ nobis miseris* (saith St. *Jerome*) *ad quos Phariseorũ vitia transierunt*, (*Woe to us wretched men, to whom the Pharises vices are derived.*) The great Doctor of the Gentiles long agoe said, *All seek their own and*
B *not the things of God*; and is the world mended with age? would God we did not find it a sure rule; that (as it is in this little world) the older it growes, the more diseased, the more covetous: we are all too much the true sonnes of our great grand-mother, and have each of us an *Eves* sweet-tooth in our heads, we would be more than we are: & every man would be either (*m*) or (*i*) either the man, or some-body. If a number of your consciences were ript, O yee that would be Christian Gentlemen, Lawyers, Citizens, what doe we think would be found in your mawes? Here the devoured patrimony of poore Orphans; there the commons of whole Townships: here the impropriate goods of the Church; there piles of usury: here bribes and unlawfull fees; there the raw and indigested gobbets of Simony: yea, would God I might not say, but I must say it, with feare, with sorrow, even of our sacred and divine profession,
C that which our Saviour of his twelve, *Yee are cleane, but not all.* The multitude of our unregarded Charges, and soules dying and starved, for want of spirituall provision, (while they give us bodily) would condemn my silence for too partiall. In all conditions of men (for particulars are subject to envy and exception) the daughters of the horse-leach had never such a fruitfull generation: They cry still, *Give, Give*: not give alone, that is, the bread of *sufficiencie*; but *Give, Give*; that is, more than enough. But what is more than enough? What is but enough? What is not too little for the insatiable gulfe of humane desires? Every man would ingrosse the whole world to himselfe, and with that ambitious Conquerour feares it will be too little: and how few * *Agurs* are there, that pray against too much? From hence it is, that yee Courtiers grate upon poore Trades with hard monopolies. Hence, yee Merchants load them with deep and unreasonable prices, and make them pay deare for dayes.
D Hence ye great men wring the poore sponges of the Commonaltie into your private purses, for the maintenance of pride and excesse. Hence yee cormorant corne-mongers hatch up a dearth in the time of plenty. God sends graine, but many times the Devill sends garners. The earth hath been no niggard in yeelding: but you have beene lavish in transporting, and close in concealing. Never talke of our extreme frosts: wee see Gods hand, and kisse the rod; but if your hearts,
E your charitie, were not more frozen than ever the earth was, meane Housekeepers should not need to beg, nor the meanest to starve for want of bread. Hence lastly, our loud oppressions of all sorts cry to heaven, and are answered with threats, yea with varitie of vengeances. Take this with thee yet, O thou worldling, which hast the greedy-worme under thy tongue with *Esaies* dogges, and never hast enough; Thou shalt meet with two things as unsatiable as thy selfe; the *Grave* and *Hell*: and thou, whom all the world could not satisfie, there be two things whereof thou shalt have enough: *Enough mould in the Grave, enough fire in hell.*

I love not to end with a judgement; and as it were to let my Sunne set in a cloud. Wee are all Christians, we should know the World what it is, how vaine, how transitory, how worthlesse. We know where there are better things, which we professe our selves made for, and aspiring to: Let us use the world like it self, and leave this importunate wooing of it, to Heathens and Infidels, that know no other Heaven, no other God. Or if you like that counsell better; *Be covetous, Be ambitious; Covet spirituall*

gifts,

Sacr. ceremd. l. de Consc. Benedict. & corpn. Pontif. Pestea Imperator si præsens est stapham equi Papalis tenet & dein ducit equum per frænũ aliquantulum.
And afterward: Dum Imperator hæc officia præstat, debet Papa modeste recusare: tandem cum aliquibus bonis verbis recipiendo permittit aliquãtulum progredi, &c. That is, while the Emperor doth these services to the Pope, of holding his stirrup and leading his horse by the bridle, the Pope ought modestly to refuse: but at last with some good words he suffers him to goe on a while; and then at last staies himself, &c.
Act 9. 8. αὐτὸς ὁ.
* *Give me not poverty nor riches.*
Prov. 30 8.

Gifts. 1 Cor. 14.1. Never thinke you have grace enough; desire more, seek for more: this alone is worthy your affections, worthy your cares: Be still poore in this, that you may be rich; be rich that you may be full; bee full that you may bee glorious. Be ambitious of favour, of honour, of a Kingdome; of Gods favour, of the honour of Saints, of the Kingdome of glory: whither, he that bought it for us, and redeemed us to it, in his good time, safely and happily bring us.

To that blessed Saviour of ours, together with the Father and his good Spirit: the God of all the world, our Father, Redeemer, and Comforter, be given all praise, honour, and glory now and for ever. *Amen.*

THE PASSION SERMON. PREACHED AT PAULS CROSSE ON *GOOD-FRIDAY*. April 14. 1609.

By Jos. Hall.

¶ Imprinted at LONDON. 1642.

TO THE ONELY HONOUR AND GLORY OF GOD MY DEARE AND *BLESSED SAVIOUR* (WHICH HATH DONE AND SUFFERED ALL THESE THINGS FOR MY SOULE,)

HIS WEAKE AND UNWORTHY SERANT HUMBLY DESIRES TO CONSECRATE HIMSELFE AND HIS POORE LABOURS: BESEECHING HIM TO ACCEPT AND BLESSE THEM TO THE PUBLIKE GOOD, AND TO THE PRAISE OF HIS OWN GLORIOUS NAME.

TO THE READER.

I Desire not to make any Apologie for the Edition of this my Sermon: It is motive enough, that herein I affect a more publike and more enduring good. Spirituall niceneſſe, is the next degree to unfaithfulneſſe: this point cannot be too much urged, either by the tongue, or Preſſe. Religion and our ſoules depend upon it, yet are our thoughts too much beſide it. The Church of Rome ſo fixes herſelfe (in her adoration) upon the Croſſe of Chriſt, as if ſhe forgat his glorie: Many of us ſo conceive of him glorious, that we neglect the meditation of his Croſſe, the way to his glorie and ours. If we would proceed aright, we muſt paſſe from his *Golgotha* to the mount of *Olives*, and from thence to heaven; and there ſeeke and ſettle our reſt. According to my weake ability, I have led this way in my ſpeech, beſeeching my Readers to follow me with their hearts, that wee may overtake him which is entred into the true Sanctuary, even the higheſt heavens, to appeare now in the ſight of God for us.

TO THE READER.

DEare not to make any Apologie for the Edition of this my Sermon: It is more then enough, that herein I aime at a more publike and more enduring good. Spirituall riches, is the next degree to unfained holinesse: this point cannot be too much urged, either by the tongue, or Pen. Religion and our soules depend upon it, yet are our thoughts too much beside it. The Church of Rome to fixes her selfe (in her adoration) upon the Crosse of Christ, as if she forgat his glorie: Many of us to conceive of him glorious, that we neglect the meditation of his Crosse, the way to his glorie and ours. If we would proceed aright, we must passe from his Golgotha to the mount of Olives, and from thence to heaven; and there settle and finde our rest. According to my weake ability, I have led his way in my speech, beseeching my Readers to follow me with their hearts, **that wee may overtake him which is entred into the true Sanctuary, even the highest heavens, to appeare now in the sight of God for us.**

THE PASSION SERMON.

JOH. 19. VER. 30.

When Jesus therefore had received the vinniger, he said, It is finished; *and bowing the head, he gave up the Ghost.*

THE bitter and yet victorious passion of the Sonne of God, (Right honourable and beloved Christians) as it was the strangest thing that ever befell the earth; so is both of most soveraigne use, and lookes for the most frequent and carefull meditation. It is one of those things, which was once done, that it might be thought of for ever. Every day therefore must be the Good-Friday of a Christian: who, with that great Doctor of the Gentiles, must desire to know nothing but Jesus Christ, and him crucified.

There is no branch or circumstance in this wonderfull businesse, which yeelds not infinite matter of discourse. According to the solemnity of this time and place, I have chosen to commend unto your Christian attention, our Saviours Farewell to Nature (for his reviving was about it) in his last word, in his last act. His last word, *It is finished*; his last act, *He gave up the Ghost*. That which he said, he did. If there be any theame that may challenge and command our eares and hearts, this is it: for behold, the sweetest word that ever Christ spake, and the most meritorious act that ever he did, are met together, in this his last breath. In the one ye shall see him triumphing; yeelding in the other, yet so as he overcomes. Imagine therefore, that you saw Christ Jesus, in this day of his passion (who is every day here crucified before your eyes) advanced upon the Chariot of his Crosse; and now, after a weary conflict cheerefully over-looking the despight and shame of men, the wrath of his Father, the Law, sinne, death, hell; which all lie gasping at his foot: and then you shall conceive, with what spirit he saith, *Consummatum est*, *It is finished*. What is finished? Shortly; All the prophecies that were of him; All legall observations, that prefigured him; his own sufferings; our salvation. The prophecies are accomplisht, the ceremonies abolisht, his sufferings ended, our salvation wrought: these foure heads shall limit this first part of my speech; onely let them finde and leave you attentive.

Even this very word is propheſied of; *All things that are written of me, have an end*, saith Christ. What end? This, *It is finished*. This very end hath his end here. What therefore is finished? Not this prediction only of his last draught, as *Augustine*: that were too particular. Let our Saviour himselfe say, *All things that are written of me by the Prophets*. It is a sure and convertible rule; Nothing was done by Christ, which was not foretold: Nothing was ever foretold by the Prophets of Christ, which was not done.

Esay 7. 14.	Matth 1. 23.
Michah 5. 2.	Matth 2. 6.
Esay 11. 1.	Matth. 2. 15
Jeremie 31. 15.	Matth. 2. 18.
Judg. 13. 5.	Matth. 2. ult.
Esay 40. 3.	Matth. 3. 2.
Esay 9. 1.	Matth. 4. 15
Levit. 14. 4.	Matth. 8. 4.
Esay 53. 4.	Matth. 8. 17.
Esay 61. 1.	Matth. 11. 4.
Esay 42. 1.	Matth. 12. 17.
Jonah 1. 17.	Matth. 12. 40.
Esay 6. 9.	Matth. 13. 14.
Psalm. 78. 2.	Matth. 13. 35.
Esay 35. 5. 6.	Matth. 15. 30.
Esay 62. 11.	Matth. 21. 5
Zach. 9. 9.	Matth. ibidem.
Jeremie 7. 11.	Matth. 21. 13.
Psalm. 8. 2.	Matth. 21. 16
Esay 5. 8.	Matth. 21. 33.
Psalm. 118. 22.	Matth. 21. 44
Psalm. 110. 1.	Matth. 22. 44
Esay 8. 14.	Matth. 21. 44
Psalm. 41. 9.	Matth. 26. 31.
Esay 53. 10.	Matth 26. 54
Zach. 13. 7.	Matth. 16. 31
Lam. 4. 20.	Matth. 26. 56.
Esay 50. 6.	Matth. 26. 67.
Zach. 11. 13.	Matth. 27. 9
Psalm. 22. 18.	Matth. 27. 35.
Psalm. 22. 1.	Matth. 27. 46.
Psalm. 69. 22.	Matth. 27. 48.

It would take up a life to compare the Prophets and Evangelists, the predictions and the historie, and largely to discourse how the one foretells, and the other answers: let it suffice to looke at them running. Of all the Evangelists, Saint *Matthew* hath been most studious, in making these references and correspondences; with whom, the burden or undersong of every event, is still (*ut impleretur*) *that it might be fulfilled.* Thus hath he noted (if I have reckoned them aright) two and thirty severall prophecies concerning Christ, fulfilled in his birth, life, death.

To which *S. John* addes many more. Our speech must be directed to his Passion: Omitting the rest, let us insist in those.

He must be apprehended: it was fore-prophesied; *The Anointed of the Lord was taken in their nets*, saith *Jeremie*: but how? he must be sold: for what? for thirty silver peeces; and what must those doe? buy a field: all foretold; *And they tooke thirty silver peeces, the price of him that was valued, and gave them for the potters field*, saith *Zacharie* (miswritten *Jeremie*, by one letter mistaken in the abbreviation.) By whom? *That childe of perdition, that the Scripture might be fulfilled.* VVhich was he? It is foretold; *He that eateth bread with me*, saith the Psalmist. And what shall his Disciples doe? Run away: so saith the Prophecie; *I will smite the shepheard, and the sheep shal be scattered*, saith *Zacharie*. VVhat shall be done to him? He must be scourged and spet upon: behold, not those filthy excrements could have light upon his sacred face, without a prophecie, *I hid not my face from shame & spetting*, saith *Esay*. VVhat shall be the issue? In short, he shall be led to death: it is the prophecie, *The Messias shall be slain*, saith *Daniel*: what death? he must be lift up; *Like as Moses lift up the Serpent in the wilderness, so shall the Son of man be lift up. Chrysostome* saith well, that some actions are parables; so may I say, some actions are prophecies, such are all types of Christ, & this with the formost. Lift up, whither? to the Crosse: it is the prophecie, *hanging upon a tree*, saith *Moses*: how lift up? nailed to it: so is the prophecie, *Foderũt manus, They have pierced my hands and my feet*, saith the Psalmist: With what company? Two theeves: *With the wicked was he numbred*, saith *Esay*: Where? *Without the gates*, saith the prophecie: What becomes of his garments? They cannot so much as cast the dice for his coat, but it is prophecied; *They divided my garments, and on my vestures cast lots*, saith the Psalmist. He must die then on the Crosse: but how? voluntarily. *Not a bone of him shall be broken*: what hinders it? loe, there he hangs, as it were neglected and at mercy; yet all the raging Jewes, no, all the Devils in hell cannot stirre one bone in his blessed bodie: It was prophesied in the Easter-Lambe, and it must be fulfilled in him that is the true Passeover, in spight of fiends and men: how then? he must be thrust in the side: behold, not the very speare could touch his precious side being dead, but it must be guided by a prophecie; *They shall see him whom they have thrust thorow*, saith *Zacharie*: what shall he say the while? not his very words but are foretspoken: his complaint, *Eli Eli lamma sabachani*, as the Chaldee, or עזבתני as the Hebrew, *Psal.* 22. 2. his resignation, *In manus tuas, Into thy hands I commend my spirit, Psal.* 22. 5. his request, *Father forgive them: He prayed for the transgressors*, saith *Esay*. And now when he saw all these prophecies were fulfilled, knowing that one remained, he said, *I thirst. Domine quid sitis?* saith one; O Lord, what thirstest thou for? A strange hearing, that a man, yea that God and man dying, should complaine of thirst.

Could he endure the scorching flames of the wrath of his Father, the curse of our sinnes, those tortures of body, those horrours of soule, and doth he shrinke at his thirst? No, no: he could have borne his drought, he could not beare the Scripture not fulfilled. It was not necessity of nature, but the necessity of his Fathers decree, that drew forth this word, *I thirst.* They offered it before, he refused it: Whether it were an ordinary potion for the condemned to hasten death (as in the storie of *Antonie*, which is the most received construction) or whether it were that Jewish potion, whereof the Rabbins speak; whose tradition was, that the Malefactor to be executed, should

should after some good counsell from two of their Teachers, be taught to say; *Let my death be to the remission of all my sinnes*; and then that he should have given him a boule of mixt wine, with a graine of Frankincense, to bereave him both of reason and paine.

Sit mors mea in remissionem omnium iniquitatum mearum. Ut usus rationis tollatur.

I durst be confident in this latter; the rather for that Saint *Marke* cals this draught, σμύρνισμένον οἶνον, Myrrhe-wine, mingled (as is like) with other ingredients. And *Montanus* agrees with me in the end, *Ad stuporem & mentis alienationem:* A fashion which *Galatine* observes out of the Sanedrim, to be grounded upon *Prov.* 31.6. *Give strong drinke to him that is ready to perish.* I leave it modestly in the middest; let the learneder judge. Whatsoever it were, he would not die till he had complained of thirst, and in his thirst tasted it. Neither would he have thirsted for, or tasted any but this bitter draught; that the Scripture might be fulfilled; *They gave me Vineger to drinke.* And loe, now *Consummatum est*; *All is finished.*

If there be any Jew amongst you, that like one of *Johns* unseasonable Disciples, shall aske, *Art thou he, or shall we look for another?* he hath his answer; Yee men of Israel, why stand you gazing & gaping for another Messias? In this alone, all the Prophecies are finished; and of him alone, all was prophecied and was finished. *Pauls* old rule holds still, *To the Jewes a stumbling block*; and that more ancient curse of *David*, *Let their table be made a snare:* And *Stephens* two brands stick still in the flesh of these wretched men: One in their neck, *stiffe necked*; the other in their heart, *uncircumcised*, the one, *Obstinacie*, the other, *Unbeliefe*: stiffe necks indeed, that will not stoope and relent with the yoke of sixteen hundred yeers judgement and servilitie; uncircumcised hearts, the filme of whose unbeliefe would not be cut off with so infinite convictions. Oh mad and miserable Nation! let them shew us one prophecie that is not fulfilled, let them shew us one other in whom all the prophecies can be fulfilled, and we will mix pity with our hate: If they cannot, and yet resist, their doome is past; *Those mine enemies, that would not have me to reigne over them, bring them hither, and slay them before me.* So let thine enemies perish, O Lord.

σκληροτράχηλοι. ἀπερίτμητοι.

But what go I so far? Even amongst us (to our shame) this riotous age hath bred a monstrous generation (I pray God I be not now in some of your bosomes, that heare me this day) compounded, much like to the Turkish religion, of one part, Christian; another, Jew; a third, worldling; a fourth, Atheist; a Christians face, a Jewes heart, a worldlings life; and therefore *Atheous* in the whole; that acknowledge a God, and know him not; that professe a Christ, but doubt of him; yea, believe him not: The foole hath said in his heart, There is no Christ. What shall I say of these men? They are worse than devils: that yeelding spirit could say, *Jesus I know:* and these miscreants are still in the old tune of that tempting devill; *Si tu es filius Dei, If thou be the Christ.* Oh God, that after so cleare a Gospell, so many miraculous confirmations, so many thousand martyrdoms, so many glorious victories of truth, so many open confessions of Angels, men, devils, friends, enemies; such conspirations of heaven and earth, such universall contestations of all ages and people; there should be left any sparke of this damnable infidelity in the false hearts of men. Behold then, ye despisers, and wonder, and vanish away: Whom have all the Prophets foretold? or what have the prophecies of so many hundreds, yea thousands of yeers, foresaid, that is not with this word finished? who could foretell these things, but the Spirit of God? who could accomplish them, but the Sonne of God? *He spake by the mouth of his holy Prophets*, saith *Zacharie:* he hath spoken, and he hath done; one true God in both: none other spirit could foresay these things should bee done; none other power could doe these things, thus fore-shewed: this word therefore can fit none but the mouth of God our Saviour, *It is finished.* We know whom we have believed; *Thou art the Christ the Sonne of the living God.* Let him that loves not the Lord Jesus be accursed to the death.

Aug. ad. Hie. Dum volunt & Judæi esse & Christiani, nec Judæi sunt, nec Christiani.

Thus the prophecies are finished: Of the legall observations, with more brevity. *Christ is the end of the Law:* What Law? Ceremoniall, Morall. Of the Morall; it was kept perfectly by himself, satisfied fully for us: Of the Ceremoniall; it was referred to him, observed of him, fulfilled in him, abolisht by him. There were nothing

Σωματικὸν ἔναν Δυνατικὸν ἔναν

more eaſie, than to ſhew you how all thoſe Jewiſh Ceremonies looke at Chriſt: how Circumciſion, Paſſeover, the Tabernacle, both outer and inner, the Temple, the Laver, both the Altars, the Tables of Shew-bread, the Candleſtickes, the Vaile, the Holy of Holies, the Arke, the Propitiatorie, the pot of Manna, *Aarons* Rod, the High Prieſt, his Order and Line; his Habits, his Inaugurations, his Waſhings, his Anointings, his Sprinklings, offerings, the Sacrifices, ἱλαστήρια εὐχαριστήρια, and what ever Jewiſh Rite; had their vertue from Chriſt, relation to him, and their end in him. This was then their laſt gaſpe; for, now ſtraight they died with Chriſt, now the vaile of the Temple rent: as *Auſtin* well notes out of *Matthewes* order; It tore then, when Chriſts laſt breath paſſed. That conceite of *Theophylact* is witty; that as the Jewes were wont to rend their garments, when they heard blaſphemy: ſo the Temple not enduring theſe execrable blaſphemies againſt the ſonne of God, tore his vaile in peeces. But that is not all: the vaile rent, is the obligation of the rituall Law cancelled; the way into the heavenly Sanctuary opened; the ſhadow giving roome to the ſubſtance: in a word, it doth that which Chriſt ſaith, *Conſummatum eſt.* Even now then the law of Ceremonies died: It had a long and ſolemne buriall, as *Auguſtine* ſaith well; perhaps figured in *Moſes*, who died not lingringly, but was thirty dayes mourned for: what means the Church of *Rome* to dig them up, now rotten in their graves? and that, not as they had been buried, but ſowne with a plenteous increaſe; yea, with the inverted uſury of too many of you Citizens; ten for one. It is a grave and deepe cenſure of that reſolute *Hierome*; *Ego è contrario loquar, &c. I ſay*, ſaith he, *and in ſpight of al the world dare maintaine, that now the Jewiſh ceremonies are pernicious and deadly; and whoſoever ſhal obſerve them, whether he be Jew or Gentile, in barathrum Diaboli devolutum; ſhall frie in Hell for it.* Still Altars? ſtill Prieſts? ſacrifices ſtill? ſtill waſhings? ſtill unctions? ſprinkling, ſhaving, purifying? ſtill all, and more than all? Let them heare but *Auguſtines* cenſure, *Quiſquis nunc, &c. Whoſoever ſhall now uſe them, as it were raking them up out of their duſt, he ſhall not be Pius deductor corporis, ſed impius ſepulturæ violator; an impious and ſacrilegious wretch, that ranſacks the quiet tombes of the dead.*

Ex quo apparet tunc ſciſſum eſſe cum Chriſtus emiſit ſpiritum.

Ceremoniæ ſicut defunctà corpora ne ceſſarium moleſtiis deducendæ erant ad ſepulturam, non ſimulatæ, ſed religioſæ, nec deferenda continuo. *Auguſtin.*

Ego è contrario loquar, & reclamanto mundo libera voce pronunciem, ceremonias Judæorũ perniciosas eſſe, & mortiferas, & quicunque eas obſervaverit ſive ex Judæis ſive ex Gentibus, in barathrum diaboli devolutum *Hier.*

Quiſquis nunc eâ celebrare voluerit, tanquam ſopitos cineres truens, non erit pius, &c.

I ſay not that all Ceremonies are dead; but the Law of Ceremonies, and of Jewiſh. It is a ſound diſtinction of them, that profound *Peter Martyr* hath in his Epiſtle to that worthy Martyr, Father, Biſhop *Hooper*: Some are typicall, fore-ſignifying Chriſt to come: ſome of order and decencie, thoſe are abrogated, not theſe: the Jewes had a faſhion of Prophecying in the Churches; ſo the Chriſtians from them, as *Ambroſe*: the Jewes had an eminent pulpit of wood; ſo we: they gave names at their Circumciſion; ſo we at Baptiſme: they ſung Pſalmes, melodiouſly in Churches; ſo doe we: they paid and received tithes, ſo doe we: they wrapt their dead in linnen with odors, ſo we: the Jewes had ſureties at their admiſſion into the Church; ſo we: theſe inſtances might be infinite: the Spouſe of Chriſt cannot be without her laces, and chaines, and borders. Chriſt came not to diſſolve order. But thou O Lord, how long? how long ſhall thy poore Church finde her ornaments, her ſorrows? and ſee the deare ſonnes of her wombe, bleeding about theſe apples of ſtrife: let me ſo name them, not for their value (even ſmall things, when they are commanded, look for no ſmall reſpect) but for their event: the enemie is at the gates of our Siracuſe; how long will we ſuffer our ſelves, taken up with angles and circles in the duſt: ye Men, Brethren, and Fathers, help; for Gods ſake put to your hands, to the quenching of this common flame: the one ſide by humility and obedience; the other by compaſſion; both by prayers and tears: who am I, that I ſhould revive to you the ſweet ſpirit of that divine *Auguſtine*, who when he heard and ſaw the bitter contentions betwixt two grave and famous Divines, *Jerome* and *Ruffine*; *Heu mihi*, ſaith he, *qui vos alicubi ſimul invenire non poſſum; Alas, that I ſhould never find you two together, how would I fall at your feet, how would I embrace them, and weep upon them, and beſeech you, either of you for other, and each for himſelf, both of you for the Church of God, but eſpecially, for the weak, for whom Chriſt died, who not without their own great danger, ſee you two fighting in this Theatre of the world.* Yet let me doe what he ſaid he would doe; beg for peace, as for life: by your filiall piety to the Church of God, whoſe ruines follow upon our diviſions; by your love of Gods truth; by the graces of that one bleſſed Spirit, whereby we are

all

all informed and quickned; by the precious blood of that Sonne of God, which this day, and this houre, was ſhed for our redemption, be inclined to peace and love: though our braines be different, yet let our hearts be one. It was, as I heard, the dying ſpeech of our late reverend, worthy and gracious Dioceſan; *Modo me moriente vivat ac floreat Eccleſia; Oh, yet if, when I am dead, the Church may live and flouriſh.*

What a ſpirit was here? what a ſpeech? how worthy never to die? how worthy of a ſoule ſo neere to his heaven? how worthy of ſo happy a ſucceſſion? Yee whom God hath made inheritours of this bleſſed care, who doe no leſſe long for the proſperity of Sion, live you to effect what he did but live to wiſh; all peace with our ſelves, and warre with none but Rome and Hell. And if there be any wayward Separatiſt, whoſe ſoule profeſſeth to hate peace; I feare to tell him *Pauls* meſſage, yet I muſt: Would to God thoſe were cut off that trouble you. How cut off? As good *Theodoſius* ſaid to *Demophilus*, a contentious Prelate; *Si tu pacem fugis, &c. If thou flie peace, I will make thee flie the Church.* Alas, they do flie it: that which ſhould be their puniſhment, they make their contentment; how are they worthy of pity? As *Optatus* of his Donatiſts; they are Brethren, might be companions, and will not. Oh wilfull men; whither doe they run? from one Chriſt to another? Is Chriſt divided? we have him, thanks be to our good God, and we heare him daily; and whether ſhall we goe from thee? thou haſt the words of eternall life.

Si tu pacem fugis, ego te ab Eccleſia fugere mando.

Thus the Ceremonies are *finiſhed:* now heare the end of his ſufferings, with like patience and devotion: his death is here included, it was ſo neere that he ſpake of it as done; and when it was done, all was done. How eaſie is it to loſe our ſelves in this diſcourſe! how hard not to be overwhelmed with matter of wonder; & to find either beginning or end! his ſufferings found an end, our thoughts cannot. Lo, with this word he is happily waded out of thoſe deeps of ſorrows, whereof our conceits can find no bottome: yet let us, with *Peter*, gird our coat, and caſt our ſelves a little into this ſea.

cannot

All his life was but a perpetuall Paſſion: In that he became man, he ſuffered more than we can doe, either while we are men, or when we ceaſe to be men; he humbled, yea, he emptied himſelfe. We, when we ceaſe to be here, are cloathed upon, 2 *Cor.* 5. We both win by our being, and gaine by our loſſe; he loſt, by taking our more or leſſe to himſelfe, that is, manhood. For, though ever as God, *I and my Father are one:* yet as man, *My Father is greater than I.* That man ſhould be turned into a beaſt, into a worme, into duſt, into nothing; is not ſo great a diſparagement, as that God ſhould become man: and yet it is not finiſhed; it is but begun. But what man? If, as the abſolute Monarch of the world, he had commanded the vaſſalage of all Emperours, and Princes, and had trod on nothing but Crownes and Scepters, and the necks of Kings, and bidden all the Potentates of the earth to attend his traine; this had carried ſome port with it; ſuitable to the heroicall Majeſty of Gods Sonne. No ſuch matter: here is neither Forme nor Beautie; unleſſe perhaps (μορφὴν δούλου) the forme of a ſervant: you have made me to ſerve with your ſinnes. Behold, he is a man to God; a ſervant to man; and, be it ſpoken with holy reverence, a grudge to his ſervants. He is deſpiſed and rejected of men; yea (as himſelfe, of himſelfe) a worme, and no man, the ſhame of men, and contempt of the people. *Who is the King of glory? the Lord of Hoaſts, he is the King of glory.* Set theſe two together; the King of glory; the ſhame of men: the more honour, the more abaſement. Look back to his Cradle: there you finde him rejected of the Bethlemites; borne and laid, alas, how homely, how unworthily; ſought for by *Herod*, exiled to Ægypt, obſcurely brought up in the Cottage of a poore Foſter-Father, tranſported and tempted by Sathan, derided of his kindred, blaſphemouſly traduced by the Jewes, pinched with hunger, reſtleſſe, harbourleſſe, ſorrowfull, perſecuted by the Elders and Phariſes, ſold by his own ſervant, apprehended, arraigned, ſcourged, condemned, and yet it is not finiſhed. Let us, with that Diſciple, follow him a far off; and paſſing over all his contemptuous uſage in the way, ſee him brought to his Croſſe. Still the further we looke, the more wonder: every thing addes to this ignominie of ſuffering, and triumph of over-comming. Where was it? not in a corner, as *Paul* ſaith to *Feſtus*, but in Jeruſalem, the eye, the heart of the world. Obſcurity abateth ſhame: publique notice heightens it: *Before all Iſrael and*

ἀπαστίνασον ἐπίσω.

Pſal. 24. 10.

Act 26. 17. ἐν γωνίᾳ.

and before this Sunne, saith God to *David*, when he would throughly shame him: In Jerusalem, which he had honoured with his presence, taught with his preachings, astonisht with his miracles, bewayled with his tears; *O Jerusalem, Jerusalem, how oft would I, and thou wouldst not: O yet, if in this thy day.* Cruelty and unkindnesse, after good desert, afflict so much more, as our merit hath been greater. Whereabouts? without the gates: in Calvarie, among the stinking bones of execrable Malefactors. Before, the glory of the place bred shame; now the vilenesse of it. When? but in the Passeover; a time of greatest frequence, and concourse of all Jews and Proselytes: An holy time: when they should receive the figure, they reject the substance: when they should kill and eat the Sacramentall Lambe, in faith, in thankfulnesse, they kill the Lambe of God, our true Passeover, in crueltie and contempt. With whom? The quality of our company either increases or lessens shame. In the midst of theeves (saith one) as the Prince of theeves: there was no guile in his mouth, much lesse in his hands: yet behold he that thought it no robbery to be equall with God, is made equall to robbers and murderers; yea superiour in evill. What suffered he? As all lifes are not alike pleasant, so all deaths are not equally fearefull. There is not more difference betwixt some life and death, than betwixt one death and another. See the Apostles gradation: *He was made obedient to the death, even the death of the Crosse.* The Crosse, a lingring, tormenting, ignominious death. The Jewes had foure kindes of death for malefactors, the towell, the sword, fire, stones; each of these above other in extremity. Strangling with the towell, they accounted easiest: the sword worse than the towell; the fire worse than the sword: stoning worse than the fire: but this Roman death was worst of all. *Cursed is every one that hangeth on a Tree.* Yet (as *Jerome* well) he is not therefore accursed, because he hangeth; but therefore he hangeth, because he is accursed. *He was made* (κατάρα) *a Curse for us.* The Curse was more than the shame: yet the shame h unspeakeable; and yet not more than the paine. Yet all that dye the same death, are not equally miserable: the very theeves fared better in their death than he. I heare of no irrision, no inscription, no taunts, no insultation on them: they had nothing but paine to encounter, he paine and scorne. An ingenious and noble Nature can worse brooke this than the other; any thing rather than disdainfulnesse and derision: especially, from a base enemie. I remember that learned father begins *Israels* affliction, with *Ismaels* persecuting laughter. The Jewes, the Souldiers, yea, the very Theeves flouted him, and triumpht over his misery; his blood cannot satisfie them, without his reproch. Which of his senses now was not a window to let in sorrow? his eyes saw the teares of his Mother & friends, the unthankfull demeanure of Mankind, the cruell despight of his enemies: his eares heard the revilings and blasphemies of the multitude; and (whether the place were noisom to his sent) his touch felt the nailes, his taste the gall. Look up, O all yee beholders, look upon this precious body, and see what part yee can find free. That head which is adored and trembled at by the Angelicall spirits, is all raked and harrowed with thornes: that face, of whom it is said; *Thou art fairer than the children of men*, is all besmeared with the filthy spittle of the Jewes, and furrowed with his tears; those eyes, cleerer than the Sun, are darkned with the shadow of death; those ears that heare the heavenly consorts of Angels, now are filled with the cursed speakings and scoffs of wretched men: those lips that spake as never man spake, that command the spirits both of light and darknesse, are scornfully wet with vineger & gall: those feet that trample on all the powers of hell (*his enemies are made his footstoole*) are now nailed to the footstoole of the Crosse: those hands that freely sway the scepter of the heavens, now carry the reed of reproach, and are nailed to the tree of reproach: that whole body, which was conceived by the Holy-Ghost, was all scourged, wounded, mangled: this is the out-side of his suffering. Was his heart free? Oh no: the inner part or soule of this paine, which was unseen, is as far beyond these outward and sensible, as the soule is beyond the body; Gods wrath beyond the malice of men: these were but love-tricks to what his soule endured, *O all ye that passe by the way, behold and see, if there be any sorrow like to my sorrow*: Alas, Lord, what can we see of thy sorrows? we cannot conceive so much as the hainousnesse and desert of one of those sinnes which thou bearest: we can no more see thy paine, than we could undergoe

& *In medio latronum tanquam latronum immanissimus.* Luther.

Caput Angelicis spiritibus tremebundum spinis coronatur, &c.

dergoe it; onely this we see, that what the infinite sinnes, of almost infinite men, committed against an infinite Majestie, deserved in infinite continuance; all this thou in the short time of thy Passion hast sustained. We may behold and see; but all the glorious spirits in heaven cannot looke into the depth of this suffering. Doe but looke yet a little into the passions of this his Passion: for, by the manner of his sufferings, we shall best see what he suffered. Wise and resolute men doe not complaine of a little; holy Martyrs have been racked, and would not be loosed; what shall we say if the author of their strength, God and Man, bewray passions? what would have overwhelmed men, would not have made him shrink; and what made him complain, could never have been sustained by men. What shall we then think, if he were affrighted with terrors, perplexed with sorrowes, and distracted with both these. And lo, he was all these: for, first, here was an amazed feare; For millions of men to despaire, was not so much as for him to feare: and yet it was no slight feare: he began (ἐκθαμβεῖσθαι) to be astonied with terror, *which in the dayes of his flesh, offered up prayers and supplications, with strong cries and teares, to him that was able to help him, and was heard in that he feared.* Never was man so afraid of the torments of Hell, as Christ (standing in our roome) of his Fathers wrath. Fear is still suteable to apprehension. Never man could so perfectly apprehend this cause of feare; he felt the chastisements of our peace, yea the curse of our sinnes; and therefore might well say with *David*, *I suffer thy terrors with a troubled minde*; yea with *Job*; *The arrowes of God are in me, the terrors of God fight against me.* With feare, there was a dejecting sorrow, (ἀδημονία) My soule is on all sides heavy to the death: his strong cries, his many teares, are witnesses of this Passion: he had formerly shed teares of pittie, and teares of love, but now of anguish: he had before sent forth cries of mercy; never of complaint till now: when the Sonne of God weeps and cries, what shall we say or thinke? yet further, betwixt both these and his love what a conflict was there? It is not amisse distinguished, that he was alwayes *in Agone*; but now in ἀγωνία, in a strugling passion of mixed griefe. Behold, this field was not without sweat and blood; yea, a sweat of blood. Oh what man or Angell can conceive the taking of that heart, that without all outward violence, meerely, out of the extremitie of his own Passion, bled (through the flesh and skinne,) not some faint deaw, but solid drops of blood? No thorns, no nailes fetcht blood from him, with so much paine as his own thoughts: he saw the fierce wrath of his Father, and therefore feared: he saw the heavy burden of our sins to be undertaken; and thereupon, besides feare, justly grieved: he saw the necessity of our eternall damnation, if he suffered not: if he did suffer, of our redemption; and therefore his love incountred both griefe and feare. In it selfe, he would not drinke of that cup. In respect of our good, and his decree, he would and did; and while he thus striveth, he sweats and bleeds. There was never such a combat, never such a bloodshed, and yet it is not finished; I dare not say with some Schoole-men, that the sorrow of his Passion was not so great as the sorrow of his compassion: yet that was surely exceeding great. To see the ungracious carelessnesse of mankinde, the slender fruit of his sufferings, the sorrowes of his Mother, Disciples, friends; to fore-see, from the watch-tower of his Crosse, the future temptations of his children, desolations of his Church; all these must needs strike deepe into a tender heart. These he still sees and pitties, but without passion; then he suffered in seeing them.

Can we yet say any more? Lo, all these sufferings are aggravated by his fulnesse of knowledge, and want of comfort: for, he did not shut his eies, as one saith, when he drunke this cup: he saw how dreggish, and knew how bitter it was. Sodaine evills afflict, if not lesse, shorter. He fore-saw, and fore-said, every particular he should suffer: so long as he fore-saw, he suffered: the expectation of evill, is not lesse than the sense: to looke long for good, is a punishment; but for evill, is a torment. No passion workes upon an unknowen object: as no love, so no feare is of what we know not. Hence men feare not Hell, because they fore-see it not: if we could see that pit open before we come at it, it would make us tremble at our sins, and our knees to knock together, as *Baltazars*; and perhaps without faith, to runne madde at the horror of

judgement.

judgement. He saw the burden of all particular sinnes to be laid upon him; every dramme of his Fathers wrath was measured out to him, ere he toucht this potion; this cup was full, and he knew that it must be wring'd, not a drop left: it must be finished. Oh yet, if as he fore-saw all his sorrowes, so he could have seen some mixture of refreshing. *But I found none to comfort me, no, none to pity me.* And yet it is a poore comfort that arises from pity. Even so, O Lord, thou treadest this wine-presse alone; none to accompany, none to assist thee. I remember, *Ruffinus* in his Ecclesiasticall storie reports, that one *Theodorus* a Martyr, told him, that when he was hanging ten houres upon the rack for religion under *Julians* persecution, his joynts distended and distorted, his body exquisitely tortured with change of executioners; so as never age (saith he) could remember the like: he felt no pain at all, but continued indeed all the while in the sight of all men singing and smiling: for there stood a comely young man by him on his jibbet (an Angell rather, in forme of a man) which with a cleane towell still wip't off his sweat, and powred coole water upon his racked limbs; wherewith he was so refreshed, that it grieved him to be let downe. Even the greatest torments are easie, when they have answerable comforts: but a wounded and comfortlesse spirit, who can beare? If yet but the same messenger of God might have attended his Crosse, that appeared in his agony; and might have given ease to their Lord, as he did to his servant. And yet, what can the Angels help, where God will smite? Against the violence of men, against the furie of Satan, they have prevailed in the cause of God, for men: they dare not, they cannot comfort, where God will afflict. When our Saviour had been wrestling with Satan in the End of his Lent, then they appeared to him, and served; but now, while about the same time, he is wrestling with the wrath of his Father for us, not an Angel dare be seen, to look out of the windows of heaven to releeve him. For men, much lesse could they, if they would; but what did they? Miserable comforters are ye all: the Souldiers, they stript him, scorned him with his purple crown, reed, spat on him, smote him; the passengers, they reviled him, and insulting, wagging their heads & hands at him, *Hey thou that destroyedst the Temple, come down, &c.* The Elders and Scribes; alas, they have bought his blood, suborned witnesses, incensed *Pilate*, preferred *Barrabas*, undertook the guilt of his death, cried out, *Crucifie, Crucifie. He thou that savedst others.* His Disciples: alas, they forsook him, one of them forsweares him, another runs away naked, rather than he will stay and confesse him. His mother and other friends, they look on indeed, and sorrow with him, but to his discomfort. Where the griefe is extreme, and respects neere, partnership doth but increase sorrow: *Paul* chides this love: *What doe you weeping & breaking my heart?* The teares of those we love, do either slacken our hearts, or wound them. Who then shall comfort him? himselfe? Sometimes our own thoughts find a way to succour us, unknown to others; no, not himselfe. Doubtlesse (as *Aquinas*) the influence of the higher part of the soule, was restrained from the aid of the inferiour: *My soule is filled with evills, Psal. 87. 4.* Who then? his Father? here, here was his hope: *If the Lord had not holpen me, my soule had almost dwelt in silence: I and my Father are one.* But now (alas) he, even he, delivers him into the hands of his enemies; when he hath done, turnes his back upon him as a stranger; yea, he woundeth him as an enemie. *The Lord would breake him, Esay 53. 10.* yet any thing is light to the soule, whiles the comforts of God sustaine it: who can dismay, where God will releeve? But here, *My God, my God, why hast thou forsaken me?* What a word was here, to come from the mouth of the Sonne of God? My Disciples are men, weake and fearefull; no marvell if they forsake me. The Jewes are themselves, cruell and obstinate. Men are men, graceless and unthankfull. Devils are, according to their nature, spightfull and malicious. All these doe but their kinde; and let them doe it: but thou, O Father, thou that hast said, *This is my welbeloved Sonne, in whom I am well pleased:* thou of whom I have said, *It is my Father that glorifies me*, what? *forsaken me?* Not onely brought me to this shame, smitten me, unregarded me; but, as it were, forgotten, yea, forsaken me? What, even me, my Father? How many of thy constant servants have suffered heavy things: yet in the multitudes of the sorrowes of their hearts, thy presence and comforts have refreshed their soules. Hast thou releeved them, and dost

thou

thou forlake me? me, thine onely, deare, naturall, eternall Sonne? O ye heavens and earth, how could you stand, while the Maker of you thus complained? Ye flood: but partaking after a sort of his Passion: the earth trembled and shooke, her rocks tore, her graves opened, the heavens withdrew their light, as not daring to behold this sad and fearefull spectacle.

Oh deare Christians, how should these earthen and rockie hearts of ours shake, and rend in peeces at this Meditation? how should our faces be covered with darknes, and our joy be turned into heavinesse? All these voyces, and teares, and sweats, & pangs, are for us, yea from us. Shall the Sonne of God thus smart for our sinnes, yea with our sins, and shall we not grieve for our own? shall he weep to us in this Market-place, and shall we not mourne? Nay, shall he sweat and bleed for us, and shall not we weep for our selves? Shall he thus lamentably shrieke out, under his Fathers wrath, and shall not we tremble? Shall the heavens and earth suffer with him, and we suffer nothing? I call you not to a weake and idle pity of our glorious Saviour: to what purpose? His injury was our glory. No, no, *Te daughters of Jerusalem, weep not for me, but weep for your selves:* for our sinnes, that have done this; not for his sorrow that suffered it: nor for his pangs, that were; but for our own, that should have been, and (if we repent not) shall be. Oh how grievous, how deadly are our sins, that cost the Sonne of God (besides blood) so much torment? how far are our soules gone, that could not be ransomed with an easier price? that, that took so much of this infinite Redeemer of men, God and man, how can it chuse but swallow up, and confound thy soule, which is but finite and sinfull? If thy soule had been in his soules stead, what had become of it? it shall be, if his were not in stead of thine. This weight that lies thus heavy on the Son of God, and wrung from him these teares, sweat, blood, and these unconceiveable groans of his afflicted spirit, how should it chuse but presse down thy soule to the bottome of hell, and so it will doe: if he have not suffered it for thee, thou must and shalt suffer it for thy self. Goe now thou lewd man, and make thy self merry with thy sins: laugh at the uncleannesses, or bloodinesse of thy youth: thou little knowest the price of a sin; thy soule shall doe, thy Saviour did, when he cried out, to the amazement of Angels, and horror of men; *My God, my God, why hast thou forsaken me?* But now no more of this, *It is finished:* the greater conflict, the more happy victory. Well doth he find and feel of his Father, what his type said before, *He will not chide always, nor keep his anger for ever.* It is fearfull; but in him, short: eternall to sinners; short to his Son, in whom the Godhead dwelt bodily. Behold, this storme, wherewith all the powers of the world were shaken, is now over. The Elders, Pharises, Judas, the Souldiers, Priests, witnesses, Judges, thieves, executioners, devils, have all tyred themselves in vaine, with their own malice, and he triumphs over them all, upon the throne of his Crosse: his enemies are vanquisht, his Father satisfied, his soule with this word at rest and glory; *It is finished.* Now there is no more betraying, agonies, arraignements, scourging, scoffing, crucifying, conflicts, terrors, all is finished. Alas, beloved, and will we not let the Sonne of God be at rest? doe we now again goe about to fetch him out of his glory, to scorne and crucifie him? I feare to say it: Gods spirit dare and doth, *They crucifie again to themselves the Son of God, and make a mock of him.* To themselves nor in himself, that they cannot, it is no thank to them, they would doe it. See and consider the notoriously sinfull conversation of those, that should be Christians, offer violence unto our glorified Saviour, they stretch their hand to heaven, & pull him down from his throne, to his Crosse: they teare him with thornes, pierce him with nailes, load him with reproches. Thou hatest the Jewes, spittest at the name of *Judas*, railest on *Pilate*, condemnest the cruell butchers of Christ; yet thou canst blaspheme, and sweare him quite over, curse, swagger, lye, oppresse, buy & sell with lust, scoffe, scorn, and liv'st like a debauched man, yea like an humane Beast, yea like an uncleane Devil. Cry *Hosanna* as long as thou wilt, thou art a *Pilate*, a *Jew*, a *Judas*, an Executioner of the Lord of life; and so much greater shall thy judgement be, by how much thy light and his glory is more. Oh beloved, is it not enough that he died once for us? Were those pains so light, that we should every day redouble them afresh? the enormity of that so gracious a Saviour hath deserved of us by dying? Is this the recompence of that infinite love

of

of his, that thou shouldest thus cruelly vex and wound him with thy sinnes? Every of our sinnes is a thorne, and nayle, and speare to him: while thou powrest downe thy drunken carowses, thou giv'st thy Saviour a potion of Gall; while thou despis'st his poore servants, thou spitt'st on his face: while thou putt'st on thy proud dresses, and lift'st up thy vaine heart with high conceits, thou set'st a Crown of thornes on his head: while thou wring'st and oppress'st his poore children, thou whipp'st him, and draw'st blood of his hands and feet. Thou hypocrite, how dar'st thou offer to receive the Sacrament of God, with that hand, which is thus imbrued with the blood of him whom thou receivest? In every Ordinary thy profane tongue walks, in the disgrace of the religious and conscionable. Thou make'st no scruple of thine own sins, and scorn'st those that doe: Not to be wicked, is crime enough. Heare him that saith, *Saul, Saul, why persecutest thou me?* *Saul* strikes at *Damascus*; Christ suffers in heaven. Thou strik'st; Christ Jesus smarteth, and will revenge. These are the [*συμπαθεια*] afflictions of Christs sufferings: In himselfe it is *finished*; in his members it is not, till the world be *finished*. We must toyle, and groane, and bleed, that we may reigne: if he had not done so, *It had not been finished*. This is our warfare, this is the religion of our sorrow & death. Now are we set upon the sandie pavement of our Theatre, and are matched with all sorts of evils; evill men, evill spirits, evill accidents; and (which is worst) our owne evill hearts; temptations, crosses, persecutions, sicknesses, wants, infamies, death; all these must in our courses, be encountred by the Law of our profession. What should we doe but strive and suffer, as our Generall hath done, that we may reign as he doth, and once triumph in our *Consummatum est*? God and his Angels sit upon the scaffolds of heaven, and behold us: our Crown is ready: our day of deliverance shall come; yea our redemption is neere, when all teares shall be wip't from our eyes; and we that have sowne in tears, shall reape in joy. In the meane time, let us possesse our soules not in patience only, but in comfort: let us adore & magnifie our Saviour in his sufferings, and imitate him in our own: our sorrows shall have an end, our joyes shall not: our paines shall soone be finished; our glory shall be finished, but never ended.

Thus his sufferings are finished; now together with them, *mans salvation*. Who knows not, that man had made himselfe a deep debtor, a bankrupt, an out-law to God? Our sins are our debts; and by sins, death. Now, in this word and act, our sins are discharged, death endured, and therefore we cleared: the debt is paid, the score is crossed, the Creditor satisfied, the Debtors acquitted, and since there was no other quarrell, saved: we are all sick, and that mortally: sinne is the disease of the soule: *Quot vitia, tot febres*, saith *Chrysostome*; so many sinnes, so many fevers, and those pestilent. What wonder is it, that we have so much plague, while we have so much sin? Our Saviour is the Physitian: *The whole need not the Physitian, but the sick*: wherein? *He healeth all our infirmities*: he healeth them after a miraculous manner; not by giving us receits, but by taking our receits for us. A wonderfull Physitian, a wonderfull course of cure: One while he would cure us by abstinence; our superfluity, by his forty daies emptinesse, according to that old rule; Hunger cures the diseases of gluttony: Another while, by exercise: *He went up and down from City to City, and in the day was preaching in the Temple; in the night praying in the Mount.* Then, by dyet; *Take eate, this is my body*: and *Let this cup passe*. After that yet, by sweat, such a sweat as never was, a bloody one: yet more, by incision; they pierced his hands, feet, side: and yet again by potion; a bitter potion, of vineger and gall. And lastly, which is both the strangest and strongest receit of all, by dying: *Which dyed for us, that whether we wake or sleep, we should live together with him.* We need no more, we can go no further; there can be no more physick of this kinde: there are cordials after these, of his Resurrection and Ascension; no more penall receits. By this blood we have redemption, *Ephes.* 1.7. Justification, *Rom.* 3.24. Reconciliation, *Colos.* 1.20. Sanctification, 1 *Pet.* 1.2. Entrance into glory, *Heb.* 10.19. Is it not now finished? Wo were us if he had left but one mite of satisfaction upon our score, to be discharged by our soules: and wo be to them that derogate from Christ, that they may charge themselves; that botch up these all-sufficiently meritorious sufferings of Christ, as imperfect, with the super-fluities of flesh & blood. *Maledictus homo qui spem ponit in homine.* We may not with patience see Christ

1 Thess. 5. 10.

wrong'd

A wrong'd by his falſ friends; As that heroical *Luther* ſaid in the like; *Curſed be that ſilence that here forbeareth.* To be ſhort, here be two injuries intolerable; both give Chriſt the lie upon his Croſſe: *It is finiſhed.* No, ſomewhat remaines: the fault is diſcharged, not the puniſhment. Of puniſhments, the eternall is quit, not the temporall. *It is finiſhed by Chriſt:* No, there wants yet much; the ſatisfaction of Saints applied by this Vicar: add mens ſufferings unto Chriſts; then the treaſure is full; til then, *It is not finiſhed.*

Maledictum ſilentium quod hic connivet.

Two qualities ſtrive for the firſt place in theſe two opinions; impiety and abſurditie: I know not whether to prefer. For impietie; here is God taxed of *injuſtice, unmercifulneſſe, inſufficiencie, falſhood.* Of *injuſtice*, that he forgives ſinne, and yet puniſhes for that which he hath forgiven: *unmercifulneſſe*, that he forgives not while he forgives, but doth it by halves: *inſufficiencie*, that his ranſome muſt be ſupplied by men: *falſhood*, in that he ſaith, *It is finiſhed*, when it is not. For abſurditie; how B groſſe and monſtrous are theſe poſitions? that at once the ſame ſinne ſhould be remitted and retained; that there ſhould be a puniſhment, where there is no fault; that what could ſtrike off our eternall puniſhment, did not wipe off the temporall; that hee which paid our pounds, ſticks at our farthings; that God will retaine what man may diſcharge; that it is, and it is not finiſhed.

If there be any opinions, whoſe mention confutes them, theſe are they. None can bee more vaine, none had more need of ſolidity: for this prop beares up, alone, the weight of all thoſe millions of indulgences, which *Rome* creates and ſels to the world. That Strumpet would well-neere go naked, if this were not. Theſe ſpirituall Treaſures fetcht in the temporall: which yet our reverend & learned *Fulk* juſtly calls a moſt blaſphemous and beggerly principle: It brings in whole cheſts, yea mines of gold, like the Popes Indies; and hath not ſo much as a ragge of proofe to cover it, C whether of Antiquity, of Reaſon, of Scripture. Not of Antiquity: for theſe Jubily proclamations began but about three hundred years ago. Not of Reaſon: how ſhould one meer man pay for another, diſpenſe with another, to another, by another? Not of Scripture, which hath flatly ſaid, *The blood of Jeſus Chriſt his Son, purgeth us from all ſin:* and yet I remember that acute *Sadeel* hath taught me, that this practice is according to Scripture: what Scripture? *He caſt the money-changers out of the Temple, and ſaid, Ye have made my houſe a den of theeves.* Which alſo *Joachim*, their propheticall Abbot, well applies to this purpoſe. Some modeſt Doctors of *Lovan* would fain have minced this Antichriſtian blaſphemy; who began to teach, that the paſſions of the Saints are not ſo by Indulgences applied, that they become true ſatisfactions; but that they only ſerve to move God, by the ſight of them to apply unto us Chriſts ſatisfaction. But theſe meale-mouth'd Divines were ſoone charm'd; foure ſeverall Popes (as their Cardinall confeſſes) felt upon the neck of them and their opinion: *Leo* the tenth, *Pius* the fift, *Gregory* the thirteenth, and *Clemens* the ſixt: and with their furious Buls bellow out threats againſt them, & toſſe them in the aire for Heretickes, and teach them upon pain of a curſe, to ſpeak home with *Bellarmine, Paſſionibus ſanctorũ expiari delicta*; and ſtraight, *Applicari nobis ſanctorum paſſiones ad redimendas pœnas, quas pro peccatis Deo debemus:* That by the ſufferings of Saints, our ſins are expiated; and that, by them applied, we are redeemed frõ thoſe puniſhments, which we yet owe to God. Blaſphemy, worthy the tearing of garments: How is it finiſhed by Chriſt, if men muſt ſupply? Oh bleſſed Saviour, was every drop of thy blood enough to redeem a world, & doe we yet need the help of men? How art thou a perfect Saviour, if our brethren alſo muſt be our redeemers? Oh ye bleſſed Saints, how would you abhor this ſacrilegious glory? & with thoſe holy Apoſtles, yea, that glorious Angell, ſay, *Vide ne feceris*; and with E thoſe wiſe Virgins, *leſt there will not be enough for us and you, goe to them that ſel, and buy for your ſelves.* For us, we envy not their multitude: let them have as many Saviours as Saints, and as many Saints as men; we know with *Ambroſe, Chriſti paſſio adjutore non eguit*; *Chriſts paſſion needs no helpers:* and therefore, with that worthy Martyr, dare ſay, *None but Chriſt, none but Chriſt.* Let our ſoules die, if he cannot ſave them; let them not fear their death or torment, if he have finiſhed. Hear this thou languiſhing & afflicted ſoul: There is not one of thy ſins but it is paid for; not one of thy debts in the ſcroll of God, but it is croſſed; not one farthing of all thine infinite ranſom is unpaid. Alas, thy

Negotiatores terræ ſunt ipſi Sacerdotes qui vendunt grationes & miſſas prodamarium, facientes domum orationis, Apotheccam negotiationis. In Rev. 10. p 5.

Bellar lib. 1. de Indulgent.

sins (thou sayest) are ever before thee, and Gods indignation goes still over thee, and thou mourning all the day long, & with that pattern of distresse, cryest out in the bitternesse of thy soule, *I have sinned, what shall I doe to thee, O thou preserver of men?* What shouldst thou doe? turn and believe. Now thou art stung in thy conscience with this firy Serpent, look up with the eies of faith to this brazen Serpent, Christ Jesus, and be healed. Behold, his head is humbly bowed down in a gracious respect to thee; his arms are stretched out lovingly to embrace thee; yea, his precious side is open to receive thee, & his tongue interprets all these to thee for thine endlesse comfort; *It is finished.* There is no more accusation, judgement, death, hell for thee: all these are no more to thee than if they were not. *Who shall condemn? It is Christ which is dead.* I know how ready every man is to reach forth his hand to this dole of grace, and how angry to be beaten from this doore of mercy. We are all easily perswaded to hope well, because we love our selves well: which of all us in this great congregation, takes exceptions to himself, & thinks, I know there is no want in my Saviour; there is want in me. He hath finished, but I believe nor, I repent not. Every presumptuous & hard heart so catches at Christ, as if he had finisht for all, as if he had broken downe the gates of hell, & loosed the bands of death, and had made forgivenes as common as life: *Prosperitas stultorum perdit eos*, saith wise *Solomon*; *Ease slaieth the foolish, and the prosperity of fools destroyeth them*; yea, the confidence of prosperity. Thou sayest, God is mercifull, thy Saviour bounteous, his passion absolute: all these, and yet thou mayest be condemned. Mercifull, not unjust; bountifull, not lavish; absolutely sufficient for all, not effectuall to all. Whatsoever God is, what art thou? Here is the doubt: Thou sayest well; *Christ is the good Shepheard.* Wherein? *He gives his life:* but for whom? *for his sheep.* What is this to thee? while thou art secure, prophane, impenitent, thou art a Wolfe or a Goat: *My sheep hear my voice:* what is his voice, but his precepts? Where is thine obedience to his commandements? If thou wilt not heare his Law, never hearken to his Gospell. Here is no more mercy for thee, than if there were no Saviour. He hath *finished*, for those in whom he hath begun: if thou have no beginnings of grace as yet, hope not for ever finishing of salvation: *Come to me all ye that are heavy laden*, saith Christ: thou shalt get nothing, if thou come when he cals thee not. Thou art not called, and canst not be refreshed, unlesse thou be laden, not with sin (this alone keeps thee away from God) but with conscience of sin: *A broken and contrite heart, O God, thou wilt not despise.* Is thy heart wounded with thy sin? doth griefe and hatred strive within thee, whether shall be more? Are the desires of thy soule with God? Doest thou long for holinesse, complain of thy imperfections, struggle against thy corruptions? Thou art the man, feare not, *It is finished.* That Law which thou wouldest have kept, and couldest not, thy Saviour could, and did keep for thee: that salvation which thou couldest never work out alone (alas, poore impotent creatures, what can we doe towards heaven without him, which cannot move on earth but in him?) he alone for thee hath finished. Look up therefore boldly to the throne of God, and upon the truth of thy repentance and faith, know that there is no quarrell against thee in heaven, nothing but peace and joy. All is finished. He would be spitted on, that he might wash thee; he would be covered with scornfull robes, that thy sins might be covered; he would be whipped, that thy soule might not be scourged eternally; he would thirst, that thy soule might be satisfied; he would beare all his Fathers wrath, that thou mightest beare none; he would yeeld to death, that thou mightest never taste of it; he would be in sense for a time as forsaken of his Father, that thou mightest be received for ever.

Now bid thy soule return to her rest, and enjoyn it *Davids* taske: *Praise the Lord O my soule*; and, *What shall I render to the Lord for all his benefits? I will take the cup of salvation, and call upon the name of the Lord.* And, as ravisht from thy selfe with the sweet apprehension of his mercy, call all the other creatures to the fellowship of this joy with that divine *Esay*: *Rejoyce O yee heavens, for the Lord hath done it: shout yee lower parts of the earth, burst forth into praises yee mountains: for the Lord hath redeemed Jacob, and will be glorified in Israel.* And even now begin that heavenly Song, which shall never end with those glorified Saints; *Praise, and honor, and glory, and power, be to Him that sitteth upon the Throne, and to the Lambe for evermore.*

Thus

A Thus our speech of Christs *last word is finished.* His last act accompanied his words: our speech must follow it. Let it not want your devout and carefull attention; *He bowed, and gave up the ghost.*

The Crosse was a slow death, and had more paine than speed: whence a second violence must dispatch the crucified: their bones must be broken, that their hearts might break. Our Saviour stayes not deaths leisure, but willingly and couragiously meets him in the way; and like a Champion that scornes to be overcome, yea, knows he cannot be, yeeldeth in the middest of his strength, that he might by dying, vanquish death. *He bowed and gave up:* Not bowing, because he had given up, but because he would. *He cryed with a loud voice,* saith *Matthew.* Nature was strong, he might have lived; but *he gave up the ghost:* and would die, to shew himself Lord of life and death. Oh wondrous example! he that gave life to his enemies, gave up his own: he gives them to live, that persecute and hate him; and himselfe will die the whiles for those
B that hate him. *He bowed and gave up:* not they; they might crowne his head, they could not bow it: they might vex his spirit, not take it away: they could not doe that without leave; this they could not doe, because they had no leave. He alone would bow his head, and give up his ghost: *I have power to lay downe my life.* Man gave him not his life; man could not bereave it. *No man takes it from me.* Alas, who could? The High-Priests forces, when they came against him armed, he said but, *I am he, they flee and fall backward.* How easie a breath dispersed his enemies? whom he might as easily have bidden the earth, yea, hell to swallow, or fire from heaven to devour. Who commanded the Devils, and they obeyed, could not have been attached by men: he must give not only leave, but power to apprehend himself, else they had not lived to take him: he is laid hold of; *Peter* fights: *Put up,* saith Christ; *Thinkest thou that I*
C *cannot pray to my Father, and he will give me more than twelve Legions of Angels?* What an Army were here? more than threescore and twelve thousand Angels, and every Angell able to subdue a world of men: he could, but would not be rescued; he is led by his own power, not by his enemies; and stands now before *Pilate,* like the scorne of men; crowned, robbed, scourged, with an *Ecce homo;* *Yet thou couldst have no power against me, unlesse it were given thee from above.*

Behold, he himselfe must give *Pilate* power against himselfe, else he could not be condemned: he will be condemned, lifted up, nailed; yet no death without himselfe. *He shall give his soule an offering for sinne,* Esay 53.10. No action, that savours of constraint, can be meritorious: he would deserve, therefore he would suffer and die. *He bowed his head, and gave up the ghost.* O gracious and bountifull Saviour: he might have kept his soule within his teeth, in spight of all the world; the weakenesse of God is stronger than men: and if he had but spoken the word, the heavens and earth should
D have vanisht away before him: but he would not. Behold, when he saw, that impotent man could not take away his soule, he gave it up, and would die, that we might live. See here a Saviour, that can contemne his owne life for ours; and cares not to be dissolved in himself, that we might be united to his Father. *Skin for Skin,* saith the Devill, *and all that he hath a man will give for his life.* Loe here, to prove Satan a lyer, Skin and life and all hath Christ Jesus given for us. We are besotted with the earth, and make base shifts to live; one with a maimed body, another with a perjured soule, a third with a rotten name: and how many had rather neglect their soule than their life, and will rather renounce and curse God, than die? It is a shame to tell; Many of us Christians dote upon life, and tremble at death; and shew our selves fooles in our excesse of love, cowards in our feare. *Peter* denies Christ thrice, and forsweares
E him; *Marcellinus* twice casts graines of incense into the Idols fire; *Ecebolius* turnes thrice; *Spira* revolts and despaires: Oh let me live, saith the fearefull soule. Whether doest thou reserve thy selfe, thou weake and timorous creature? or what wouldest thou doe with thy selfe? Thou hast not thus learned Christ: he died voluntarily for thee, thou wilt not be forced to die for him: he gave up the ghost for thee, thou wilt not let others take it from thee for him, thou wilt not let him take it for himselfe.

Quod emittitur voluntarium est: quod amittitur necessarium. Ambr.

We When I look back to the first Christians, and compare their zealous contempt of death with our backwardnesse: I am at once amazed and ashamed: I see there even

women (the feebler ſex) running with their little ones in their armes for the preferment of Martyrdome, and ambitiouſly ſtriving for the next blow. I ſee holy and tender Virgins, chuſing rather a ſore and ſhamefull death, than honourable Eſpouſals. I heare the bleſſed Martyrs, intreating their tyrants and tormentors for the honour of dying. *Ignatius*, amongſt the reſt, fearing leſt the beaſts will not devoure him; and vowing the firſt violence to them, that he might be diſpatched. And what leſſe courage was there in our memorable and glorious fore-fathers of the laſt of this age? and doe we, their cold and feeble off-ſpring, look pale at the face of a faire and naturall death; abhorre the violent, though for Chriſt? Alas, how have we gathered ruſt with our long peace? Our unwillingneſſe is from inconſideration, from diſtruſt. Looke but up to Chriſt Jeſus upon his Croſſe, and ſee him bowing his head, and breathing out his ſoule, and theſe fears ſhall vaniſh: he died, and wouldeſt thou live? he gave up the ghoſt, and wouldeſt thou keep it? whom wouldeſt thou follow, if not thy Redeemer? If thou die not, if not willingly, thou goeſt contrary to him, and ſhalt never meet him. Though thou ſhouldeſt every day die a death for him, thou couldeſt never requite his one death; and doeſt thou ſtick at one? Every word hath his force; both to him and thee: he died, which is the Lord of life, and commander of death; thou art but a tenant of life, a ſubject of death: and yet it was not a dying, but a giving up, not of a vaniſhing and aërie breath, but of a ſpirituall ſoule, which after ſeparation, hath an entire life in it ſelfe, *He gave up the ghoſt*: he died, that hath both overcome, and ſanctified, and ſweetned death. What feareſt thou? He hath pull'd out the ſting and malignity of death: If thou be a Chriſtian, carry it in thy boſome, it hurts thee not. Dareſt thou not truſt thy Redeemer? If he had not died, Death had been a Tyrant; now he is a ſlave. *O death where is thy ſting? O grave where is thy victory?* Yet the Spirit of God ſaith not, he died, but *gave up the ghoſt*: The very Heathen Poet ſaith; *He durſt not ſay, that a good man dies.* It is worth the noting (me thinks) that when S. *Luke* would deſcribe to us the death of *Ananias* and *Sapphira*, he ſaith (ἐξέψυξε) *he expired*: but when Saint *John* would deſcribe Chriſt's death, he ſaith, παρέδωκε τὸ πνεῦμα, *He gave up the ghoſt*: How? How gave he it up, and whither? So, as after a ſort he retained it: his ſoule parted from his body; his God-head was never diſtracted either from ſoule or body: this union is not in nature, but in perſon. If the natures of Chriſt could be divided, each would have his ſubſiſtence; ſo there ſhould be more perſons. God forbid, one of the natures thereof may have a ſeparation in it ſelfe: the ſoule from the body: one nature cannot be ſeparate from other, or either nature from the perſon. If you cannot conceive, wonder: the Son of God hath wedded unto himſelfe our humanity, without all poſſibility of divorce; the body hangs on the Croſſe, the ſoule is yeelded, the God-head is eviternally united to them both; acknowledges, ſuſtaines them both. The ſoule in his agony feels not the preſence of the God-head; the body upon the Croſſe feeles not the preſence of the ſoule. Yet as the Fathers of *Chalcedon* ſay truly, (ἀδιαιρέτως, ἀχωρίστως) indiviſibly, inſeparably is the God-head with both of theſe, ſtill and ever, one and the ſame perſon. The Paſſion of Chriſt (as *Auguſtine*) was the ſleep of his Divinity: ſo I may ſay, The death of Chriſt was the ſleep of his humanity. *If he ſleep, he ſhall doe well*, ſaid that Diſciple of *Lazarus*. Death was too weake to diſſolve the eternall bonds of this heavenly conjunction. Let not us Chriſtians goe too much by ſenſe; we may be firmely knit to God, and not feele it: thou canſt not hope to be ſo neere thy God, as Chriſt was, united perſonally: thou canſt not feare, that God ſhould ſeeme more abſent from thee, than he did from his owne Son: yet was he ſtill one with both body and ſoule, when they were divided from themſelves; when he was abſent to ſenſe, he was preſent to faith; when abſent in viſion, yet in union one and the ſame: ſo will he be to thy ſoule, when he is at worſt. He is thine, and thou art his: if thy hold ſeem looſened, his is not. When temptations will not let thee ſee him, he ſees thee and poſſeſſes thee; onely believe thou againſt ſenſe, above hope; and though he kill thee, yet truſt in him. Whither gave he it up? Himſelfe expreſſes; *Father, into thy hands*; And, *This day ſhalt thou be with me in Paradiſe*. It is Juſtice to reſtore, whence we receive; *Into thy hands*. He knew where it ſhould be both ſafe and happy: True, he might bee bold (thou ſayeſt)

Quod ſi venire noluerint, ego vim faciam ut decurrer.

Si per ſingulos dies pro eo moreremur, quis nos dilexit, non ſic debitum exolveremus, Chryſ.

Quantumcunque te diviſum, humanitas non erat Chriſto, Hilarius.

A as the Sonne with the Father. The servants have done so; *David* before him, *Steven* after him. And lest we should not thinke it our common right; *Father* (saith he) *I will that those thou hast given me, may be with me, even where I am*: he wils it, therefore it must be. It is not presumption, but faith, to charge God with thy spirit; neither can there ever be any beleeving soule so mean, that he should refuse it; all the feare is in thy self: how canst thou trust thy jewell with a stranger? What sudden familiarity is this? God hath been with thee, and gone by thee; thou hast not saluted him and now in all the haste thou bequeathest thy soule to him. On what acquaintance? How desperate is this carelesnesse? If thou have but a little money, whether thou keep it, thou layest it up in the Temple of trust; or whether thou let it, thou art sure of good assurance, sound bonds. If but a little land, how carefully doest thou make firme conveyances to thy desired heires? If goods, thy Will hath taken secure order, who shall
B enjoy them: We need not teach you Citizens to make sure worke for your estates. If children, thou disposest of them in trades, with portions: onely of the soule (which is thy selfe) thou knowest not what shall become. The world must have it no more; thy self wouldest keep it, but thou knowest thou canst not: Satan would have it, and thou knowest not whether he shall: thou wouldst have God have it, and thou knowest not whether he will: yea, thy heart is now ready with *Pharoah* to say, *Who is the Lord?* O the fearefull and miserable estate of that man, that must part with his soule, he knows not whither: which if thou wouldest avoid, (as this very warning shall judge thee if thou doe not) be acquainted with God in thy life, that thou maist make him the Guardian of thy soule in thy death. Given up it must needs be, but to him that hath governed it: if thou have given it to Satan in thy life, how canst thou hope God will in thy death entertaine it? *Did you not hate me, and expell me out of my*
C *Fathers house? how then come ye to me now in this time of your tribulation*, said *Jeptha* to the men of *Geliad*. No, no, either give up thy soule to God while he cals for it in his word, in the provocations of his love, in his afflictions, in the holy motions of his spirit to thine: or else when thou wouldst give it, he will none of it, but as a Judge to deliver it to the Tormentor.

What should God do with an unclean, drunken, prophane, proud, covetous soule? without holinesse, it is no seeing of God. *Depart from me, ye wicked, I know ye not*: Goe to the gods you have served. See how God is even with men: they had, in the time of the Gospell, said to the holy one of Israel, *Depart from us*; now in the time of judgement, he saith to them, *Depart from me*: They would not know God when they might: now God will not know them when they would.

Now therefore (beloved) if thou would'st not have God scorne the offer of thy
D death-bed, fit thy soule for him in thy health; furnish it with grace; inure it to a sweet conversation with the God of heaven: then mayest thou boldly give it up, and he shall as graciously receive it, yea fetch it by his Angels to his glory.

He gave up the ghost. We must doe as he did: not all with the same successe. *Giving up*, supposes a receiving, a returning. This inmate that we have in our bosome, is sent to lodge here for a time, may not dwell here alwayes. The right of this tenure is the Lords, not ours: As he said of the hatchet; *It is but lent*, it must be restored: It is ours to keep, his to dispose and require. See and consider both our priviledge and charge. It is not with us as with bruit creatures: we have a living ghost to informe us, which yet is not ours, (and, alas, what is ours, if our soules be not?) but must be given up to him that gave it.

Why doe we live as those that took no keep of so glorious a guest? as those that
E should never part with it, as those that thinke it given them to spend, not to returne with a reckoning?

If thou hadst no soule, if a mortall one, if thine owne, if never to be required, how couldst thou live but sensually? Oh remember but who thou art, what thou hast, and whither thou must; and thou shalt live like thy selfe, while thou art, and give up thy ghost confidently, when thou shalt cease to be. Neither is there here more certainty of our departure, than comfort. Carry this with thee to thy death-bed, and see if it can refresh thee, when all the world cannot give thee one dram of comfort. Our spirit is

our deareſt riches: it we ſhould loſe it, here were juſt cauſe of griefe. Howle and lament, if thou thinkeſt thy ſoule periſheth: it is not forfeited, but ſurrendred. How ſafely doth our ſoule paſſe through the gates of death, without any impeachment, while it is in the hand of the Almighty? Woe were us, if he did not keep it while we have it; much more when we reſtore it. We give it up to the ſame hands that created, infuſed, redeemed, renewed; that doth protect, preſerve, eſtabliſh, and will crown it: *I know whom I have beleeved, and am perſwaded that he is able to keep that which I have committed to him againſt that day.* O ſecure and happy eſtate of the godly: Oh bleſſed exchange of our condition: whiles our ſoule dwels in our breaſt, how is it ſubject to iuſinite miſeries, diſtempered with paſſions, charged with ſinne, vexed with tentations? above, none of theſe: how ſhould it be otherwiſe? This is our pilgrimage, that our home: this our wilderneſſe, that our land of promiſe: this our bondage, that our Kingdome: our impotency cauſeth this our ſorrow.

VVhen our ſoule is once given up, what evill ſhall reach unto heaven, and wreſtle with the Almightie? Our lothneſſe to give up, comes from our ignorance and infidelitie. No man goes unwillingly to a certaine preferment. *I deſire to be diſſolved,* ſaith *Paul: I have ſerved thee, I have beleeved thee, and now I come to thee,* ſaith *Luther.* The voice of Saints, not of men. If thine heart can ſay thus, thou ſhalt not need to intreat with old *Hilarion, Egredere mea anima, egredere, quid times? Go thy wayes forth my ſoule, goe forth, what feareſt thou?* but it ſhall flie up alone cheerefully from thee, and give up it ſelfe into the armes of God, as a faithfull Creator and Redeemer. This earth is not the element of thy ſoule, it is not where it ſhould be. It ſhall be no leſſe thine, when it is more the owners. Think now ſeriouſly of this point; Gods Angell is abroad, and ſtrikes on all ſides; we know not which of our turnes ſhall be the next: we are ſure we carry deaths enow within us. If we be ready, our day cannot come too ſoone. Stirre up thy ſoule to an heavenly cheerfulneſſe, like thy Saviour: Know but whither thou art going; and thou canſt not but with divine *Paul*, ſay from our Saviours mouth, even in this ſenſe; *It is a more bleſſed thing to give, than to receive.*

God cannot abide an unwilling gueſt: give up that ſpirit to him, which he hath given thee; and he will both receive what thou giveſt, and give it thee againe, with that glory and happineſſe, which can never be conceived, and ſhall never be ended. Even ſo Lord Jeſus come quickly.

Ut contra. *Nullam animã recipio, quæ me nolente ſeperatur à corpore, Hierom.*

Gloria in excelſis Deo.

THE IMPRESE OF GOD.

IN TWO SERMONS PREACHT AT THE *COURT.*

In the yeares { 1611. / 1612.

By Jos. Hall.

¶ Imprinted at London, 1642.

THE IMPRESE OF GOD.

THE FIRST PART.

ZACHAR. 14. 20.

In that day shall be written upon the bridles (or bels) of the Horses, Holines unto the Lord: and the pots of the Lords house, shall be like the bowles before the Altar.

IF any man wonder whither this discourse can tend, of horses, and bels, and pots, and bowles for the Altar; Let him consider that of *Tertullian, Ratio divina in medulla est, nō in superficie:* These horses if they be well menaged, will prove like those fierie Horses of *Elias*, to carry us up to our heaven, 2 *King.* 2. 11. These Bels, like those golden bels of *Aarons* robe, *Exod.* 39. 25. These Pots, like that *Olla pulmenti* of the Prophets, after *Elisha's* meale, 2 *King.* 4. and these Bowles, like that blessed and fruitfull navell of the Church, *Cant.* 7. 2.

S. *Paul* asks, Doth God take care for oxen? so may I here, Doth God take care for horses? Surely, to provide for them, not to propheſie of them; much lesse of their bels, the unnecessary ornaments of a necessary creature; But he that forbids us to learne of the horse that lesson of stubbornnesse, by the Psalmist, and checks us oft by the oxe and asse, for their good nature, would have us learne here, under this parable of the horse, and the bels of the horse, and the writing on those bels, the estate of our own peace and sanctification. God doth both speake, and worke in Parables, as that Father saith well: Of this then I may truly say, as *Hierome* said of the book of *Job*, *Singula verba plena sunt sensibus:* Suffer your selves with *Abrahams* Ram, to be perplexed a while in these bryers, that you may be prepared for a fit sacrifice to God.

In that day:] What day is that? All dayes are his, who is the Ancient of dayes; and yet he saies, *Abraham* saw my day, and rejoyced. He that made all dayes, saies yet againe, This is the day which the Lord hath made: There is one day of the weeke, Gods; κυριακὴ, *Revel.* 1. and yet I would it were his; Gods day by creation, by ordination, I would it were his by observation too: There is one day in an age his: While it is called to day, *Heb.* 3. The day of visitation; and yet this thy day, *Luk.* 19. 42. One day in a world his, *Matth.* 7. 22. In that day: A day beyond the world, his. To day have I begotten thee, *Hodie, i. ab Eterno*, which is a *nunc stans*, as *Aquinas* defines it. The Heathens had five famous periods of computations, *Ninus* Monarchie, *Ogyges* Flood, *Trojan* Warre, *Olympiads*, *Vrbs condita*; All ours is *ab illo die*, which S. *Paul* cals, The fulnesse of Time; But Christ hath two dayes, as two commings: His first, *In die illa radix Jesse*, saith *Esay* 11. 10. The day of his comming to sojourne in the world; His second, 1 *Cor.* 1. 8. The day of his returne, which S. *Paul* cals ἡμέραν ἀπολυτρώσεως, *Ephes.* 4. 30. when he comes to ransome us, and to judge the world: both are dayes indeed; In the first, there is no night of his absence, though to our sense there bee some little darkenesse of our miserie: In the second, no absence, nor no miserie; A day

day without night, *Revel.*21.25. This prophecie is true of both; Partially and inchoately of the firſt; totally and abſolutely of the ſecond: Of the firſt ſo farre as it makes way for, and reſembles the ſecond: and this as it is here principally intended, ſo ſhall it be the drift of our diſcourſe.

This is the day: Now what of this day? There ſhall be a *Motto* written: An honorable *Motto*; ſuch as was written upon the מצנפת the Turbant of the High Prieſt. *Holineſſe to the Lord*: And where ſhall it be written? An honorable *Motto* in an ignoble place; על מצלות: Not as *Aquila* and *Theodotian*, under the belly of the horſe, *ſuper profundum*; Nor as *Symmachus*, under his feet, *ſuper inceſſum umbroſum*; The ſenſes are ſenſeleſſe (though you take them *cum grano ſalis*, as the Lawyers admoniſh) they ſavour neither the ſenſe, nor word; Not, as *Jerome*, the Septuagint and Geneve, *ſuper frænum*; Tho this hath the ſenſe well, not the word; *Hieroms* Maſter came a little neerer (*ſuper phaleras*,) Thoſe of the Rabbins yet light righteſt both on the word, and ſenſe; which turn *ſuper Tintinnabula*; For ten times at leaſt in the *Chronicles* & *Ezra*, is the ſame word dually uſed; for Cymbals; and the Verb of this root, is the ſame, whereby God would expreſſe the tingling of the ears: תעלנה *Tinniēt aures audientiū Ier.*19 To adorne their horſes with bels, was not only a faſhion in thoſe South-East Countries, but in our fore-fathers dayes in this Land: as it were eaſie to ſhow you, but out of *Chaucers* Antiquity; and ſome of us have ſeen it ſtill in uſe elſewhere. What bells then were theſe? Not of the Prieſt; It had been eaſie to transferre his embleme from his forehead, to his ſkirts; but of the horſes: The horſe an uncleane beaſt, *Levit.*11. A warlike beaſt, *Equus paratur in diem belli. Prov.*21.31. Whence ſtill ſhall you finde Horſes and Chariots put together: and *In bello & equis*, *Oſe.*1.7. Behold this *Motto* had wont to be written upon a man, now upon a beaſt: had wont upon an holy man, The High Prieſt; now upon an unclean beaſt: before, upon a man of peace, now on a beaſt of warre; Before upon the forehead of the High Prieſt, now (as *Rab. Eliezar*) *inter oculos*, betwixt the eyes of the Horſe. But what? not to continue there; as ſome Rabbins and good Interpreters: but ſo that of theſe very Bells ſhall be made Pots for the uſe of ſacrifice; Like as of the glaſſes of the Jewiſh women was made a Laver; and of the Jewels of the Midianitiſh Camels a rich *Ephod*. This is well, to come thus neer; yet they ſhall be promoted higher: They ſhall be bowles for the Altar: The Pots might be greater, for there was *Olla Grandis.*2 *King.*4. But the bowls were more noble and more peculiarly devoted to Gods ſervice: *Moſes* ſhall comment upon *Zacharie*: *Num.*7. Twelve ſeverall times you have the matter of theſe bowles (ſilver) the weight, 70. ſhekels: The uſe, for floure and oyle for the meat-offering, beſides that following imployment for the incenſe. But I hold not this dependance neceſſary: Here are rather two diſtinct propheſies, though to one purpoſe, as we ſhall ſee in the proceſſe. You ſee now *Zacharies* holy riddle read; That God, under the Goſpell will effect a gracious ſanctification both of things, and perſons; and by thoſe things which in their uſe have been altogether prophane, will indifferently glorifie himſelfe, and worke them both to peace, and holineſſe: And as *Cyprian* ſaith, *Fidem rerum cur ſua implevit.*

What now is more fit for Courtiers to heare of, than an Impreſe of honour? What more fit for Kings and Princes than the Impreſe of the God of heaven? And as in all Impreſes, there is a body, and a ſoule, as they are termed; ſo are both here without any affectation: The ſoule of it is the *Motto*, or Word, *Holineſſe to the Lord*: The body, is the ſubject it ſelfe; As oft-times the very ſhield is the device: The ſubject, *Bels of the horſes.*

In the Word, firſt ſee the ancient uſe of Heraldry in the Scriptures: That part eſpecially which concerns Inſcriptions: as on Coyns, Sheilds, Enſignes: If the Teſtament of the Patriarks had as much credit, as antiquity, all the Patriarks had their Armes aſſign'd them by *Jacob*: *Judah* a Lyon, *Dan* a Serpent, *Nepthali* an Hinde, *Benjamin* a Wolf, *Joſeph* a bough, and ſo the reſt. The coyn which *Jacob* paid to the *Shechemites* was ſtamped with a Lambe, *Gen.*32. And, if *Judahs* ring that he left with *Thamar*, had not had an inſcription, it could not ſo certainly have deſcryed his Maſter. Theſe coynes had a figure without a word: The frontall of the High Prieſt had a word, without a figure: The ſhekel of the Sanctuary (whoſe Character we have oft ſeen) had

had both a word & a figure: the word, *Holy Jeruſalem*; the figure, *A pot of Manna*, like a large chalice, and *Aarons* rod, not budding but branching out. *Salomon* compares the Church to an Army with Banners; there could be no uſe, no diſtinction of Banners, without inſcriptions; The Maccabees had foure Hebrew letters in their Enſigne, for both their word, and device: whence they had their name: Yea, this is not in *via* only, but in *patria*: They ſhall have a white ſtone, and a new name written in it: The field and the armes, both named, and unknown: The uſe therefore of inſcriptions and armes muſt needs be very laudable, as ancient; ſince God himſelf was the firſt Herald, and ſhall be the laſt. Yea the very Anabaptiſts, that ſhake off all the yoke of Magiſtracy, yet when they had ripened their fanaticall projects, & had raiſed their king *Becold*, from the ſhop-boord to the Thron, would not want this point of honor: And therefore he muſt have one henchman on the right hand to carry a Crown, and a Bible, with an inſcription; On the left, another, that carried a ſword naked, and a ball of Gold: Himſelfe in great ſtate carries a globe of Gold, with two ſwords acroſſe. His preſſing iron and ſheeres would have become him better.

And if I ſhould looke to heatheniſh Antiquity, I ſhould need to ſay no more, than that the Ægyptian Hieroglyphicks, whereof they ſay *Horus Apollo* was the inventer, were nothing elſe, but Emblems & Impreſes: among the reſt, it is memorable that *Ruffinus* reports, that the ſigne of the croſſe was one of their χαμματα ἱερατικα, their ancient figures long before Chriſt: which (ſaith he) ſignified to them, eternall life: and *Socrates* adds, that when they found the ſigne of the Croſſe (*in Templo Serapidis*) the Heathen and Chriſtians contended for it, each challenged it for theirs; and when the heathen knowing the ſignification of it, ſaw it thus fulfilled to the Chriſtians, many of them converted to Chriſtianity. Be it farre from us, to put any ſuperſtition in this; I think it done, by the ſame inſtinct whereby the *Sybils* propheſied of Chriſt. And as Armes, and Embleticall devices are thus ancient, and commendable; ſo more directly Poſies and words, whether for inſtruction, or diſtinction, are here warranted. So the word of a faithfull King, is *Dominus mihi adjutor*; or when he would thankfully aſcribe his peace to God; *Exurgat Deus, diſſipentur inimici*: ſo of a good Prince, either, *I ſerve*, to expreſſe his officious care; Or, *One of your own*, to ſignifie his reſpective love. So the good Stateſman's ſhould be given him by *Salomon*, *Non eſt conſilium contra Dominum*, No policie againſt the Lord: A good Courtier's, by *Samuel*, *Honorantes me honorabo*: A good Biſhop's, by *Paul*, εὐκαίρως ἀκαίρως; In ſeaſon, out of ſeaſon. A good ſubject's, Not *for fear, but Conſcience*. A good Chriſtians, *Chriſtus mihi vivere eſt*. So the Iſraelites were charged to make their Emblem the Law of God; for their poſts, for their garments. But theſe things may not be written upon our walls, or ſhields onely; They muſt be written upon our hearts; elſe we are as very painted walls, as our walls themſelves: Elſe we ſhall be like ſome Inne, that hath a Crown for the ſigne without, and within there is none but Peſants; or a Roſe upon the poſt without, and nothing but ſluttiſhneſſe and filth within: Or an Angell without, and nothing within, but lewd drunkards. As it is ſaid of God, *Dixit, & factum eſt*; So alſo, *ſcripſit, & factum eſt*; They ſhall be written holy, that is, they ſhall be made holy: Happy is it for us, tho we write no new emblemes of our owne, if we can have this holy *Impreſe of God*, written not in our fore-heads, but in our hearts, *Holineſſe to the Lord*. Thus much of the Embleme, or word. Now for the ſubject and Circumſtances: *In that day*, above this; there is the proficiency of the Church; *Holineſſe ſhall be written upon the bels*; prophane things ſhall be holy, There is the Sanctification of the Church: The bels of warlike horſes ſhall be turned to the quiet uſe of Religion: There is the religious peace of the Church. Thirdly, the pots to ſeethe in, ſhall be as Bowles, to offer up incenſe in; There is the degrees of the Churches perfection: ſo that here ariſe foure heads of our ſpeech; The Proficiencie, Sanctification, Peace, Perfection of the Church. All which crave your gracious and Chriſtian attention; or leſt I bee too long, two of them only.

When therefore ſhall this be fulfilled? Not under the Law: It had been a great profanation: For none but the High-Prieſt might weare this poſie: the place oft-times diſparages; As to put the Arke of God into a Cart, or to ſet it by *Dagon*.

It

It is under the Goſpell, that this poſie of *Holineſſe* ſhall be ſo common; *in illa die*, and *this is that day*: How great is this proficiency of the Church? Look how much difference there is between one and many, between the holieſt of men, and an ordinary beaſt, betweene the frontall of the High-Prieſt, and the Bells of horſes, ſo much there muſt be betwixt the Church in that day, and in this. It is the faſhion of the true Church, to grow up ſtill, from worſe to better, as it is ſaid of the head of the Church, *Creſcebat & corroborabatur*. As it is cõpared to ſtones for firmnes, ſo to graſts for growth; Yea the kingdome of heaven is like a graine of muſtard-ſeed, that of the leaſt ſeed, proves the greateſt plant, in his kinde: the river of God flowes firſt up to the ankles, then to the knees, and at laſt to the chin.

The Church was an *Embryo* till *Abrahams* time; In ſwathing-bands till *Moſes*: In child-hood till Chriſt; A man in Chriſt, A man full-growne in glory. As man is an Epitome of the world, ſo is every Chriſtian an abridgement of the Church; Beſt at laſt; *In illa die*. He is like to the feaſt of *Cana*, where the beſt wine was brought in laſt; not naturally, but by tranſmutation. It was a blaſphemous, and (mee thinks) a *Vorſtian* reaſon, that *Toſtatus* brings, why God did not create the voices out of the Propitiatorie, *Quia Deus non poteſt agere per ſucceſſionem*: Surely in us he doth; and as we can doe nothing, *in inſtante*, no more doth God in us. As in the Creation he could have made all at once, but he would take dayes for it; ſo in our re-creation by grace: As naturall, ſo ſpirituall agents, doe *agere per moram*. That rule of *Aquinas* is ſure, *Succeſſivorum non ſimul eſt eſſe & perfectio*: to which that accords of *Tertullian*, *Perfectio ordine poſt-humat*. There muſt be an *illa dies*, for our full ſtature; till which, if we be true Chriſtians, we muſt grow from ſtrength to ſtrength: herein grace is contrary to nature, ſtrongeſt at laſt. We muſt change till then, but *in melius*, till we come to our beſt; and then, we muſt be like him, in whom is no ſhadow by turning.

But, where we ſhould be like the Sunne till noone, ever riſing; there be many like *Ezekia's* Sunne, that goe back many degrees in the diall: whoſe beginnings are like *Neroes* firſt five yeares, full of hope, and peace; Or, like the firſt moneth of a new ſervant; or like unto the foure Ages, whoſe firſt was gold, the laſt iron; Or to *Nebuchadnezzars* image, which had a precious head, but baſe feet. Looke to your ſelves, this is a fearefull ſigne, a fearefull condition: can he ever be rich, that growes every day poorer? Can he ever reach the Goale, that goes every day a ſtep back from it? Alas then, how ſhall he ever reach the Gaole of glory, that goes every day a ſtep backward in grace? He that is worſe every day, can never be at his beſt, *In illa die*, *In that day*.

Hitherto the proficiencie; The ſanctification followes. The Moſaicall Law was ſcrupulous: There were unholy places, unholy garments, perſons, beaſts, fowles, veſſels, touches, taſtes: Under the Goſpell all is holy. All was made unholy, when the firſt *Adam* ſinned; when the ſecond *Adam* ſatisfied for ſinne, all was made holy: *Moſes* the ſervant built his houſe, with a τὸ μεσότοιχον φραγμὸν, *Epheſ.* 2. 14. a partition wall in the midſt: Chriſt the Sonne pull'd down that ſcreene, and caſt all into one ἀμφοτερα: Jewes and Gentiles, whole hooſes and cloven, dwell now both under a roofe. *Moſes* branded ſome creatures with uncleanneſſe; he that redeemed his children from morall impurity, redeemed his creatures from legall: What ſhould S. *Peters* great ſheet let down by foure corners teach us, but that all creatures through the foure corners of the world, are cleane and holy? S. *Paul* proclaimes the ſumme of *Peters* viſion; *Omnia munda mundis*: It is an injurious ſcrupulouſneſſe, to make differences of creatures; injurious to God, to the creature, to our ſelves: To God, while we will not let him ſerve himſelfe of his owne: To the creature, while we powre that ſhame upon it, which God never did: To our ſelves, while we bring our ſelves into bondage, where God hath inlarged us. When *Julian* had poyſoned the wells, & ſhambles, and fields, with his heatheniſh Luſtrations; the Chriſtians (ſaith *Theodoret*) ate freely of all, by vertue of *Pauls*, *Quicquid in macello*: To let paſſe the idle curiouſneſſe of our *ſemi-Anabaptiſts*, of the ſeparation; at whoſe folly, if any man be diſpoſed to make himſelfe ſport, let him read the Tragicomicall relation of the Troubles and Excommunication

A mication of the Engliſh at Amſterdam; There ſhall he ſee ſuch warres waged betwixt brothers, for but a buſke, or whale-bone, or lace, or cork-ſhooe, as if all Law and Goſpell ſtood upon this point; as if heaven and earth were little enough to be mingled in this quarrell; *Nec gemino bellum Trojanum.* To paſſe over all other lighter niceneſſe of this kinde: Who can chuſe but be aſhamed of the Church of Rome; which is here in a double extremity, both groſſe: In denying, wiping out holineſſe, where God hath written it: and in writing it, where God hath not written it: in the firſt, how doe they drive out Devils out of good creatures, by fooliſh exorciſmes? I would he were no more in themſelves. How do they forbid meats, drinks, dayes, mariage which God hath written holy? Hee that reades *Navars Manuall*, ſhall finde cholericke blaſphemie a veniall ſinne, pag. 91. ſome theft veniall, p. 140. Common lying, veniall, p. 191. Curſing of Parents, if not malicious, veniall, p. 100. and yet the ſame Author, chap. 21. nu. 11. p. 209. to eat of a forbidden diſh, or an allowed diſh more than once B on a forbidden day, is a mortall ſin: And now theſe venials (ſaith *Francis à Victoria*) by a Pater-noſter, or ſprinking of holywater, or knock of the breſt are cleared; but that mortall eater is ἔνοχος τῇ κρίσει, guilty of judgement, yea, of hell it ſelfe: Scribes, Phariſes, Hypocrites, which prate of *Peters* chaire, but will never take out *Peters* leſſon, That which God hath ſanctified, pollute thou not. In the other: What holineſſe doe they write in religious cowles, Altars, Reliques, Aſhes, Candles, Oyles, Salts, Waters, Enſignes, Roſes, Words, Graines, Agnus Dei, Medalls, and a world of ſuch trash: So much, that they have left none in themſelves. Let me have no faith, if ever play-book were more ridiculous, than their Pontificall, and book of holy Ceremonies. It is well that *Jerome* reads theſe words, *ſuper frænum*, not *ſuper Tintinnabulum*; Elſe, what a rule ſhould we have had; tho he had ſaid, *Equorum*, not *Templorum*: What compariſons would have been; If *Holineſſe to the Lord* muſt be written on the Bells of Horſes, much more on the Bells of Churches. What a colour would this have been for the waſhing, anointing, bleſſing, chriſtening of them? What a warrant for driving away Devils, chaſing of ghoſts, ſtilling of tempeſts, ſtaying of thunders, yea delivering from tentations, which the Pontificall aſcribes to them? By whoſe account, there ſhould be more vertue in this peece of metall, than in their holy Father himſelfe, yea than in any Angell of heaven: But their vulgar bridles them in this, which reads it, *ſuper frænum*, which ſome ſuperſtitious man would ſay were fulfilled in *Conſtantines* ſnaffle made of the nailes that pierced Chriſt. How worthy are they in the mean time of the whip, not of men onely, but of God, which thus in a ridiculous preſumption write holineſſe, where God would have a blanke; and wipe out holineſſe, where God hath written it?

For us, there is a double holineſſe; for uſe, for vertue: All things are holy to us for uſe; nothing is holy for vertue of Sanctification, but thoſe things which God hath ſanctified to this vertue; his word, his ſacraments: Wee may uſe the other, and put no holineſſe in them; we muſt uſe theſe, and expect holineſſe from them: οὐδὲν κοινόν, Nothing unclean, is *Peters* rule, but with *Pauls* explication, *Munda mundis*: All things are clean in themſelves; to thee they are not cleane, unleſſe thou be cleane. Mine owne clothes ſhall make me filthy, ſaith *Job*, 9. 31. Many a one may ſay ſo, more juſtly. The proud mans gay coat, the wanton womans beaſtly faſhions, both ſhew them to be uncleane, and make them ſo. But the lewd man makes his own clothes, filthy; his meats, drinks, ſports, garments, are uncleane to him, becauſe he is uncleane to God; they are curſed to him, becauſe he is curſed of God: God hath written on the outſide of his creatures, Holy to the Lord; we write on the inſide, Unholy to men; becauſe our outſide and inſide is unholy to God: yea, we doe not only deface E this inſcription of holineſſe in other creatures to us, but we will not let God write it upon us, for himſelfe. O our miſery and ſhame! All things elſe are holy; Men, Chriſtians, are unholy. There is no impurity but where is Reaſon, and Faith, the grounds of Holineſſe. How oft would God have written this title upon our foreheads? and ere he can have written one full word, we blot out all: One ſwears it away, another drinks it away, a third ſcoffs it away, a fourth riots it away, a fift ſwaggers it away; and I would to God it were uncharitable to ſay, that there is as much holineſſe

in the Bridles of the Horſes, as in ſome of their Riders. Oh holineſſe, the riches of the Saints, the beauty of Angels, the delight of God, whither haſt thou withdrawne thy ſelfe? where ſhould we find thee if not among Chriſtians? and yet how can wee be, or be named Chriſtians without thee? I ſee ſome that are afraid to be too holy: and I ſee but ſome that feare to be too prophane. We are all Saints, πάντες ἅγιοι, 1 *Cor.* 1.2. All by calling; and ſome but by calling: By calling of men, not of God: As the Church of Rome hath ſome Saints which are queſtioned whether ever they were in nature; others, whether they be not in hell; burning Tapers to them on earth, to whom perhaps the fiends light firebrands below. As *Cæſarius* the Monke brings in *Petrus Cantor*, and *Roger* the Norman diſputing the caſe of *Becket*; ſo we have many titular Saints, few reall; many which are written in red Letters in the Calendar of the world, Holy to the Lord, whom God never Canonizes in heaven, and ſhall once entertaine with a *Neſcio*, I know you not. Theſe men yet have holineſſe written upon them, and are like, as *Lucian* compares his Græcians, to a faire, gilt, boſſed booke: look within, there is the Tragedy of *Thyeſtes*, or perhaps *Arrius* his *Thalia*; the name of a Muſe, the matter hereſie; or *Conradus Vorſtius* his late monſter, that hath *De Deo* in the front, and Atheiſme and Blaſphemie in the text. As S. *Paul* ſaies to his Corinths, would God yee could ſuffer me a little: Yee cannot want praiſers, yee may want reprovers; and yet you have not ſo much need of *Panegyricks*, as of reprehenſions. Theſe by how much more rare they are, by ſo much more neceſſary. *Nec cenſura deeſt quæ increpet, nec medicina quæ ſanet*, ſaith *Cyprian*. A falſe praiſe grieves, and a true praiſe ſhames, ſaith *Anaſtaſius*. As Kings are by God himſelfe called Gods (for there are *Dii nuncupativè*, and not *Eſſentialiter*, as *Gregorie* diſtinguiſhes) becauſe of their reſemblance of God, ſo their Courts ſhould be like to heaven, and their attendants like Saints & Angels: *Decet domum tuam ſanctitudo*, agrees to both. Thus you ſhould be: But alas, I ſee ſome care to be gallant, others care to be great, few care to be holy. Yea I know not what Devill hath poſſeſſed the hearts of many great ones of our time in both ſexes with this conceit, that they cannot be gallant enough, unleſſe they be godleſſe. Holineſſe is for Divines, or men of meane ſpirits, for grave, ſubdued, mortified, retired minds; not for them that ſtand upon the termes of honour, height of place and ſpirit, noble humours; hence are our oathes, duels, profaneneſſes. Alas, that we ſhould be ſo beſotted, as to thinke that our ſhame, which is our onely glory: It is reaſon that makes us men, but it is holineſſe that makes us Chriſtians. And woe to us that we are men, if we be not Chriſtians. Thinke as baſely of it as yee will: you ſhall one day finde, that one dram of holineſſe is worth a whole world of greatneſſe; yea, that there is no greatneſſe, but in holineſſe. For Gods ſake therefore doe not ſend holineſſe to Colledges, or Hoſpitals for her lodging, but entertaine her willingly into the Court, as a moſt happy gueſt. Thinke it a ſhame, and danger, to goe in fine clothes, while you have foule hearts; and know, that in vaine ſhall you be honour'd of men, if you be not holy to the Lord. Your goodly outſides may admit you into the Courts on earth; but you ſhall never look within the gates of the Court of heaven without holineſſe: Without holineſſe no man ſhall ſee God. O God, without holineſſe we ſhall never ſee thee; and without thee we ſhall never ſee holineſſe: write thou upon theſe flinty hearts of ours, Holineſſe to thy ſelfe: Make us holy to thee, that we may be glorious with thee and all thy Saints and Angels.

All this only for thy Chriſts ſake, and to whom, &c.

THE IMPRESE OF GOD.

THE SECOND PART.

By Jos. Hall.

¶ Imprinted at London, 1642.

THE IMPRESE OF GOD.

THE SECOND PART.

ZACHAR. ult. 20.

In that day shall there be written upon the bridles of the Horses, The holinesse unto the Lord: and the pots in the Lords house shall be like the bowles before the Altar.

IT is well neere a yeere agoe, since in this Gracious Presence, we entred upon this mysticall, yet pertinent Text. You then heard what This day is; what these Bels or Bridles; what this inscription; what these Pots and Bowles: And out of That day you heard the proficiencie of the Church; out of Holinesse written on the Bels, the sanctification of the Church: You shall now heare, out of these Bels, or Bridles of warlike horses, thus inscribed, the change of the holy warre, and peace of the Church; out of these Pots, advanced to the likenesse of the Bowles of the Altar, the degrees of the Churches perfection, and acceptation; All which crave your gracious and honorable attention. That conceit (which yet is graced with the name of some Fathers) that takes this in the literall sense of *Constantines* bridle, we passe, as more worthy of smiles than confutation: Questionlesse the sense is spirituall; and it is a sure rule, that as the historicall sense is fetcht from signification of words, so the spirituall from the signification of those things, which are signified by the words.

For this inscription then, it shall not be upon the bels for their own sakes, but for the horses: not as bels, but as bels of the horses, And on the horses, not for their own sakes, but as they serve for their Riders. The horse, a militarie creature; there is no other mention of him in Scripture, no other use of him of old: when the eyes of *Elishaes* servant were open, he saw the hill full of horses, 2 *King* 6. Even the celestiall warfare is not expressed without them: Hence you shall ever find them matcht with Chariots in the Scripture: And the Poet, *Nunc tempus equos, nunc poscere currus:* he rusheth into the battell, saith *Jeremie*; and he is made for it; for he hath both strength and nimblenesse. He is strong: there is *fortitudo equi*, *Psalm.* 47. and God himselfe acknowledges it. Hast thou given the horse his strength, *Job.* 39. He is swift, saith *Jeremy* 4. 13. yea as Eagles, or Leopards, saith *Abacuc.* We must take these horses then, either as continuing themselves, or as altered. If the first; The very wars under the Gospell shall be holy; and God shall much glorifie himselfe by them: He saith not, There shall

be no horſes, or thoſe horſes ſhall have no bels, or thoſe bels no inſcription; but thoſe horſes, and their uſe, which is warre, and their ornaments, which are bels, ſhall have a title of Holineſſe. While *Cornelius Agrippa* writes of the vanitie of Sciences, we may well wonder at the vanity of his opinion, that all war was forbidden under the Goſpel. But let *Agrippa* be vain in this, as a meere Humaniſt; and the Anabaptiſts groſly falſe, as being frantick heretiques: It is marvell how *Eraſmus* ſo great a ſcholler, and *Ferus* ſo great a Text-man could miſcary in this Manichean conceit. *Alphonſus à Caſtro* would faine have our *Oecolampadius* to keep them company, but *Bellarmine* himſelfe can hardly beleeve him: No marvell, when he ſees *Zuinglius* die in the field, tho as a Paſtor, not as a ſouldier: and when our ſwords have ſo well taught them, beſides our tongues, that the hereticks are as good friends to war, as enemies to them. It is Gods everlaſting title, *Dominus exercituum*. To ſpeak nothing of the old Teſtament: What can *Cornelius Agrippa* ſay to *Cornelius* the Centurion; I fear no man would give that title to him that oppoſed warre, which Gods ſpirit gives to this agent in war; A juſt man, and fearing God: His warfare, ſaith *Chryſoſtome*, hurt him not. Did not Chriſt himſelf bid (even he that ſaid, Who ſo ſmites with the ſword, ſhall periſh with the ſword, in caſe of private revenge) *Qui non habet gladium, vendat tunicã, emat gladium?* The Angels themſelves are heavenly ſouldiers; Every Chriſtian is a ſouldier; as he is a Chriſtian, he fights not againſt fleſh & blood, but principalities and powers; as he is a Chriſtian ſouldier, he fights both againſt fleſh and blood, and principalities; All the warres of God: So that contrary to S. *Martin*, who ſaid, I am a Chriſtian, I may not fight; he muſt ſay, I am a Chriſtian, I muſt fight. And why may he not? God when he makes us Chriſtians, leaves us the ſame wit to deviſe ſtratagems, the ſame hands to execute them. All things (as *Eraſmus* wittily) have in them naturally a meanes of defence; the Horſe heels, Dog teeth, Oxe hornes, Porcupine quils, Bee ſting, Serpent poyſon; thoſe weaker creatures that cannot reſiſt, have either nimble feet to out-run us, or wings to out-flie us: Only man is left naked: Yet ſo, as his furniture within can ſoon furniſh him for without: Yet all Horſes, all wars, are not written holy; As there is a ſpirituall evill war, of the fleſh againſt the ſpirit: ſo there is a temporall, of fleſh againſt fleſh. *Inde bella* (ſaith S. *James*. *Militare propter prædã*, to fight for a booty (ſaith *Ambroſe*) is ſin. That witty *Alphonſus* King of *Arragon* (to whom we are beholden for ſo many *Apothegmes*) had for his Impreſe a Pellican ſtriking her ſelfe in the breſt, and feeding her young with the blood; with a word, *Pro lege, & grege*. All warre drawes blood: oft of the innocent part, μιαιμος is μιαι-αιμος, and therefore muſt never be but *pro lege*, for Religion; or *pro grege*, for the Common-wealth. And as it hath theſe two grounds; ſo alſo two directors; Juſtice and Charity. Juſtice, that requires both authority in the menager, and innocence in menaging; Authority; A ſubordinate power is not capable of holy warre: He only may ſay *pro lege*, that is *cuſtos utriuſque tabulæ*; he only *pro grege*, that is ποιμην λαων: If private men ſhall ſay, *pro lege*, or *pro grege*, they are traitors, and not ſouldiers; In them, as he ſaid to *Alexander*, warre is but theft and murder. Only Kings are the publike Juſticers of the world: which can command peace, with their own, and puniſh the breach of peace in others Innocence. Wrong no man, ſaith *John Baptiſt*. That *non ex jure*, is more than unchriſtian, bruitiſh.

Charitie; whether in the intention; Peace muſt be the end of war. *Bellarmine* ſaid this one thing well, that war to the Common-wealth is as *vulnera Chirurgi*: or, in the action; both of undertaking and ceſſation: undertaking; according to the Jewiſh proverbe, firſt we muſt enquire of *Abel*; and the heathen Poet could ſay, *extremo ocmo primo tentavit loco*: no juſt war is ἀναρκτος: Ceſſation, upon juſt ſatisfaction; as *Sheba's* head raiſes the ſiege of *Abel*: This is *bellum Domini*; and Holineſſe is written upon the bels of theſe horſes of warre. Such were the warres of that bleſſed *Conſtantine*, both *Theodoſii*, *Honorius*, and all whom God wrote Holy, and made happy. Such were many gallant Princes of old perſwaded that thoſe wars of *Paleſtine* were; who in a cunning wile were ſent to get the Holy Land, that in the mean time they might leeſe their owne: How many Councels were ſummon'd, how many Armies levied, one of 200000 at once, by P. *Vrbans* procurement? how many ſtreams of Chriſtian blood ſpilt to recover the land of them that murdred Chriſt, which God had curſed to cõfu-

ſion,

A ſion, *terrã ſacerrimam*, in the *Plautine* ſenſe? Such are thoſe that are undertaken againſt the ſcourge of Chriſtendome, the creature of Mahomet, that Turkiſh Magog. Such are thoſe that the Defender of the Chriſtian faith hath been juſtly provoked to undertake againſt that Romiſh uſurper, *Peters* ſucceſſor in nothing, but in denying his Maſter. The inclemencie of the late Pope labouring to foreſtall him in his juſt throne, and the abſurd pragmaticall impudencie of the preſent, in that groſſe prohibition of a favorable & naturall oath, for his Majeſties ſecurity, in a ſort countenancing rebellion againſt his Perſon; beſide thoſe ſhameleſſe libels of his factors, to the ſcorne of Gods Anointed, have ſeemed to uſurpe *Samuels* Meſſage, *Vade, perente, demolire.* To omit private motives; P. *Urbane* in that his zealous Oration to the Councell of Cleremont uſed no one reaſon to perſwade the world to draw their ſword againſt the Turkes, which might not juſtly be urged to Chriſtian Princes, to ſcale the wals of Rome. Doth he ſpeak of the Saracens prophaning of Jeruſalem? we parallel the ſhamefull profanations of the ſpirituall Jeruſalem; their heatheniſme was never ſo idolatrous. Doth he ſpeak of abuſing the ſepulcher of Chriſt? we parallel them with the abuſing of his ſacred body. Doth he ſpeak of the cruelty of thoſe ſavages? we alſo may ſay of them, *Effunditur ſanguis Chriſtianus, Chriſti ſanguine redemptus &c.* neither need I fear to ſay with *Junius*, that in this they are *Truces Truciores.* But I know what difference there is betwixt a Preacher, & an Herald: our title is *Evangelizantes pacem*; And tho the ſword of the hand doth well, yet it is the ſword of the mouth, that muſt ſlay that Man of ſin: Yet this I dare ſay, that if in the cauſe of God and his Church, this warre ſhould be undertaken, *Holineſſe* ſhould be written upon our horſes bridles; and, as we ſhall enter with fewer croſſes upon our breſts, than thoſe honeſt ſouldiers into their holy warre: ſo both our cauſe ſhould be more holy, and we ſhould returne with fewer croſſes on

B

C our backs; But I meddle not with this. There is a warre that we cannot ſhake off: Not with the perſon, but the corruptions of that foule Church: we have long waged it. God had never any quarrell upon earth, if this be not his. Our bleſſed forefathers have ſhed their bloud in this field, & are glorious: let us ſtir up our chriſtian courage to this ſervice, upon our horſes heads ſhall be written holineſſe; upon ours, glory and immortality. But take theſe horſes and bels altered (as fits better) by this writing from themſelves; what God writes is done: Write this man childleſſe; therefore he muſt be ſo: *Joel* doth not ſo well comment upon this place, Breake your plow-ſhares into ſwords, & your ſithes into ſpears, *Jo.* 3. 10. as *Micah.* 4. 3. They ſhall break their ſwords into mattocks, and their ſpears into ſithes; Mattocks & ſithes the inſtruments of profit, one for the commodities above the earth, the other for thoſe under it: which as I take it, would not be ſo ſtrictly reſtrained to the very time of Chriſts comming, when there was an univerſall peace on earth, & the Temple of *Janus* was ſhut: as *Cyril, Chryſoſtome, Euſebius, Hierom*, underſtand it: rather it is a prophecy of that outward & during peace under the Goſpell, which all the true profeſſors of it ſhould maintain with themſelves. All nations, though fierce & ſtern of diſpoſition, yet if they once ſtoop ſincerely to the Goſpel, ſhall compoſe themſelves to a ſweet accordance, & imploy their united ſtrength to the ſervice of God: But how is this fulfilled? Some in all ages have run forth into fury, & troubled the common peace: It is true, but theſe are blanks, ſuch as upon whom God hath not written holines. It is no hoping that all horſes ſhal be bridled, or all bridles written on. As grace, ſo peace is not in ſuch ſort univerſall, that all ſhould incline to it, on all conditions: There are ſome [illegible] Peace haters, it is as poſſible to tame a waſp, as to incline them to peace: Such are the wilfull Romaniſts of our time (to omit Schiſmes) which will rather mingle heaven & earth together, than remit one gainfull error. But what ever be come of theſe *Manzers*, which do thus exclude themſelves from the congregation of God, it were happy, if all the true and acknowleged ſons of the Church would admit the inſcriptiõ of an holy peace. Alas, why do we that are brethren fall out for our change of ſuits by the way? and make thoſe quarrels deadly, which deſerve not to be quarrels? Oh that ſome bleſſed Dove would bring an Olive of peace into the Ark of God! Who is ſo fit for this glorious ſervice, as our gracious peacemaker? *Nemo me impune laceſſet*, is a good Poſie; but *Beati pacifici*, is a better. Let the Vice-gerent of him which is the Prince of peace, as he was made for the

D

E

Bellicoſa pectora vertuntur in manſuetudinem Chriſtianam. Hier. Sunia & Fritella.

peace

peace of the wals, & proſperity of the gates of Sion, be that *Angelus pacis*, *Eſ.* 33.7. Let his wiſdome and ſweet moderation proceed to allay all theſe unkindely ſtorms of the Church, that we may live to ſee that happy greeting of the Pſalmiſt, *Righteouſneſſe & Peace have kiſſed eachother.* And as this holds in matter of judgment, ſo of practice too. Do you ſee a looſe & lawles man, wilful in his deſires, unbridled in his affections, inordinate in his life, imploying his wit to ſcoffe at his Creator, caring for nothing but the worſe part of himſelfe? There is one of *Zacharies* horſes; when Gods ſpirit breaths upon the ſoule of this man, he is now another from himſelfe: Holineſſe to the Lord is written upon his bels. This was done ſomtimes of old: *Saul* was among the Prophets; *Salomon* & *Manaſſes*, great patterns of converſion; but rarely in reſpect of the daies of the Goſpell. What ſhould I ſpeak of S. *Paul*? No ground would hold him, he runs chafing and foaming from *Hieruſalem* to *Damaſcus*; of his Jaylor? of *Mary Magdalen*? Behold whole troupes of wild natures reclaimed, *Eph.* 4. *Coloſ.* 3. *Act.* 2. Who can deſpaire where God undertakes? Shew me never ſo violent and deſperate a ſinner, let him be as *Iobs* wild aſſe in the deſart, or as *Amos* his horſe, that wil run upon the rocks, *Amos* 6.12 if God once take him in hand, thou ſhalt ſoon ſee that this horſe is fleſh, & not ſpirit, & ſhalt ſing *Deborahs*, *Ungulæ ceciderunt*, *Jud.* 5.22. or *Joſhuahs*, *Subnervabis*, *Joſ.* 11.6. Now ſhalt thou ſee him ſtand quaking under the almighty hand of God, ſo that he may write what he will in his bridle, yea in his ſkin. And if there be any ſuch headſtrong & reſtie ſteed here among us, let him know, that God will either break his ſtomack or his heart: *Flagellum equo*, ſaith *Salomon*; & if that will not ſerve, *Collidã in te equũ & equiti*, *Jer.* 51.21. But alas, how rare are theſe examples of reclamation? where is this power of the Goſpel? Men continue beaſts ſtill, and with that filthy *Gryllus* plead for the privilege of their beſtiality. The ſins of men ſtrive to outface the glory of the Goſpell. What ſhall I ſay to this? If after all theſe means, thou have no bridle, or thy bridle no inſcription, it is a fearfull doom of the Apoſtle: *If our Goſpel be hid, it is hid to them that periſh.* Thus much of the horſe & bels. Now from the pots and bowls, you ſhall ſee the degrees of the Churches perfection: and ſee it, I beſeech you, without wearines, with intention. The pots of the Temple were ſeething veſſels for the uſe of ſacrifice: Theſe are the Prieſts themſelves here, for that there is a diſtinction made betwixt the Pots of the Lords houſe, & every pot in *Jeruſalem*. The ordinary Jew was every pot: therfore the Pots of the Lords houſe muſt be his Miniſters. Theſe under the Goſpell ſhall be of more honorable uſe; (as the bowls before the Altar) like as the Altar of perfumes was more inward, and of higher reſpect. The pots were of ſhining braſſe; bowles of gold, 1 *King.* 7.50. It is no brag to ſay, that the Miniſterie of the Goſpell is more glorious than that of the Law: The leaſt in the kingdome of heaven, (ſaith Chriſt) is greater than *John Baptiſt*, *Matth.* 11.11. The kingdome of heaven, that is, the Church; not as *Auſten*, *Jerome*, *Bede*, expound it, of the third heaven; for Chriſt would make an oppoſition betwixt the old & new Teſtament. The not unlearned Jeſuite *Maldonat*, while he taxeth us for preferring every Miniſter of the Goſpell to *John Baptiſt*, mends the matter ſo well, that he verifies it of every perſon; *Minimus quiſque in Evangelio*, that is *qui Evangelium recipit, major eſt illo*; not feeling how he buffets himſelf: for if the leaſt of thoſe that receive the Goſpell, how much more the leaſt of thoſe that preach it? This is no arrogance. God would have every thing in the laſt Temple more glorious than in the firſt, which was figured by the outward frame, more glorious in *Chriſts* time, than that of *Salomon*; as that was beyond the Tabernacle. This is a better Teſtament, *Heb.* 7.22. That had the ſhadow, this the ſubſtance, *Heb.* 10. Under this, is greater illumination; *Effundam ſpiritũ meum*, ſaith the Prophet; before, ſome few drops diſtilled; now a whole current of graces; *Effundam*. If therefore *John Baptiſt* were greater than the ſonnes of men, becauſe they ſaw Chriſt to come, he pointed at his comming; ours muſt needs be more glorious, becauſe we ſee and point at him now come, and fully exhibited. We will not conteſt with the Levitical Prieſthood, for coſt of clothes, for price of veſſels; let the Church of Rome emulate this pompe, (which cares not if ſhe have golden veſſels, though ſhe have leaden Prieſts,) we envy it not; but for inward graces, for learning, knowledge, power of teaching, there is no leſſe difference, than betwixt the pots of the Temple, and bowles of

A lot the Altar: God ſayes of them in way of rejection, *Non eſt mihi voluntas in vobis*, *Mal.* 1. Hence the Prieſt-hood of the new Law is *Levi* refined, *Mal.* 3. 3. *Et purgabit filios Levi*; which *Hierom* not unlikely, interprets of the miniſterie of the Goſpell: They are the ſonnes of *Levi*, which ſignifies *Copulation*; *quia homines cum Deo copulant*; but of *Levi* purged, and purged as gold: As much difference between them, as betwixt gold in the Ore, and in the wedge. Hence is double honour challenged to the Evangelicall Miniſtery, yea, and given: Yee received me, ſaith S. *Paul*, as an Angell of God, yea as Chriſt Jeſus, *Gal.* 4. 14. Hence the Angell, of himſelfe to *John*, I am thy fellow-ſervant. Woe be to them therefore which ſpet in the faces of thoſe whom God hath honoured: It is Gods ſecond charge, this of his Prophets: His firſt is, *Touch not mine anointed*; his ſecond, *Hurt not my Prophets*. And if one diſgracefull word ſpoken but by rude children to a Prophet of the old Teſtament, coſt ſo many throats; God be mercifull to thoſe dangerous and deadly affronts that have been, and are daily offered to the Prophets of the new: What can we ſay, but with the women of *Tekoah*, *Serva ô Rex*. We bleſſe God that we may bemoane our ſelves to the tender and indulgent ears of a gracious Soveraigne, ſenſible of theſe ſpirituall wrongs; who yet (we know) may well anſwer us with *Jacobs* queſtion, *An loco Dei ego ſum?* It grieves me to think and ſay of our ſelves, that for a great part of this, *Perditio tua ex te*. Woe to thoſe corrupted ſonnes of *Heli*, which through their inſufficiency and unconſcionableneſſe, have powred contempt on their own faces. That proud fugitive *Campian* could ſay, *Miniſtris illorũ nihil vilius*, *&c.* As falſly as ſpightfully. Let heaven & earth witneſs, whether any Nation in the world can afford ſo learned, ſo glorious a Clergy. But yet, among ſo many pots of the Temple, it is no marvell if ſome be dry for want of liquor, others ruſty for want of uſe, others full of liquor without meat, others ſo C full of meat that they want liquor. Let the Lords anointed, whoſe example and incourgements have raiſed even this divine learning to this excellent perfection, by his gracious countenance diſpell contempt from the profeſſors of it, and by his effectuall endevours remove the cauſes of this contempt.

But as every Chriſtian under the Goſpell is a Prieſt and Prophet, let the people be theſe pots, or the offerings of the people. That ſhall be in reſpect of the frequence, or fragrance, according to the double acception of that particle of compariſon (*Camiſrachim*) as the bowles; for number, or quality. For the frequence. A few ſeething pots ſerved the ſacrifice; but bowles they uſed many: what for the uſe of the Altar of incenſe, what for the receiving of the blood of the ſacrifice, *Salomon* made an 100 of gold. Now then ſaith God, in the dayes of the Goſpell, there ſhall be ſuch ſtore of oblations to God, that the number of the pots ſhall equalize the number of the bowles of the Altar: not unlike, becauſe of the following words; Every pot in Jeruſalem ſhall be faine to be employed to the ſacrifices. This frequence then, is either of the officers, or offerings; perſons, or acts. For the perſons; they were few in compariſon under the Law. All *Paleſtine*, which comprehends all their officers, except ſome few Proſelytes, was but (as *Jerome*, which was a Lieger there, reckons it) an 160 miles long from *Dan* to *Beerſhebah*, & 46 miles broad from *Joppa* to *Bethleem*. Now the partition wall is broken down, all nations under heaven yeeld franke offerers to the Altar of God. There was no offering then but at Jeruſalem: now Jeruſalem is every where. So much therefore as the world is wider than Judea, ſo much as Chriſtendome is larger than the walls of the Temple; ſo many more officers hath the Goſpell than the Law. And it were well, if there were as many, as they ſeem. If but as many as all the world over offer their preſence to Gods ſervice on Gods day (leave thoſe that ſpend it in the Stewes and Tavernes, to him whom they ſerve) were true offerers, how rich E would the Altar be, and the Temple how glorious? But alas, if God will be ſerved with mouthes full of oathes, curſes, bitterneſſe, with heads full of wine, with eyes full of luſt, with hands full of blood, with backs full of pride, with panches full of gluttonie, with ſoules and lives full of horrible ſins, he may have offerers as many as men: elſe as *Eſay*, *relicta eſt in urbe ſolitudo*; a few pots will hold our ſacrifices: and what is this, but through our wilfull diſobedience, to croſſe him which hath ſaid, that in this day the pots of the Temple ſhall be as the bowles of the Altar. The act or commodity

is

is offerings; whether outward, or inward. The outward fulfilled in thoſe large endowments of the Church, by our devout and bountifull predeceſſors. What liberall revenues, rich maintenances were then put into (mort-maine) the dead hand of the Church? Lawes were faine to reſtraine the bounty of thoſe contributions (the grounds whereof I examine not) inſtead of *Moſes* his proclamation, *Nequis facito deinceps opus ad oblationem Sanctuarii, ſatis enim eſt, adeoq; ſupereſt, Exo.* 26.6. Then *mons Domini, mons pinguis:* but now the Church may cry with the Prophet, My leanneſſe, my leanneſſe. For ſhame, why ſhould ſacrilege croud in with religion? why ſhould our better knowledge finde us leſſe conſcionable? O injurious zeale of thoſe men, which think the Church cannot be holy enough, unleſſe ſhe beg. It hath been ſaid of old, That Religion bred wealth, and the daughter eat up the mother: I know not, if the daughter devoured the mother; I am ſure theſe men would devour both daughter and mother: Men of vaſt gorges, and inſatiable. Our Saviour cryed out againſt the Scribes and Phariſes, yet they devoured but widows houſes, poore low cottages: but theſe gulfes of men, whole Churches; and yet the ſepulchers of their throats are open for more. I can tell them of a mouth that is wider than theirs, and that is the Prophets, *Os inferni*: Therefore Hell hath inlarged it ſelfe, and hath opened his mouth, without meaſure: and their glory, and their pompe, and he that rejoyceth in it, ſhall deſcend into it, *Eſay.* 5.14. In the mean time, Oh that our *Samſon* would pull this hony of the Church out of the jawes of theſe Lyons; or if the cunning conveyances of ſacrilege have made that impoſſible, ſince it lies not now entire in the combes, but is let down and digeſted by theſe raveners, let him whoſe glory it is, not to be *Pater Patriæ* only, but *Pater Eccleſiæ*, provide that thoſe few pots we have, may ſtill ſeeth, and that if nothing will be added, nothing can be recovered, yet nothing may be purloyned from the Altars of God. But theſe outward offerings were but the types of the inward: What cares God for the blood or fleſh of bullocks, rams, goats? *Non delectaris ſacrificio ut dem, holocauſtũ non vis*, ſaith *David*: what then? The ſacrifice of God is a contrite ſpirit, a broken heart. Our humiliation is *ſacrificium pœnitentiæ*, our new obedience is *ſacrificium juſtitiæ*, our thankfull commemoration are *ſacrificium laudis*. Theſe are the oblations which as they ſhall be frequent under the Goſpell, ſo moſt fragrant unto God: and this is that laſt, and perhaps moſt proper ſenſe, wherein the fleſh-pots of the ſacrifices *erunt ſicut aromata*, ſhall be as perfumes in the bowles of incenſe. A lively ſacrifice is well matcht with holy and acceptable. When *Noah* ſacrificed to God after the Deluge, it is ſaid God ſmelt a ſavour of reſt, alluding to his name: but now the ſacrifices we offer are ὀσμὴ εὐωδίας, a ſavour of ſweetnes: ſo that the ſame ſavour that Chriſts oblation had, *Epheſ.* 5.2. the ſame have our offerings, *Phil.* 4.18. Gods children, out of the conſcience of their own weakneſſes, are eaſily diſcourged in the valuation of their own obedience. As therefore they can ſay of their perſons, with *Miphiboſheth*, What is thy ſervant? ſo of their ſervices, as *Philip* ſaid of the five loaves and two fiſhes, ἀλλὰ ταῦτα τί ἐστιν, Alas, what are theſe? But they & their offerings cãnot be ſo baſe to themſelves, as they are precious to God. There is no ſenſe that gives ſo lively a refreſhing to the ſpirits, as that of ſmelling: no ſmell can yeeld ſo true and feeling delight to the ſenſe, as the offerings of our penitence, obedience, praiſe, ſend up into the noſtrils of the Almighty. Hence as the Church can ſay of Chriſt, He is as a bundle of myrrh lying between her breaſts; ſo he again of her in that heavenly *Epithalamion*, Thy plants are as an Orchard of Pomegranates with ſweet fruits, as cypres, ſpicknard, ſaffron, calamus and cinamon, with all the trees of incenſe, myrrh, and aloes, with all the chiefe ſpices, *Can.* 4.13. Let this therfore comfort us, againſt our imperfections; If we be pots of the Lords houſe, thoſe faint ſtreams that we ſend up, ſhall be as ſweet, as the beſt incenſe of the bowles of the Altar, & God ſaies to us, as to *Cornelius*, Thy praiers & thine alms are come up, *Act.* 10. And how are they come up? Like pillars of ſmoke perfumed with myrrh & incenſe, & with all the chief ſpices, *Cant.* 3.6. I ſay if we be pots of the Lords houſe; for if we be Ægyptian fleſh-pots, that reek of the ſtrong-ſmelling onions and garlike of our own corruptions; If we be *Ezechiels* bloody pots, whoſe ſcumme or (as the vulgar) whoſe ruſt is in them, *Ezec.* 24. If we boil with luſt, if with revenge, if with ambition; I can ſay no other of us, than the ſonnes of the Prophets ſaid of theirs,

Mors

A *Mors in olla*, Death is in the pot; a double death, of body, and ſoule. It is a true ſpeech of *Origen*, *Peccatum eſt putidi odoris*: No carrion is ſo noiſome. Alas, what ſavours are ſent up to God from thoſe, that would ſeem not only pots of the Temple, but bowles of the Altar? How unſavoury is the pride, prophaneneſſe, riotouſneſſe, oppreſſion, beaſtlineſſe of our times? It were happy if the Court were free: and as it receives more ſweet influences of favour, than all other places; ſo, that it returned backe more fragrant obedience: that as it is ſaid of *Maries* ſpicknard, wherewith ſhe anointed Chriſt, that the whole houſe was filled with the ſavour of the ointment, *Joh.* 12.3. ſo the whole world might be full of the pleaſant perfumes of vertuous example, that might ariſe from hence. But alas, the painted faces, and manniſhneſſe, and monſtrous diſguiſedneſſe of the one ſex, the factious hollowneſſe, prodigall gariſhneſſe, wanton pampering, exceſſe in our reſpect to our ſelves, defects in our reſpects to God in the
B other, argue too well, that too many of us ſavour more like the golden ſockets of the holy lights, than the bowles of the Altar; God cannot abide theſe ill ſents. The five Cities of the plaines ſent up ſuch poyſonous vapours to God, that he ſent them down brimſtone againe with their fire. That which hell is deſcribed by, is ſent down from Heaven, becauſe that ſuch helliſh exhalations aſcend from them, to heaven. How ſhould the ſins of Sodome not expect the judgements of Sodome? Well might the Jewes feare, becauſe they would not be ſerviceable caldrons unto God, that therefore they ſhould be the fleſh, and their Citie the caldron, *Exec.* 11.3. Well may we feare it, who have had ſo ſenſible proofes, as of the favours, ſo of the judgements of God: and happy ſhall it be for us, if we can ſo feare, that our feare may prevent evils. Let theſe pots of ours therefore ſend up ſweet fumes of contrition, righteouſneſſe, thankſgiving, into the noſtrils of God; and the ſmoke of his diſpleaſure, wherewith coales of
C eternall fire are kindled againſt his enemies, ſhall not come forth of his noſtrils againſt us; He ſhall ſmell a ſavour of reſt from us; we a ſavour of peace and life from him: which God for his mercy ſake, and for his ſonne Chriſts ſake, vouchſafe to grant us. To whom with the Father, and the holy Ghoſt, one glorious God, be given all praiſe, honour, and glory, now and for ever.

Amen.

D

FINIS.

E

A FAREWELL SERMON,

PREACHT TO THE FAMILIE OF PRINCE HENRY,

UPON THE DAY OF THEIR dissolution at S. *James.*

By Jos. Hall.

¶ Imprinted at London, 1642.

FAREWELL
SERMON

PREACHT TO THE
FAMILIE OF PRINCE
HENRY,

UPON THE DAY OF THEIR
dissolution at S. James.

By Jos. Hall.

A FAREWELL SERMON.

REVEL. 21. 3.

C *And I heard a great voice from heaven, ſaying, Behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall be their God with them.*

And God ſhall wipe away all teares from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more paine, for the firſt things are paſſed. And he that ſate upon the throne, ſaid; Behold, I make all things new.

IT is no wonder, if this place, as it is (for the preſent) the Well-head of ſorrow to all Chriſtendome, have ſent forth abundance of waters of teares. And perhaps, you may expect, that as the trumpets of our late heavy funerall-ſolemnitie ſounded baſeſt and dolefulleſt, at the laſt; ſo my ſpeech, being the laſt publike breath of this ſad diſſolving Family, ſhould be moſt paſſionately ſorrowfull. And ſurely I could eaſily obtaine of my ſelfe, out of the bitterneſſe of my ſoule, to ſpend my ſelfe in lamentations, and to breake up this aſſembly, in the violent expreſſions of that griefe, wherewith our hearts are already broken: but I well conſider, that we ſhall carry ſorrow enough home with us, in my ſilence; and that it is both more hard, and more neceſſary for us, to be led forth to the waters of comfort. And becauſe our occaſions of griefe are ſuch, as no earthly tongue can releeve us, nor no earthly object, A voice from heaven ſhall doe it, and a voice leading us from earth to heaven, *And I heard a voice from heaven, &c.*

D This day is a day of note for three famous periods. Firſt, it is the day of the diſſipation of this Royall Family. Then, the laſt day of our publike and joynt mourning. E Laſtly, the day of the alteration and renewing of our ſtate, and courſe of life, with the New-yeere. All theſe meet in this Text with their cordialls, and divine remedies: Our diſſipation and diſſolution in theſe words, *Behold the Tabernacle of God is with men.* Our mourning, *God ſhall wipe away all teares, &c.* Our change of eſtate, *Behold, I will make all things new.* I muſt crave leave to glide thorow all of theſe with much ſpeed; and (for the better conveniencie of our diſcourſe) thorow the firſt, laſt.

My ſpeech therefore ſhall as it were climbe up theſe ſix ſtaires of doctrine.

1. That here our eyes are full of teares: how elſe ſhould they be wip't away? how all, unleſſe many?

2. That theſe teares are from ſorrow; and this ſorrow from death, and toyle, out of the connexion of all theſe.

3. That God will once free us, both from teares which are the effect of ſorrow, and from toyle and death, which are the cauſes of it.

4. That this our freedome muſt be upon a change; for that the firſt things are paſſed.

5. That this change ſhall be in our Renovation. *Behold I make all things new.*

6. That this renovation and happy change ſhall be in our perpetuall fruition of the inſeparable preſence of God, whoſe Tabernacle ſhall be with men.

Pſal.84. *Judg.2.5.* As thoſe grounds that lie low are commonly mooriſh, this baſe part of the world wherein we live, is the vale of teares, That true Bochim, as the Iſraelites called their mourning-place: We begin our life with teares, and therefore our Lawyers define life, by weeping; if a child were heard cry, it is a lawfull proof of his living: elſe if he be dead, we ſay he is ſtill-born; and at our parting God finds teares in our eies, which he ſhall wipe off. So we find it alwaies, not onely (לבכות עת) a time of weeping, *1 Sam.30.* but (ספוד) of ſolemne mourning, as *Salomon* puts them together, *Eccl.*3 4. Except *Lam.2.11.* we be in that caſe that *David* & his people were in, (and *Jeremie* ſayes the ſame in his Lamentations, of the Jewes) that they wept till they could weep no more: Here are teares at our devotion; The Altar covered with tears, *Mal.*2. Tears in the bed, *David* watered his couch with teares, *Pſal.*6. Teares to waſh with, as *Mariet.* Teares to eat, *Pſal.*42.3. Teares to drink, *Pſal.*80. yea drunkenneſſe with teares, *Eſay* 16.9. This is our deſtiny as we are men, but more as we are Chriſtians, To ſow in teares; and God loves theſe wet ſeed-times; they are ſeaſonable for us here below: Thoſe men therefore are miſtaken, that think to goe to heaven with dry eyes, and hope to leap immediately out of the pleaſures of earth, into the Paradiſe of God; inſulting over the drooping eſtate of Gods diſtreſſed ones. As *Jerome*, & *Bede*, ſay of *Peter*, that he could not weepe while he was in the High Prieſts walls, ſo theſe men cannot weepe where they have offended. But let them know that they muſt have a time of teares, and if they doe not begin with teares, they ſhall end with them; Woe be to them that laugh, for they ſhall weep; and if they will not weepe, and ſhake their heads here, they ſhall weepe and waile, and gnaſh their teeth hereafter: Here muſt be tears, and that good ſtore: All teares; as rivers are called the teares of the Sea; (נבכי ים) *Job.*38. ſo muſt our teares be the rivers of our eyes, *Pſal.* 119. 136. and our eyes fountaines, *Jer.*9.1. Here muſt be teares of penitence, teares of compaſſion, and will be teares of ſorrow: *Greg.Niſſ.Orat.* Well are thoſe two met therefore; teares and ſorrow: for though ſome ſhed tears for ſpight, others for joy, as *Cyprians* Martyrs, *Gaudium pectoris lachrymis exprimentes*, yet commonly teares are the juyce of a minde preſſed with griefe; And as well doe tears, and crying, and ſorrow accompany death; either in the ſuppoſition, or the deniall, For as worldly ſorrow (even in this ſenſe) cauſeth death, by drying the bones, and conſuming the body: ſo death ever lightly, is a juſt cauſe of ſorrow, ſorrow to nature in our ſelves, ſorrow to ours. And as death is the terribleſt thing, ſo is it the ſaddeſt thing, that befals a man. Nature could ſay in the Poet, *Quis matrem in funere nati Flere vetat?* *Exod.21.* yea God himſelf allowed his holy Prieſts, to pollute themſelves in mourning, for their neereſt dead friends, except the High Prieſt; which was forbidden it in figure. And the Apoſtle while he forbids the Theſſalonians to mourn, as without hope, doth in a *Ezech.24.* ſort command their teares, but bar their immoderation. It was not without a ſpeciall reference to a judgement, that God ſayes to *Ezechiel*, Son of Man, Behold I will take from thee the pleaſure of thy life with a plague, yet ſhalt thou neither mourne nor weep, neither ſhall thy tears run downe. So fit did the Jewes hold tears for Funerals, that they hired mourners, which with incompoſed geſtures ran up and downe the ſtreets, *Eccl.*12. who did alſo cut and lance themſelves, that they might mourne in earneſt, *Jer.*16. That good natur'd Patriarch *Iſaak* mourned three yeeres for his mother, as the *Chineſes* doe at this day for their friends. *Jacob* mourned two and twenty yeares for *Joſeph*: and there want not ſome, which have thought *Adam* & *Eve* mourned

A ned an 100 yeares for *Abel*: but, who knowes not the wailings of *Abel-mitzraim* for *Joseph*; of the valley of *Megiddon* for *Josiah*? And if ever any corps deserved to swim in teares, if ever any losse could command lamentation; then this of ours, yea of this whole *Iland*, yea of the whole Church of God, yea of the whole world, justly calls for it, and truly hath it.

O *Henry* our sweet Prince, our sweet Prince *Henry*, the second glory of our Nation, ornament of man-kinde, hope of posterity, and life of our life, how doe all hearts bleed, and eyes worthily gush our, for thy losse! A losse, that we had neither grace to feare, nor have capacity to conceive. Shall I praise him to you, who are therefore now miserable, because you did know him so well? I forbeare it, though to my paine; If I did not spare you, I could not so swiftly passe over the name, and the vertues of that glorious Saint, our deare Master; or the aggravation of that losse, B whereof you are too sensible: my true commiseration shall command me silence: yet I could not but touch our sore (with this light hand) though yet raw & bleeding: Death (especially such a death) must have sorrow and teares; All Nations, all succession of times shall beare a part with us in this lamentation: And if we could but as heartily have prayed for him before, as we have heartily wept for him since, perhaps we had not had this cause of mourning. From sorrow, let us descend to paines, (which is no small cause of crying and teares) as I feare some of us must: The word, howsoever it is here translated, is (עמל) labour; I must confesse, labour and pain are neere one another; whence we say, that he which labours, takes paines; and contrarily, that a woman is in labour, or travell, when she is in the paine of child-birth: teares cannot be wip't away whiles toyle remaines; That the Israelites may leave crying, they must be delivered from the brick-kilnes of Ægypt. Indeed, God had in C our creation alotted us labour, without paine; but when once sinne came into the soule, paine seized upon the bones, and the mind was possessed with a wearinesse and irksome loathing of what it must doe: and ever since, sorrow and labour have beene inseparable attendants upon the life of man: Insomuch as God, when he would describe to us the happy estate of the dead, does it in those termes, They shall rest from their labours: Look into the field, there you shall see toyling at the plough and sithe. Looke into the waters, there you see tugging at the oares and cabels. Looke into the City, there you see plodding in the streets, swearing in the shops. Looke into the studies, there you see fixing of eyes, tossing of bookes, scratching the head, paleneſſe, infirmity. Looke into the Court, there you see tedious attendance, emulatory officiousneſſe. All things are full of labour, and labour is full of sorrow. If wee doe nothing, idleneſſe is wearisome; if any thing, work is wearisome; in one or both of D these, the best of life is consumed. Who now can be in love with a life, that hath nothing in it but crying, and teares in the entrance; death in the conclusion; labour and paine in the continuance; and sorrow in all these? What Gally-slave but we would be in love with our chaine? what prisoner would delight in his dungeon? How hath our infidelity besotted us, if we doe not long after that happy estate of our immortality, wherein all our teares shall be wip't away; and we at once free from labour, sorrow, and death? Now, as it is vaine to hope for this till then; so then not to hope for it, is paganish and brutish. He that hath taxed us with these penances, hath undertaken to release us. *God shall wipe away all teares.*

While we stay here, he keepes all our teares in a bottle, so precious is the water that *Psal 56.* is distilled from penitent eyes; and because he will be sure not to faile, he notes how many drops there be, in his register. It was a precious ointment, wherewith the woman E in the Pharises house (it is thought *Mary Magdalen*) anointed the feet of Christ: but *Luke 7.37.* her teares wherewith she washt them, were more worth than her spiknard. But that which is here precious, is there unseasonable; then he shal wipe away those which here he would save. As death, so passions are the companions of infirmity; whereupon some that have been too nice, have called those which were incident into Christ, Propassions; not considering that he which was capable of death, might be as well of passions. These troublesome affections of griefe, feare, and such like, doe not fall into glorified soules. It is true, that they have love, desire, joy in their greatest perfection: yea they could

could not have perfection without them; but like as God loves, and hates, and rejoyces truly, but in a manner of his owne, abstracted from all infirmity, and passion: so doe his glorified Saints in imitation of him. There therefore, as we cannot die, so we cannot grieve, we cannot be afflicted. Here one sayes, My belly, my belly, with the Prophet; another, Mine head, mine head, with the Shunamites sonne; another, My sonne, my sonne, as *David*; another, My father, my father, with *Elisha*. One cryes out of his sinnes, with *David*; another of his hunger, with *Esau*; another of an ill wife, with *Job*; another of treacherous friends, with the Psalmist; One of a sore in body, with *Ezechias*; another of a troubled soule, with our Saviour in the garden; every one hath some complaint, or other, to make his cheeks wet, and his heart heavy. Stay but a while, and there shall be none of these: There shall be no crying, no complaining in the streets of the new Jerusalem: No axe, no hammer shall be heard within this heavenly Temple. Why are we not content to weep here a while, on condition that we may weep no more? Why are we not ambitious of this blessed ease? Certainly, we doe not smart enough with our evils, that we are not desirous of rest; These teares are not yet dry, yet they are ready to be overtaken by others, for our particular afflictions. Miseries, as the Psalmist compares them, are like waves, which break one upon another, and tosse us with a perpetuall vexation; and we vaine men, shall we not wish to be in our haven? Are we sick, and grieve to thinke of remedy? Are we still dying, and are we loth to thinke of life? Oh this miserable unbeliefe, that though we see a glorious heaven above us, yet we are unwilling to goe to it: we see a wearisome world about us, and yet are loth to think of leaving it: This gracious Master of ours, whose dissolution is ours, while he was here amongst us, his Princely crown could not keep his head from paine, his golden rod could not drive away his fevers; now is he freed from all his aches, agues, stitches, convulsions, cold sweats: now he triumphs in glory, amongst the Angels and Saints; now he walks in white robes, and attends on the glorious bride-groom of the Church; and do we think he would be content now, for all the Kingdomes of the world, to be as he was? We that professe it was our joy & honour to follow him, whithersoever he had gone; In his disports, in his warres, in his travels; why are we not now ambitious of following him to his better crown; yea of reigning together with him (for heaven admits of this equality) in that glory wherein he reignes with his Saviour and ours? Why doe we not now heartily, with him that was ravished into the third heaven, say, *Cupio dissolvi & esse cum Christo*, not barely to be dissolved; a malecontent may doe so; but therefore to be dissolved, that we may be with Christ, possessed of his everlasting glory, where we shall not only not weep, but rejoyce and sing *Hallelujahs* for ever; not only not die, but enjoy a blessed and heavenly life. Even so Lord Jesus come quickly. Now if any man shall aske the Disciples question: Master, when shall these things be? the celestiall voice tels him, it must be upon a change; *For the first things are passed*; It shall be in part, so soon as ever our first things, our life, the condition of our mortality are passed over; It shall be fully, when the first things of the world are passed; Passed, not by abolition, but by immutation, as that Father said well; Not the frame of the world, but the corruption of that frame must passe. The Spirit of God is not curious, he calls those things first, which were onely former, not in respect of the state which is, but that which shall be. For those things which were first of all, were like their maker; good, not capable of destruction: Our sinnes tainted the whole creation, and brought shame upon all the frame of heaven, and earth: That which we did, shall be disanulled; that which God did, shall stand for ever; and this dissolution shall be our glory: other dissolutions strike teares into our eyes; as this day is witnesse: it is our sorrow that the first things are passed, our offices, our pensions, our hopes, our favours, and (which we esteemed most) our services are gone: Let this last dissolution comfort us against the present. Who can grieve to see a familie dissolved, that considers the world must be dissolved? This little world of ours, first, whereof this day gives an image; for as our service, so our life must away: and then that great one, whose dissolution is represented in these. The difference is, that whereas this dissolution brings teares to some eyes, that wipes them away from all: for all our teares, and sorrow, and toyle, and crying,

2 Kings 4.

A crying, and death, are for our ſins; take away corruption, and miſery goes away with it, and till then, it will never be removed: *No man puts new wine into old veſſels*; much leſſe will God put the new wine of glory, into the old veſſels of corruption: They are our ſins, which as in particular they have rob'd us of our Prince, changed our ſeaſons, ſwept away thouſands with varieties of death; ſo in generall, they have deformed the face of heaven and earth, and made all the Creation ſigh and groan, and ſtill make us incapable of the perfection of our bleſſedneſſe; for while the firſt things continue, there muſt needs be teares, and ſorrow, and death. Let us therefore look upon heaven and earth as goodly creatures; but, as blemiſhed, as tranſitory, as thoſe which we ſhall once ſee more glorious. Let us looke upon our ſelves with indignation, which have thus diſtained them; and as thoſe which after ſome terme of their cottage expired, are aſſured they ſhall have a marble palace built for them, doe long after the time prefixed them, and thinke the dayes and moneths paſſe ſlowly away, till then; ſo let us B earneſtly deſire the day of the diſſolution of this great houſe of the world, that wee may have our conſummation in the new heaven. For ſo ſoone as ever the old is paſt, *Behold* (ſaith God) *I will make all things new*. Yea, the paſſage of the one, is the renewing of the other: As the ſnake is renewed, not by putting on any new coat, but by leaving his ſlough behind him: the gold is purified, by leaving his droſſe in the fire; Therefore he addes, not, *I will*, but, *I do make all new*: and becauſe this is a great worke, behold a great Agent; *He that ſate upon the throne ſaid, Behold I make all new.*

A Throne ſignifies Majeſty, and Sitting permanence or perpetuity: God ſayes, *Heaven is my Throne*, in the Pſalme: but as *Salomons* throne of ivory and gold, was the beſt peece of his houſe; So Gods throne is the moſt glorious heaven, the heaven of heavens; for you ſee that though heaven and earth paſſe away, yet Gods throne re- C mained ſtill, and he ſitting on it; neither ſinne nor diſſolution, may reach to the Empyreall Heaven, the ſeat of God.

Here is a ſtate worthy of the King of Kings; All the thrones of earthly Monarchs, are but peeces of his foot-ſtoole. And as his throne is majeſticall and permanent, ſo is his reſidence in it; *He ſate in the Throne*. S. *Stephen* ſaw him ſtanding, as it were ready for his defence and protection: S. *John* ſees him ſitting (as our Creed alſo runs) in regard of his inalterable glory. How brittle the thrones of earthly Princes are, and how they doe rather ſtand than ſit in them, and how ſlippery they ſtand too, we feele this day, and lament. O Lord, eſtabliſh the throne of thy ſervant our King, and let his ſeed endure for ever. Let his throne be as the Sunne before thee for evermore; and as the Moone a faithfull witneſſe in heaven. But howſoever it be with our earthly Gods, of his Kingdome there is no end. Here is a maſter for Kings, whoſe glory it is to riſe up from their thrones, and throw down their Crowns at his feet, and to wor- D ſhip before his foot-ſtoole.

Be wiſe therefore, O ye Kings; be learned ye Rulers of the earth: ſerve this Lord in fear, and rejoyce in him with trembling.

Yea behold here (ſince we have the honour to ſerve him, whom Kings ſerve) a royall Maſter for us; It was one of our ſinnes, I feare, that we made our Maſter, our God; I meane, that we made fleſh our arme; and placed that confidence in him, for our earthly ſtay, which we ſhould have fixed in heaven: Our too much hope hath left us comfortleſſe: Oh that we could now make God our Maſter, and truſt him ſo much the more, as we have leſſe in earth to truſt to. There is no ſervice to the King of heaven; for both his throne is everlaſting and unchangeable, and his promotions certain and honourable: He that ſits on the Throne hath ſaid it, *To him that overcomes will I* E *give to ſit with me in my throne, even as I overcame, and ſit with my Father in his throne.* Behold, yee ambitious ſpirits, how ye may truly riſe to more than ever the ſonnes of *Zebedee* deſired to aſpire to: ſerving is the way to reigning; ſerve him that ſits upon the Throne, and yee ſhall ſit your ſelves upon the Throne with him.

This is the Agent; the act is fit for him, *I make all things new*. Even the very Turks in their Alcoran, can ſubſcribe to that of *Tertullian*, *Qui potuit facere, poteſt & reficere*: I feare to wrong the Holy Majeſty with my rude compariſon; It is not ſo much to God, to make a world, as for us, to ſpeak: He ſpake the word and it was done: There

is

is no change which is not from him: He makes new Princes, new yeares, new governments, and will make new heavens, new earth, new inhabitants; how easie then is it for him, to make new provisions for us? If we be left destitute, yet where is our faith? Shall God make us new bodies, when they are gone to dust? shall he make new heavens, and new earth, and shall not he (whose the earth is, and the fulnesse thereof) provide some new meanes, and courses of life for us, while we are upon earth? Is the maintenance of one poore worme more than the renewing of heaven & earth? shall he be able to raise us when we are not, and shall he not sustaine us while we are?

Psal. 37. 34. Away with these weake diffidences; and if we be Christians, trust God with his owne: *Wait thou on the Lord, and keep his wayes, and he shall exalt thee.* He will make all things new: And shall all things be made new, and our hearts be old? shall nothing but our soules be out of the fashion? Surely beloved, none but new hearts are for the new heavens: Except we be born anew, we enter not into life. All other things shall in the very instant receive their renovation; onely our hearts must be made new before hand, or else they shall never be renewed to their glory. S. *Peter*, when he had told us of looking for new heavens, and new earth; infers this use upon it; 2 Pet. 3 14. *Wherefore (beloved) seeing ye looke for such things, be diligent, that ye may be found of him in peace, without spot, and blamelesse.* Behold, the new heavens require pure and spotlesse inhabitants. As ever therefore we looke to have our part in this blessed renovation, let us cast off all our evill & corrupt affections, put off the old man with his works, and now with the new yeere, put on the new: labour for a new heart, begin a new life. That which S. *John* saies here, that God will say and doe in our enrrance to glorification; 2 Cor. 5. 17. out of Esay 43. *Behold I make all things new.* S. *Paul* saith he hath done it already, in our regeneration; *Old things are passed away, all things are become new.* What means this, but that our regeneration must make way for our glorification, and that our glory must but perfect our regeneration? and God supposes this is done, when there are meanes to doe it. Why doe we then still (in spight of the Gospell) retain our old corruptions, and think to goe to the wedding feast in our old clothes? if some of us doe not rather (as the vulgar reads that, *Judg.* 10. 6.) *Addere nova veteribus, adde new sins to our old*; new oaths, new fashions of pride, new complements of drunkennesse, new devices of filthinesse, new tricks of Machiavelisme: these are our novelties which fetch downe from God new judgements upon us, to the tingling of the eares of all hearers, and for which *Topheth was prepared of old.* If God have no better news for us, we shall never enjoy the new heaven with him. For Gods sake therefore, and for our soules sake, let us be wiser, and renew our covenant with God; and seeing this is a day of gifts, let my New-yeeres-gift to you be this holy advice from God, which may make you happy for ever: Let your New-yeeres-gift to God be your hearts, the best part of your selves, the center of your selves, to which all our actions are circumferences: and if they be such a present, as we have reason to feare God will not accept, because they are sinfull; yet if they be humbled, if penitent, we know he will receive them: Psal. 51. *A contrite and a broken heart, O God, thou wilt not despise.* And if we cannot give him our hearts, yet give him our desires, and he will take our unworthy hearts from us; Ezec. 11. 19. *I will take the stony hearts out of their bodies,* and he will graciously return an happy New-yeers-gift to us, Ezec. 11. 14. *I wil put a new spirit within their bowels, and wil give them an heart of flesh.* He will create a cleane heart, and renew a right spirit within us; so, as he will make a new heaven for us, he will make us new for this heaven; he will make his Tabernacle in us, that he may make ours with him. *Behold, the Tabernacle of God is with men, &c.*

The superstitious *Listrians* cryed out amazed, that Gods were come down to them in the likenesse of men: but we Christians know, that it is no rare thing for God to come and dwell with men; 2 Cor. 6. 16. *Yee are the Temples of the living God, and I will dwell among them and walk there.* The faithfull heart of man is the Tabernacle of God. But because though God be ever with us, wee are not alwayes so with him, yea whiles we are at home in the body, we are absent from the Lord, as S. *Paul* complaines, therefore will God vouchsafe us a neerer cohabitation that shall not be capable of any interposition, of any absence. *Behold, the Tabernacle of God is with men.* But besides this Tabernacle of flesh, time was when God dwelt in a materiall visible house with men: He had his

Tabernacle

A Tabernacle first, which was a moving Temple; and then his Temple, which was a fixed Tabernacle: both of them had one measure, both one name. But, as one said upon that, *Eze.* 42. *Mensus est, similitudinem domus*; that both the Tabernacle and Temple were similitudes of Gods house, rather than the house it selfe: so say I, that they were intended for notable resemblances both of the holy Church of God upon earth, and of the glorious Sanctuary of heaven. This is the true היכל of God, which word signifieth both a Temple, *Ezra* 4. 1. and a Palace, *Dan.* 1. 4. because he dwels where he is worshipped, and he is magnificent in both: It is the materiall Tabernacle which is alluded to, the immateriall which is promised; A Tabernacle that goes a thousand times more beyond the glittering Temple of *Salomon*, thã *Salomons* Temple went beyond the Tabernacle of *Moses*: Neither let it trouble any man, that the name of a Tabernacle implies flitting and uncertainty. For as the Temple, howsoever it were called (בית עולם) a house of Ages; yet lasted not (either the first, I mean, or second) unto 500. yeers: so this house, though God call it a Tabernacle, yet he makes it an everlasting habitation; for he tels us, that both age and death are gone before it come down to men. But why rather doth the Tabernacle of God descend to men, than men ascend to it? Whether this be in respect of *Johns* vision, to whom the new Jerusalem seemed to descend from heaven; *descendi* (as one saith) *innotescenda*, and therefore it is resembled by all the riches of this inferior world, gold, precious stones, pearle; Or whether heaven is therefore said to descend to us, because it meets us in the ayre, when Christ Jesus attended with innumerable Angels shall descend to fetch his elect; Or whether this phrase be used for a greater expression of love, and mercy, since it is more for a Prince to come to us, than for us to goe to his Court. Certainly, God meanes onely in this to set forth that perpetuall and reciprocall conversation, C which he will have with men: *They shall dwell with God, God shall dwell with them.* Our glory begins ever in grace: God doth dwell with all those in grace, with whom he will dwell in glory: Every Christian carries in his bosome a shrine of God: *Know ye not that Christ Jesus is in you*, saith S. *Paul*. Wheresoever God dwels, there is his Temple: wilt thou pray in the Temple, pray in thy selfe, saith *Austen*.

Here is the Altar of a cleane heart, from which the sweet incense of our prayers, as a pleasant perfume, is sent up into the nostrils of God: Here are the pure candles of our faith ever burning before God, night and day; never to be extinguished: Here is the spirituall Shew-bread, the bread of life standing ever ready upon the Table of the soule: Here doth the Arke of the heart, in the inwardest of the brest, keepe the Law of God, and that Manna that came down from heaven: Here God dwels, and here he is worshipped. Behold, what need we care whither we goe, while we carry the God of heaven with us? He is with us as our companion, as our guide, as our guest: No impotency of person, no crosse of estate, no distance of place, no opposition of men, no D gates of hell can separate him from us: He hath said it, *I will not leave, nor forsake thee:* We are all now parting one from another: and now is loosing a knot of the most loving and entire fellowship that ever met in the Court of any Prince: our sweet Master (that was compounded of all lovelinesse) infused this gracious harmony into our hearts; now we are saluting our last, and every one is with sorrow enough, taking his own way: how safe, how happy shall we be, if each of us shall have God to goe with him! Certainly (my deare fellowes) we shall never complain of the want of Masters, of friends, while we find our selves sure of him; nothing can make us miserable while we are furnished with him. Shall we thinke he cannot fare ill that hath money in his purse; and shall we thinke he can miscarry that hath God in his heart? How shall not E all comfort, all happines accompany that God, whose presence is the cause of all blessednesse? He shall counsell us in our doubts, direct us in our resolutions, dispose of us in our estates, cheere us in our distresses, prosper us in our lives, and in our deaths crowne us. And if such felicity follow upon Gods dwelling with us in these smoky cottages of our mortalitie, where we (through our unquiet corruptions) will not suffer our selves to have a full fruition of God; what happinesse shall there be in our dwelling with God, in those eternall Tabernacles of rest and glory? Beloved, there is no losse, no misery, which the meditation of heaven cannot digest: we have lived

in

2 *Chron* 7. 16 היכל

1. *Pet.* 1. 5.

B *exlumaiôvi & Luke* 16 9.

1 *Thess.* 4. 16.

2 *Cor.* 13.

in the eye of a Prince, whose countenance was able to put life into any beholder: How oft hath that face shined upon us, & we have found our heart warm with those comfortable beames? Behold, we shall live with that God, in whose presence is the fulnesse of joy: we have lived in the society of worthy men; yet, but men; subject to all passions, infirmities, selfe-respects: which of us all can have escaped without some unkindnesses, detractions, emulations? Earthly Courts can be no more without these, than these can be without corruption: there, we shall live in the company of innumerable Angels, and the spirits of just and perfect men; neither can there be any jar in
Revel. 19. 3. these *Hallelujahs*, which we shall all sing to God. We have lived to see the magnificence of earthly Princes, and to partake of it; in their buildings, furnitures, feasts, triumphs; in their wealth, pompe, pleasures: But open your eyes and see the new Jerusalem, the Citie of the great King of Saints, and all these sublunary vanities shall be contemned. Here you shall see a foure-square Citie; the walls of Jasper, the foundations garnished with all precious stones, Twelve gates of twelve pearles, The houses and streets of pure gold, like shining glasse: A Chrystall river runs in the midst of it; and on the banks of it growes the tree of life; ever greene, ever fruitfull: This is for the eye. The eare shall be filled with the melody of Angels, ever singing, Holy, holy, holy, Lord God Almightie. The taste shall be satisfied with Manna, the food of Angels, with the fruit of the tree of life, with that new wine which our Saviour hath promised to drinke with us in his Kingdome; These are the dimme shadowes of our future blessednesse. At thy right hand O God are pleasures for evermore; and such pleasures, as if they could be expressed or conceived, were not worthy of our longings, nor able to satisfie us: Oh that we could so much the more long to enjoy them, by how much lesse we are able to comprehend them! When S. *Paul* made his Fare-well sermon to the Ephesians, he fetcht teares from the eyes of his auditors (so full of holy passion was his speech) especially with that one clause, And now behold
Act. 20. 25. I know, that henceforth you all, through whom I have gone preaching the Kingdome of God, shall see my face no more. A sad clause indeed, You shall see my face no more. The mind of man cannot endure to take a final leave of any thing that offends it not; but the face of a friend, of a companion, hath so much pleasure in it, that we cannot without much sorrow thinke of seeing it our last: But what if we shall meet here no more? what if we shall no more see one anothers face? Brethren, we shall once meet together above; we shall once see the glorious face of God, and never look off againe.

Let it not over-grieve us to leave these Tabernacles of stone, since we must shortly lay down these Tabernacles of clay, & enter into Tabernacles not made with hands; eternall in the heavens. Till then, farewell my deare brethren, farewell in the Lord: Goe in peace, and live as those that have lost such a Master, and as those that serve a Master, whom they cannot lose: And the God of peace goe with you, and prosper you in all your wayes; and so fix this Tabernacle in you upon earth, that you may be received into those Tabernacles of the new Jerusalem, and dwell with him for ever, in that glory which hee hath provided for all that love him.

Amen.

FINIS.

AN HOLY PANEGYRICK.

A

SERMON PREACHED

at *Pauls Croſſe*, upon the anniverſarie Solemnitie of the happy Inauguration of our dread Soveraigne Lord, King *James*. March 24. 1613.

By Jos. Hall.

¶ Imprinted at London, 1642.

TO THE RIGHT HONOURABLE,

Sir *JOHN SWINERTON*
Knight, Lord Major of the Citie of
LONDON,

All Grace and Happineſſe.

RIght Honourable:

MY owne forwardneſſe (*whereof it repenteth me not*) hath ſent forth other of my labours unbidden; but this, your effectuall importunitie hath drawne forth into the common light. It is an holy deſire that the eye may ſecond the eare in any thing that may help the ſoule: and we, that are fiſhers of men, ſhould be wanting to our ſelves, if we had not baits for both thoſe ſenſes. I plead not the diſadvantage of a dead letter, in reſpect of that life which elocution puts into any diſcourſe. Such as it is, I make it both publike, and yours. I have cauſed my thoughts, ſo neer as I could, to goe back to the very tearms wherein I expreſſed them, as thinking it better to fetch thoſe words I have let fall, than to follow thoſe I muſt take up. That therefore which it pleaſed your Lo. to heare with ſuch patient attention, and with ſo good affection to deſire, I not unwillingly ſuffer abroad, that theſe papers may ſpeak that per-

manently to the eyes of all our Countrymen, which in the passage found such favour in the eares of your Citizens, and such room in so many hearts. Besides your first and vehement motion for the Presse, your knowne love to learning deserves a better acknowledgement, and no doubt findes it from more worthy hands. And if my gratulation would adde any thing, those should envy you which will not imitate you. For the rest, God give your Lo. a wise, understanding, and couragious heart, that you may prudently and strongly menage these wilde times, upon which you are fallen: and by your holy example and powerfull endevours, help to shorten these raines of licentiousnesse: That so this Citie, which is better taught than any under heaven, may teach all other places how to live; and may honour that profession which hath made it renowned, and all Gods Church joyfull: The welfare and happinesse whereof, and your Lo. in it, is unfainedly wished,

by

Your Lordships humbly devoted,

JOS. HALL.

AN HOLY PANEGYRICK.

1 SAM. 12. 24, 25.

Therefore feare you the Lord, and ſerve him in truth with all your hearts, and conſider how great things he hath done for you. But if you doe wickedly, yee ſhall periſh, both yee and your King.

C

I Hold it no ſmall favour of God (Right Honourable and beloved) that he hath called me to the ſervice of this day, both in the name of ſuch a people to praiſe him for his Anointed, and in his name to praiſe his Anointed to his people. The ſame hand that gives the opportunity, vouchſafe to give ſucceſſe to this buſineſſe. That which the Jewes ſinned in but deſiring, it is our happineſſe to enjoy. I need not call any other witneſſe than this day, wherein we celebrate the bleſſing of a King, and (which is more) of a King higher than other Princes by the head and ſhoulders. And if other yeeres had D forgotten this tribute of their loyaltie and thankfulneſſe, yet the example of thoſe ancient Romane Chriſtians (as *Euſebius* and *Sozomen* report) would have taught us, that the tenth compleat yeere of our *Conſtantine* deſerves to be ſolemn and Jubilar. And if our ill nature could be content to ſmother this mercy in ſilence, the very Lepers of *Samaria* ſhould riſe up againſt us and ſay, *We doe not well; this is a day of good tidings, and we hold our peace.* My diſcourſe yet ſhall not be altogether laudatorie; but as *Samuels*, led in with exhortation, and caried out with threatning. For this Text is a compoſition of duties, favours, dangers: of duties which we owe, of favours received, of dangers threatned. The duties that God looks for of us, come before the mention of the favors we have received from him (though after their receit) to teach us, that as his mercy, ſo our obedience ſhould be abſolute: and the danger followes both, to make us more carefull to hold the favours, and perform the duties. E And me thinkes there cannot be a more excellent mixture. If we ſhould heare onely of the favours of God, nothing of our duties, we ſhould fall into conceitedneſſe: if onely of our duties, without recognition of his favours, we ſhould prove uncheerefull: and if both of theſe without mention of any danger, we ſhould preſume on our favours, and be ſlack in our duties. Prepare therefore your Chriſtian eares and hearts for this threefold cord of God, that (through his bleſſing) theſe duties may draw you to obedience, the dangers to a greater awe, and the favours to a further thankfulneſſe.

Decimum quemque annũ Imperatores Romani magna feſtivitate celebrant. Sozom. l. 1. 24. Idem Euſeb. de vita Conſt.

The goodneſſe of theſe outward things is not ſuch as that it can privileᵈge every deſire of them from ſin. Monarchie is the beſt of governments, and likeſt to his rule that ſits in the aſſembly of Gods. One God, one King, was the acclamation of theſe ancient Chriſtians: and yet it was miſ-deſired of the Iſraelites: We may not ever deſire that which is better in it ſelfe, but that which is better for us; Neither muſt we follow our conceit in this judgement, but the appointment of God; Now, though God had appointed in time, both a Scepter and a Law-giver to *Juda*, yet they ſinned in mending the paſe of God, and ſpurring on his decree. And if they had ſtayd his leaſure, ſo that they had deſired that which was beſt in it ſelfe, beſt for them, appointed by God, and now appointed; yet the manner and ground offended: For out of an humour of innovation, out of diſcontent, out of diſtruſt, out of an itch of conformity to other Nations, to aſke a King, it was not onely a ſin, as they confeſſe, *verſ.* 29. but (*ragnab rabbah*) a great wickednеſſe, as *Samuel* tels them. *verſ.* 17. and (as oftentimes we may read Gods diſpleaſure in the face of heaven) he ſhews it in the weather. God thunders and rains in the middeſt of wheat-harveſt. The thunder was feareſull; the raine in that hot climate & ſeaſon, ſtrangely unſeaſonable: both to be in the inſtant of *Samuels* ſpeech, was juſtly miraculous. The heathen Poets bring in their fained God thundring in applauſe; I never finde the true God did ſo. This voice of God brake theſe Cedars of Lebanon, and made theſe Hindes to calve; and now they cry *Peccavimus*, *verſ.* 19. If ever we will ſtoop, the judgements of God will bring us on our knees. *Samuel* takes vantage of their humiliation, and according to the golden ſentence of that *Samian*-wiſe-man, that bids us lay weight upon the loden, (how ever *Hierom* take it in another ſenſe) he lades them with theſe three duties; feare, ſervice, conſideration.

Feare and Service goe ſtill together. *Serve the Lord in feare* ſaith *David*. *Feare the Lord and ſerve him*, ſaith *Joſhua*; And, feare ever before ſervice, for that unleſſe our ſervice proceed from feare, it is hollow and worthleſſe. One ſaies well, that theſe inward diſpoſitions are as the kernell; outward acts are as the ſhell; he is but a deaf nut therefore, that hath outward ſervice, without inward feare; *Feare God* (ſaith *Salomon*) *firſt, & then, keep his commandements*. Behold, the ſame tongue that bade them not fear, *v.* 20. now bids them feare; and the ſame ſpirit that tels us they feared exceedingly (*ver.* 18.) now injoynes them to fear more. What ſhall we make of this? Their other feare was at the beſt Initiall; for now they began to repent; and as one ſayes of this kinde of feare, that it hath two eyes fixed on two divers objects, ſo had this of theirs: One eye looked upon the raine and thunder; the other looked up to the God that ſent it. The one of theſe it borrowed of the ſlaviſh or hoſtile fear (as *Baſil* calls it,) the other of the filiall; for the ſlaviſh feare caſts both eyes upon the puniſhment; the filiall looks with both eyes on the party offended. Now then *Samuel* would rectifie and perfect this affection, and would bring them from the feare of ſlaves through the feare of penitents, to the feare of Sonnes: and indeed one of theſe make way for another. It is true that perfect love thruſts out feare: but it is as true, that feare brings in that perfect love which is joyned with the reverence of Sonnes. Like as the needle or briſtle (ſo one compares it) draws in the thred after it, or as the potion brings health. The compunction of feare (ſaith *Gregory*) fits the mind for the compunction of love. We ſhall never rejoyce truly in God, except it be with trembling: Except we have quaked at his thunder, we ſhall never joy in his ſun-ſhine. How ſeaſonably therefore doth *Samuel*, when he ſaw them ſmitten with that guilty and ſervile feare, call them to the reverentiall feare of God; *Therefore fear ye the Lord?* It is good ſtriking, when God hath ſtriken; there is no fiſhing ſo good as in troubled warers. The conſcience of man is a nice and ſullen thing: and if it be not taken at fit times, there is no medling with it. Tell one of our gallants, in the midſt of all his jollity and revels, of devotion, of pietie, of judgements; he hath the Athenian queſtion ready, What will this babler ſay? Let that man alone till God hath touche his ſoule with ſome terror, till he hath caſt his body on the bed of ſickneſſe, when his feather is turned to a kerchiefe, when his face is pale, his eyes ſunke, his hand ſhaking, his breath ſhort, his fleſh conſumed, now he may be talkt with, now he hath learned of *Eli* to ſay, *Speake Lord for thy ſervant heareth*. The convex or out-bowed ſide of a veſſell will hold nothing;

it

Juxta Homer. αἰσχιστος & &c.

Pſal. 29.

Juxta χρυσᾶ πυθαγόρεια Pythagoræ. Onerata ſuſperponendum onus, id eſt, ad virtutem incedentibus augmenta præcepta; Tradentes ſectio relinquendos. Hier. adverſ. Ruffin.

Pſal. 2.

Joſh. 24. 14. *Eccl. ult.*

Joh. de Combis Compend. Theol.

Greg. 3. Dial. c. 34. Compunctio formidinis tradit animæ compunctioni dilectionis.

A it must be the hollow and depressed part that is capable of any liquor. Oh if we were so humbled with the varieties of Gods judgements as we might, how savory should his counsels be, how precious and welcome would his feare be to our trembling hearts? whereas now our stubborne senselesnesse frustrates (in respect of our successe, though not of his decree) all the threatnings and executions of God.

There are two maine affections, *Love* and *Feare*; which as they take up the soule where they are, and as they never goe asunder, for every love hath in it a feare of offending and forgoing; and every fear (implies a love of that, which we suspect may miscary) so each of them fulfils the whole Law of God. That love is the abridgement of the Decalogue, both our Saviour and his blessed Apostle have taught us: It is as plaine of Feare. The title of *Job* is, *A just man, and one that feared God*; justice is expressed by Feare. For what is justice, but freedome from sin? And the feare of the
B Lord hates evill, saith *Salomon*. Hence *Moses* his יראה *Thou shalt fear*, is turned by our Saviour (προσκυνησεις) *Thou shalt worship, or adore*. And that which *Esay* saith, *In vain they feare me*, our Saviour renders, *In vaine they worship me*; as if all worship consisted in Feare. Hence it is probable that God hath his name in two languages from (θεος) *Feare*, and the same word in the Greek signifies both *Feare* and *Religion*. And *Salomon* when he saies, *The fear of the Lord is* ראשית *the beginning* (as we turn it) *of wisdom*, saies more than we are aware of; for the word signifies as well *Caput* or *Principatum*, the head or top of wisdome; yea (saith *Siracides*) it is the crown upon the head; it is the root of the same wisdome, whereof it is the top-branch, saith the same Author. And surely this is the most proper disposition of men towards God; for though God stoope downe so low as to vouchsafe to be loved of men, yet that infinite ine-
C quality which there is between him and us, may seem not to allow so perfect a fimesse of that affection, as of this other; which suits so well betwixt our vilenesse, and his glory, that the more disproportion there is betwixt us, the more due and proper is our Feare. Neither is it lesse necessary than proper, for we can be no Christians without it; whether it be (as *Hemingius* distinguishes it well) *timor cultus*, or *culpæ*, either our feare in worshipping, or our feare of offending; the one is a devout feare, the other a carefull feare. The latter was the Corinthians feare, whose godly sorrow when the Apostle had mentioned, he addes, *Yea what indignation, yea what feare, yea what desire?* The former is that of the Angels, who hide their faces with their wings; yea of the Son of God, as man, who fell on his face to his Father. And this is due to God, as a Father, as a master, as a benefactor, as a God infinite in all that he is. Let me be bold to speak to you, with the Psalmist, *Come ye children, hearken to me, and I will*
D *teach you the feare of the Lord*. What is it therefore to feare God; but to acknowledge the glorious (though invisible) presence of God in all our wayes, with *Moses* his eyes (ἐφ' ἑαυτὸν): to be awfully affected at his presence with *Jacob* (*quàm tremendus?*) to make an humble resignation of our selves to the holy will of God with *Eli*, It is the Lord; and to attend reverently upon his disposing with *David*; *Here I am, let him doe to me as seemeth good in his eyes*. This is the feare of the Lord. There is nothing more talkt of, nothing lesse felt. I appeale from the tongues of men to their hands; the wise Heathen taught me to doe so, *Verba rebus proba*. The voice of wickednesse is actuall, saith the Psalmist; wickednesse saith there is no feare of God before his eyes. Behold whersoever is wickednesse, there can be no feare of God; these two cannot lodge under one roofe, for the fear of God drives out evill (saith *Ecclesiasticus*.) As therefore *Abra-*
E *ham* argues well from the cause to the effect; Because the feare of God is not in this place, therefore they will kill me: So *David* argues back from the effect to the cause, *They imagine wickednes on their bed, &c. therfore the fear of God is not before them*. I would to God his argument were not too demonstrative. Brethren, our lives shame us. If we feared the Lord, durst we dally with his name, durst we tear it in peeces? Surely we contemn his person, whose name we contemn. The Jews have a conceit, that the sin of that Israelite which was stoned for blasphemy, was onely this, that he named that ineffable name of foure letters *Jehovah*. Shall their feare keep them from once mentioning the dreadfull name of God, and shall not our feare keepe us from abusing it? Durst we so boldly sinne God in the face, if we feared him? Durst we mock God

Prov.8.13. Deut.6.3. Mat.4.11.
ירא — *Isay 29.13.* σεβονται. *Mat.15.9.* σεβεσθαι. *Plut. Cæsare.*
Acts 13.10. Heb.5.9. σεβας & σεβειν *Eccles.1.23.* φοβος *Eccl.1.6.* σεβασμον. v.20

Hem. in Ps. 25.

2 Cor.7.11.

Psal.34.11.

Heb.11. Sic semper Deum præsentem intelligit ac si ipsum qui præsens est in sua essentia viderit. Bern. formulam vitæ 2 Sum. 5.26 Senec. Epist. Psal.36.1.

Ecclus.1.26.

with a formall flouriſh of that, which our heart tels us we are not, if we feared him? Dunſt we be Chriſtians at Church, Mammoniſts at home, if we feared him? Pardon me, if in a day of gratulation I hardly temper my tongue from reproofe: for as the Jewes had ever ſome malefactor brought forth to them in their great feaſt: ſo it ſhall be the happieſt peece of our triumph and ſolemnity, if we can bring forth that wicked profaneneſſe, wherewith we have diſhonoured God, and blemiſht his Goſpell, to be ſcourged, and diſmiſſed with all holy indignity. From this feare, let us paſſe as briefly, through that which we muſt dwell in all our lives; the ſervice of God. This is the ſubject of all Sermons, mine ſhall but touch at it. You ſhall ſee how I haſten to that diſcourſe which this day and your expectation calls me to.

Divine Philoſophy teaches us to referre, not only our ſpeculations, but our affections to action. As therefore our *ſervice* muſt be grounded upon *feare*, ſo our feare muſt be reduced to *ſervice*. What ſtrength can theſe maſculin diſpoſitions of the ſoul yeeld us, if with the Iſraelites brood they be ſmothered in the birth? Indeed the worſt kind of *feare*, is that we call ſervile: but the beſt *feare*, is the *feare* of ſervants: For there is no ſervant of God, but feares filially. And againe, God hath no ſonne but he ſerves. Even the naturall ſonne of God, was ſo in the forme of a ſervant, that he ſerved indeed, and ſo did he ſerve, that he endured all ſorrow, and fulfilled all righteouſnes. So every Chriſtian is a ſon and heire to the King of heaven, and his word muſt be, *I ſerve*. We all know what ſervice means. For we all are, or were (I imagine) either ſervants of maſters, or ſervants of the publike, or maſters of ſervants, or all theſe. We cannot therefore be ignorant either what we require of ours, or what our ſuperiours require of us. If ſervice conſiſted onely in wearing of liveries, in taking of wages, in making of curteſies, and kiſſing of hands, there were nothing more eaſie, or more common. All of us wear the cognizance of our Chriſtianity in our Baptiſme, all live upon Gods trencher in our maintenance, all give him the complements of a faſhionable profeſſion. But, be not deceived, the life of ſervice is work; the work of a Chriſtian is obedience to the Law of God. The Centurion, when he would deſcribe his good ſervant in the Goſpell, needed ſay no more but this; I bid him doe this, and he doth it. Service then briefly is nothing but a readineſſe to doe as we are bidden; and therefore both *Salomon*, and he that was greater than *Salomon*, deſcribes it by keeping the commandements: and the choſen veſſell gives an everlaſting rule: *His ſervants ye are to whom ye obey*. Now I might diſtinguiſh this ſervice, into habituall & actuall. Habituall; for as the ſervant, while he eats or ſleepes, is in ſervice ſtill; ſo are we to God. Actuall, whether univerſall in the whole cariage of our lives (which *Zacharie* tels us is in holineſſe, and righteouſneſſe; holineſſe to God, righteouſneſſe to men) or particular, either in the duties which are proper to God, Invocation and Attendance on his ordinance (which by an excellence is termed his ſervice) or in thoſe which are proper to us, as we are peeces of a Family, Church, Common-wealth; the ſtations whereof God hath ſo diſpoſed, that we may ſerve him in ſerving one another. And thus you ſee I might make way for an endleſſe diſcourſe; but it ſhall content mee (paſſing over this world of matter) to glance onely at the generality of this infinite theme.

Rom. 6. 1.

Luke 1. 75.

As every obedience ſerves God, ſo every ſin makes God ſerve us: One ſaid wittily, that the angry man made himſelf the Judge, and God the executioner. There is no ſin that doth not the like. The glutton makes God his cator, and himſelfe the gueſt, and his belly his God, eſpecially in the new-found feaſts of this Age, wherein profuſeneſſe and profaneneſſe ſtrive for the tables end. The laſcivious man makes himſelfe the lover, and (as *Vives* ſaies of *Mahomet*) God the Pander. The covetous man makes himſelfe the Uſurer, and God the Broker. The ambitious makes God his ſtale, and honour his God. Of every ſinner doth God ſay juſtly, *Servire me feciſti; Thou haſt made me to ſerve with thy ſins*. There cannot be a greater honor for us than to ſerve ſuch a maſter, as commands heaven, earth, and hell: whom it is both diſhonour and baſeneſſe not to ſerve. The higheſt ſtile that King *David* could deviſe to give himſelf (not in the phraſe of a frivolous French complement, but in the plaine ſpeech of a true Iſraelite) was, *Behold I am thy ſervant*; and he that is Lord of many ſervants of the Devill,

Lud. Vives de verit. Relig. l. 4.

Eſay. 43. 24.

Non reputes magnum quod Deo ſervis, ſed maximum reputa, quod ipſe dig-

A Devill, delights to call himselfe the servant of the servants of God. The Angels of Heaven rejoyce to bee our fellowes in this service. But there cannot be a greater shame than to see servants ride on horse-backe, and Princes walking as servants on the ground; I mean, to see the God of heaven made a lacquey to our vile affections, and in the lives of men, to see God attend upon the world. Brethren, there is service enough in the world, but it is to a wrong master. *In mea patria Deus venter* (as *Hierome* said;) every worldling is a Papist in this, that he gives δουλειαν, service, to the creature, which is the lowest respect that can be: Yea so much more humble than (*latriâ*) as it is more absolute, and without respect of recompence. Yea, I would it were uncharitable to say, that many besides the savages of *Calecut*, place Satan in the throne, and God on the foot-stoole. For as Witches and Sorcerers converse with evill spirits in plausible and familiar formes, which in ugly shapes they would abhor: B so many a man serves Satan under the formes of gold and silver, under the images of Saints and lightsome Angels, under glittering coates, or glorious titles, or beauteous faces, whom they would defie as himselfe. And as the free-borne Israelite might become a servant, either by forfeiture upon trespasse, or by sale, or by spoile in warre; so this accursed servitude is incurred the same wayes, by them which should be Christians. By forfeiture: for though the debt and trespasse be to God, yet (*tradet lictori*) he shall deliver the debtor to the Jaylor. By saile, as *Ahab* sold himself to work wickednesse: sold under sinne, saith the Apostle. By spoile: Beware least any man make a spoile of your συλαγωγων saith *Paul* to his Colossians. Alas, what a miserable change do these men make, to leave the living God, which is so bountifull, that he rewards a cup of cold water with eternall glory, to serve him that hath nothing to give but his bare wages; and what wages? *The wages of sinne is death*; And what death? not the death C of the body, in the severing of the soule; but the death of the soule, in the separation from God: there is not so much difference betwixt life and death, as there is betwixt the first death and the second. Oh woefull wages of a desperate worke! Well were these men, if they might goe unpaid, and serve for nothing: but as the mercy of God will not let any of our poore services to him goe unrewarded; so will not his justice suffer the contrary service go unpaid; *in flaming fire rendering vengeance to them that know not God, and those that obey not the Gospell of our Lord Jesus.* Beloved, as that worthy B. said on his death-bed, we are happy in this, that we serve a good Master: how happy shall it be for us, if we shall doe him good service, that in the day of our account we may heare, *Euge serve bone*, well done good servant, enter into thy Masters joy.

Now he that prescribes the act (*service*,) must also prescribe the manner (*Truly, totally.*) D God cannot abide we should serve him with a double heart (an heart and an heart) that is hypocritically. Neither that we should serve him with a false heart, that is, niggardly and unwillingly: but against doubling, he will be serv'd in truth; and against halving, he will be served with all the heart. To serve God and not in truth, is mockery. To serve him truly, and not with the whole heart, is a base dodging with God. This ὀφθαλμοδουλια eye-service is a fault with men: but let us serve God, but while he sees us, it is enough. Behold he sees us every where. If he did not see our heart, it were enough to serve him in the face; and if the heart were not his, it were too much to give him a part of it; but now that he made this whole heart of ours, it is reason he should be served with it; and now that hee sees the inside of the heart, it is madnesse not to serve him *in truth*. Those serve God, not in truth, which as *Seneca* sayes of some auditors, come to heare, not to learne: which bring their tablets to E write words, not their hearts for the finger of God to write in. Whose eyes are on their Bible, whiles their heart is on their Count-book; which can play the Saints in the Church, Ruffians in the Tavern, Tyrants in their houses, Cheators in their shops; Those Dames which under a cloke of modesty and devotion, hide nothing but pride and fiendishnesse. Those serve God, not with all their heart; whose bosome is like *Rachels* tent, that hath (*Teraphim*) Idols hid in the straw; or rather like a Philistims Temple, that hath the Ark and Dagon under one roofe; That come in ever with *Naamans* exceptives, *Only in this:* Those that have let down the world like the spies into the bottome

natur te in servum assumere filii, Bernard. Psal. 116. Revel. ult.

Eccles. 10. 7. In mea n. patria Deus venter est, & in diem vivitur, & sanctior est ille qui dition est. Hier. ad Chromatium.

Matt. 18. 34. 1 King 21. 20. Col. 2 8.

1 Thess. 1. 8.

Ambros.

Epist. 108. Quidam veniunt ut audiant non ut discant; Aliqui cum pugillaribus veniunt, non ut res excipiant, sed verba.

bottome of the well of their heart, and cover the mouth of it with wheat: I meane that hide great oppreſſions, with the ſhew of ſmall beneficences: Thoſe which like *Salomons* falſe Curtizan, cry (*Dividatur*) and are willing to ſhare themſelves betwixt God and the world. And certainly, this is a noble policy of the Devill, becauſe he knows, he hath no right to the heart, he can be glad of any corner; but withall he knows, that if he have any, he hath all; for where he hath any part, God will have none. This baſe-mindedneſſe is fit for that evill one. God will have all, or nothing. It was an heroicall anſwer, that *Theodoret* reports of *Valentinian*, whom when the ſouldiers had choſen to be Emperor, they were conſulting to have another joyned with him. No (my ſouldiers) ſaid he, it was in your power to give me the Empire, while I had it not: but now when I have it, it is not in your power to give me a partner. We our ſelves ſay, The bed and the throne can abide no rivals. May we not well ſay of the heart, as *Lot* of *Zoar*, Is it not a little one? Alas it is even too little for God: what doe we think of taking an Inmate into this cottage? It is a favour and happineſſe, that the God of glory will vouchſafe to dwell in it alone. Even ſo (O God) take thou up theſe roomes for thy ſelf, and enlarge them for the entertainment of thy ſpirit: have thou us wholly, and let us have thee. Let the world ſerve it ſelfe. O let us ſerve thee, with all our hearts.

Theod. l. 4. c. 4.

God hath ſet the heart on work to *feare*, the hands on worke to *ſerve him*: now (that nothing may be wanting) he ſets the head on work to *conſider*; and that, not ſo much the judgements of God, (yet thoſe are of ſingular uſe, and may not be forgotten) as his mercies, *What great things he hath done for you*, not againſt you. He that looked upon his own works, and ſaw they were good, and delighted in them, delights that we ſhould look upon them too, and applaud his wiſdome, power, and mercy that ſhines in them. Even the leaſt of Gods workes are worthy of the obſervation of the greateſt Angell in heaven: but (the *magnalia Dei*) the great things he hath done are more worthy of our wonder, of our aſtoniſhment. Great things indeed that he did for Iſrael; he meant to make that Nation a precedent of mercy; that all the world might ſee what he could doe for a people. Heaven and earth conſpir'd to bleſſe them. What ſhould I ſpeak of the wonders of Ægypt? Surely I know not whether their preſervation in it, or deliverance out of it, were more miraculous. Did they want a guide? Himſelf goes before them in fire. Did they want a ſhelter? His cloud is ſpred over them for a covering. Did they want way? The ſea it ſelfe ſhall make it; and be at once a ſtreet, and a wall to them. Did they want bread? Heaven it ſelf ſhall powre downe food of Angels. Did they want meat to their bread? The winde ſhall bring them whole drifts of Quailes into their Tents. Doe they want drinke to both? The very Rocks ſhall yeeld it them. Doe they want ſuits of apparell? Their very clothes ſhall not wax old on their backs. Doe they want advice? God himſelf ſhall give his vocall Oracle between the Cherubins. Doe they want a law? God ſhall come down upon Sinai, and deliver it in fire, thundring, ſmoke, earth-quakes, and write it with his own finger, in tables of ſtone. Doe they want habitations? God ſhall provide them a land that flowes with milk and honie. Are they perſecuted? God ſtands in fire between them and their harms. Are they ſtung to death? The brazen ſerpent ſhall cure them. Are they reſiſted? The walls of Jericho ſhall fall downe alone; haile-ſtones braine their enemies. The Sunne ſhall ſtand ſtill in heaven, to ſee *Joſhuahs* revenge and victory. Oh great and mighty things that God did for Iſrael!

And if any Nation under heaven could either parallel or ſecond Iſrael in the favors of God, this poore little Iland of ours is it. The cloud of his protection hath covered us. The blood-red ſea of perſecution hath given way to us, and we are paſſed it drie-ſhod. The true Manna from heaven is rained downe aboundantly about our tents. The water of life guſheth forth plentiouſly to us: The better law of the Goſpell is given us from heaven by the hand of his Sonne: The walls of the ſpirituall Jericho are fallen down before us, at the blaſt of the trumpets of God; and curſed be he that goes about to build them up againe. Now therefore, that we may come more cloſe to the taſke of this day; Let me ſay to you, as *Samuel* to his Iſraelites, *Conſider with me what great things the Lord hath done for us:* and as one wiſht that the envious had eys in every place; ſo could I ſeriouſly wiſh that all which have ill will at our Sion had their

eares

A eares with me but one houre, that if they belong not to God, they might burſt with *Iudas*, w^ch repine with *Iudas* at this ſeaſonable coſt of the precious ointmẽt of our prayſes.

If I ſhould looke back to the ancient mercies of God, and ſhew you that this Kingdome (though divided from the world) was one of the firſt that received the Goſpel; That it yeelded the firſt Chriſtian Emperor that gave peace & honour to the Church; The firſt & greateſt lights that ſhone forth in the darkeſt of Popery, to all the world; and that it was the firſt kingdome that ſhooke Antichriſt fully out of the ſaddle; I might find juſt matter of praiſe and exultation: but I will turne over no other Chronicles but your memory: This day alone hath matter enough of an eternall gratulation. For this is the *communis terminus*, wherein Gods favours meet upon our heads; which therefore repreſents to us, both what we had, and what we have; The one to our ſenſe, the other to our remembrance. This day was both Queen *Elizabeths*
B *Initium gloriæ*, and King *Iames* his *Initium regni*. To her, *Natalitium ſalutis*; as the paſſion dayes of Martyrs were called of old; and *Natalis Imperii* to him. Theſe two names ſhew us h ppines enough to take up our hearts for ever. And firſt, why ſhould it not be our perpetuall joy & rejoycing, that we were her ſubjects? O bleſſed Queen, the mother of this Nation, the Nurſe of this Church, the glory of womanhood, the envy & example of forraine Nations, the wonder of times, how ſweet and ſacred ſhall thy memory be to all poſteritities? How is thy name not Parables of the duſt, as the Jewes ſpeake; nor written in the earth, as *Jeremie* ſpeakes, but in the living earth of all loyall hearts, never to be razed. And though the foule mouths of our Adverſaries ſtick not to call her *miſeram fœminam*, as Pope *Clement* did; nor to ſay of her, as *Evagrius* ſayes uncharitably of *Juſtinian* the great Law-giver, (*ad ſupplicia juſto Dei judicio apud inferos lucenda profecta eſt:*) and thoſe that durſt bring her on the ſtage living,
C bring her now dead (as I have heard by thoſe that have ſeen it) into their proceſſions, like a tormented ghoſt attended with fiends and firebrands, to the terror of their ignorant beholders: Yet, as we ſaw ſhe never proſpered ſo well, as when ſhe was moſt curſed by their *Pius* 5. ſo now we hope ſhe is rather ſo much more glorious in heaven, by how much they are more malicious on earth. Theſe arrogant wretches, that can at their pleaſure fetch *Salomon* from heaven to hell, and *Trajan* & *Falconella* from hell to heaven; *Campian* and *Garnet* from earth to heaven, Queene *Elizabeth* from earth to hell; ſhall find one day that they have miſtaken the keyes, and ſhall know what it is to judge, by being judged. In the mean time, in ſpight of the gates of Rome, *Memoria juſti in benedictionibus*. To omit thoſe vertues which were proper to her ſex, by which ſhe deſerved to be the Queen of women, how excellent were her Maſculine graces of learning, valour, wiſdome, by which ſhe might juſtly challenge to
D be the Queen of men! So learned was ſhee, that ſhee could give preſent anſwers to Embaſſadors in their own tongues: or if they liſted to borrow of their neighbours, ſhee paid them in that they borrowed. So valiant, that her name like *Ziſcaes* drum, made the proudeſt Romaniſts to quake. So wiſe, that whatſoever fell out happily againſt the common Adverſary in *France*, *Netherlands*, *Ireland*; it was by themſelves aſcribed to her policy. What ſhall I ſpeak of her long and ſucceſſefull government, of her miraculous preſervations, of her famous victories, wherein the waters, winds, fire, and earth fought for us, as if they had been in pay under Her? of Her excellent laws, of Her carefull executions? *Many daughters have done worthily, but thou ſurmounteſt them all.* Such was the ſweetneſſe of her government, and ſuch the feare of miſerie in her loſſe, that many worthy Chriſtians deſired their eyes might be cloſed before Hers; and how many thouſands therefore welcomed their owne death, becauſe
E it prevented Hers. Every one pointed to her white haires, and ſaid with that peaceable *Leontius*, When this ſnow melts, there will be a floud. Never day, except alwaies the fift of November, was like to be ſo bloudy as this; not for any doubt of Title (which never any loyall heart could queſtion, nor any diſloyall ever did, beſides *Dolman*) but for that our *Eſauites* comforted themſelves againſt us, and ſaid, *The day of mourning for our mother will come ſhortly, then will we ſlay our brethren.* What ſhould I ſay more? Lots were caſt upon our Land; and that honeſt Politician (which wanted nothing but a gibbet to have made him a Saint) Father *Parſons*, tooke paines to ſet downe

Iob. 13. 4. משליאפר

Evagr. l. 5. c. 1.

Didymus veridicus.

O nimium dilecta Deo cui militat æther: Et conjurati veniunt ad claſſica venti. Claud.

Ἐφ' ὑμῖν ἡ νίκη. Ἐφ' ὑμῖν ὁ πόλεμος. Demoſth. &c.

Dol. p. 1. p. 216 p. 2. p. 117.

down an order, how all Englifh affaires ſhould be marſhalled when they ſhould come to be theirs. *Conſider now the great things that the Lord hath done for us.* Behold this day, which ſhould have been moſt diſmall to the whole Chriſtian world, he turned to the moſt happy day that ever ſhone forth to this *Iland*. That now we may juſtly
Theod. 3. 15. inſult with thoſe Chriſtians of Antioch (νῦ σὺ τὰ μαρτύια μέξια μαγὲ) Where are your propheſies, O ye fond Papiſts? Our ſnow lies here melted, where are thoſe flouds of bloud that you threatned? Yea, as that bleſſed ſoule of hers gained by this change of an immortall crowne for a corruptible; ſo (bleſſed be the name of our God) this Land of ours hath not loſt by that loſſe. Many think that this evening the world had his beginning. Surely a new and golden world began this day to us, and (which it could not have done by her loynes) promiſes continuance (if our ſins interrupt it not) to our poſterities. I would the flatterie of a Prince were treaſon; in effect it is ſo: (for the flatterer is ἰσοτὸς σφάκτης, a kind murtherer.) I would it were ſo in puniſhment. If I were to ſpeake before my ſoveraigne King and Maſter, I would praiſe God for him, not praiſe him to himſelf. A Preacher in *Conſtantines* time, ſaith *Euſebius*, (*auſus eſt Imperatorem in os beatum dicere*) preſumed to call *Conſtantine* an happy Emperor
Euſeb. de vita Conſt. l. 4. c. 4. to his face; but he went away with a check; ſuch ſpeed may any Paraſite have, which ſhall ſpeake, as if he would make Princes proud, and not thankfull. A ſmall praiſe to the face may be adulation, (though it be within bonnds:) a great praiſe in abſence may be but juſtice. If we ſee not the worth of our King, how ſhall we be thankfull to God that gave him? Give me leave therefore freely to bring forth the Lords
1 Sam. 10. 24. Anointed before you, and to ſay with *Samuel*, *See you him whom the Lord hath choſen.*

Evagr. l. 5. c. 21. As it was a great preſage of happineſſe to *Mauritius* the Emperour, that an (ἰσοτὸς) a familiar Devill removing him from place to place in his ſwathing bands, yet had no power to hurt him; So that thoſe early conſpiracies, wherewith Satan aſſaulted the very cradle of our deare Soveraigne, prevailed not, it was a juſt bodement of his future greatneſſe and beneficiall uſe to the world. And he that gave him life and crowne together, and miraculouſly preſerved them both, gave him graces fit for his Deputie on earth to weild that Crowne, and improve that life to the behoofe of Chriſtendome. Let me begin with that (which the Heathen man required to the happineſſe of any ſtate) his learning and knowledge: wherein I may ſafely ſay, he exceedeth all his 105 predeceſſors. Our Conqueror King *William* (as our Chroni-
Malmesbur. cles reports) by a blunt proverbe that he was wont to uſe againſt unlearned Princes, made his ſonne *Henry* a *Beauclerc* to thoſe times. But a candle in the dark will make more ſhew than a bonefire by day. In theſe dayes ſo lightſome for knowledge, to excell (even for a profeſſed ſtudent) is hard and rare. Never had England more learned Biſhops and Doctors; which of them ever returned from his Majeſties diſcourſe without admiration? What King chriſtened hath written ſo learned volumes? To omit the reſt, his laſt (of this kinde) wherein he hath ſo held up Cardinall *Bellarmine* and his Maſter Pope *Paulus*, is ſuch, that *Pleſſis* and *Mouline* (the two great lights of *France*) profeſſe to receive their light in this diſcourſe, from his beames; and the learned Jeſuite *Salkeild* could not but be converted with the neceſſity of thoſe demonſtrations; and I may boldly ſay, Popery (ſince it was) never received ſo deep a wound from any work, as from that of his. What King ever moderated the ſolemne acts of an Univerſitie in all profeſſions, and had ſo many hands clapt in the applauſe of his acute and learned determinations? Briefly, ſuch is his entire acquaintance with all ſciences, and with the Queene of all, Divinitie, that he might well diſpute with the infallible Pope *Paulus Quintus* for his triple Crown: and I would all Chriſtian quarrels lay upon this duell. His Juſtice in governing, matcheth his knowledge how to
Plato. governe; for as one that knowes the Common-wealth cannot be unhappy, wherein (according to the wiſe Heathens rule) Law is a Queene, and Will a ſubject, He hath ever endevoured to frame the proceedings of his government to the lawes, not the lawes to them. Witneſſe that memorable example, whereof your eyes were witneſſes; I meane the unpartiall execution of one of the ancienteſt Barons of thoſe parts, for the murder of a mean ſubject: wherein not the favour of the block might be yeelded, that the diſhonour of the death might bee no leſſe than the paine of the death.

Yet

A Yet who will not grant his *Mercy* to be eminent amongst his vertues, when *Parsons* himselfe yeelds it? And if a vertue so continuing, could be capable of excesse, this might seem so in him. For that which was said of *Anastatius* the Emperor, that he would attempt no exploit (though never so famous) if it might cost the price of Christian blood; and that which was said of *Mauritius*, that by his good will he would not have so much as a traitor die; and that of *Vespasian*, that he wept even for just executions; and lastly that of *Theodosius*, that he wisht he could recall those to life againe that had wronged him; may in some sense be justly verified of our mercifull Soveraigne. I pray God the measure of this vertue may never hurt himselfe; I am sure the want of it shall never give cause of complaint to his adversaries. But among all his Heroicall Graces, which commend him as a Man, as a Christian, as a King; Pietie and firmnesse in Religion calls me to it, and will not suffer me to deferre the mention
B of it any longer. A private man unsetled in opinion, is like a loose tooth in the head, troublesome and useless: but a publike person unstayed, is dangerous. Resolution for the truth is so much better than knowledge, by how much the possessing of a treasure is better than knowing where it is. With what zeale did his Majestie flie upon the blasphemous novelties of *Vorstius*? How many solicitations, threats, promises, profers hath he trampled under his feet in former times, for but a promise of an indifferent connivence at the Romish religion? Was it not an answer worthy of a King, worthy of marble and brasse, that he made unto their agent for this purpose, in the times of the greatest perill of resistance, *That all the Crowns and Kingdoms in this world should not induce him to change any jot of his profession?* Hath he not so ingaged
C himselfe in this holy quarrell, that the world confesses Rome had never such an Adversary? and all Christian Princes rejoyce to follow him as their worthy leader in all the battells of God; and all Christian Churches in their Prayers and exclamations, stile him, in a double right, *Defender of the faith*, more by desert, than inheritance.

But because as the Sun-beames, so praises are more kindly, when they are cast oblique upon their objects, than when they fall directly; let me shew you him rather in the blessings we receive from him, than in the graces which are in him. And not to insist upon his extinguishing of those hellish feuds in Scotland, and the reducing of those barbarous borderers to civility and order, (two acts worthy of eternitie, and which no hand but his could doe) *Consider how great things the Lord hath done for us by him in our Peace, in our freedome of the Gospell, in our Deliverance.*

Continuance derracts from the value of any favour. Little doe we know the price of peace. If we had been in the coat of our forefathers, or our neighbours, we should have knowne how to esteeme this deare blessing of God. Oh, my deare brethren,
D we never knew what it was to heare the murdering peeces about our eares; to see our Churches and houses flaming over our heads; to heare the fearefull cracks of their falls, mixed with the confused out-cries of men, killing, incouraging to kill, or resist, dying, and the shriekings of women and children; we never saw tender babes snatcht from the brests of their mothers, now bleeding upon the stones, or sprawling upon the pikes, and the distracted mother ravished, ere she may have leave to die. Wee never saw men and horses lie wallowing in their mingled blood, and the ghastly visages of death deformed with wounds. The impotent wife hanging with teares on her armed husband, as desirous to die with him, with whom she may not live. The amazed runnings to and fro of those that would faine escape, if they knew how, and the
E furious pace of a bloody victor; The rifling of houses for spoile, and every souldier running with his load, and ready to fight with other for our booty; The miserable captive driven manacled before the insulting enemy. Never did we know how cruell an Adversary is, and how burdensome an helper is in war. Looke round about you: all your neighbours have seene and tasted these calamities: All the rest of the world haue been whirled about in these wofull tumults; onely this *Iland* hath like the center stood unmoveable. Onely this *Isle* hath been like Nilus, which when all other waters overflow, keeps within the banks. That weeare free from these and a thousand other miseries of war, whither should we ascribe it, but next under God, to his Anointed, as a King, as a King of Peace? For both Anarchie is the mother of division,

Evagr. l. 3. c. 34.

Evagr. l. 6 c. 1.

Sueton. Vesp.

Socr. l. 7. c. 22.

Watson. B. Bark. answer to Parsons, pag. 115. & Com. Northamp. lib.

Tum gemitu & gemitus thoriem & sanguine in alto. Armaque corpora que & permixti cade virorum Semianimos volvuntur equi Virg. Aen. 11.

Nam tum tristi hyems alias prodiderit undas, Tum Nilum revocant ripas. Claud. Eutrop.

division, as we see in the state of *Italie*; wherein when they wanted their King, all ran into civill broyles; The Venetians with them of Ravenna; Verona and Vincentia, with the Paduans and Tarvisians; The Pisans and Florentines with them of Luca and Sienna. And besides, every King is not a Peace-maker; Ours is made of Peace. There have been Princes, which as the Antiochians said of *Julian* (taking occasion by the Bull which he stampt in his coyne) have goared the world to death. The brests of some Princes have been like a Thunder-cloud, whose vapours would never leave working till they have vented themselves with terror to the world: Ours, hath nothing in it, but a gracious raine to water the inheritance of God. Behold, He, even He alone, like to *Noah's* Dove, brought an Olive of Peace to the tossed Arke of Christendome. He, like another *Augustus*, before the second comming of Christ, hath becalmed the world, and shut the iron gates of warre, and is the bond of that peace he hath made. And if the Peace-maker both doth blesse, and is blessed; how should we blesse him, and blesse God for him, and hold our selves blessed in him?

Otho Frisi. lib. 7. cap. 29.

Socr. l. 7 c. 22.

Now what were Peace without Religion, but like a *Nabals* sheep-shearing; like the fatting of an Epicurean hogge; the very festivall revels of the Devill. But for us, we have *Gloria in excelsis Deo*, sung before our *Pax in terris*; in a word, we have Peace with the Gospell. *Matchiavell* himself could say in his discourses, that two continued successions of vertuous Princes (*fanno grandi effetti*) cannot but doe great matters. We prove it so this day; wherein religion is not only warmed, but locked in her seat so fast, that the gates of hell shall never prevaile against it. There have been Princes, and that in this land, which (as the heathen Politician compared his Tyrant) have been like to ill Physitians, that have purged away the good humours, and left the bad behind them; with whom any thing hath been lawfull, but to be religious. Some of your gray haires can be my witnesses. Behold the evils we have escaped, shew us our blessings. Here hath been no dragging out of houses, no hiding of Bibles, no creeping into woods, no Bonnering or Butchering of Gods Saints, no rotting in dungeons, no casting of infants out of the mothers belly into the mothers flames; nothing but Gods truth abundantly preached, cheerfully professed, incouraged, rewarded. What Nation under heaven yeelds so many learned Divines? What times ever yeelded so many preaching Bishops? when was this Citie (the Citie of our joy) ever so happy this way, as in these late successions? Whither can wee ascribe this health of the Church, and life of the Gospel, but, next to God, to His example, His countenance, His endevours? wherein I may not omit how right he hath trod in the steps of that blessed *Constantine* in all his religious proceedings. Let us in one word parallel them. *Constantine* caused fifty volumes of the Scriptures to be fair written out in parchment, for the use of the Church. King *James* hath caused the Books of Scriptures to be accurately translated, and published by thousands. *Constantine* made a zealous edict against *Novatians*, *Valentinians*, *Marcionites*. King *James*, besides his powerfull proclamations & soveraigne lawes, hath effectually written against Popery, & *Vorstianisme*. *Constantine* took away the liberty of the meetings of Hereticks. King *James* hath by wholsome lawes inhibited the assemblies of Papists and Schismaticks. *Constantine* sate in the middest of Bishops, as if he had been one of them. King *James*, besides his solemne conferences, vouchsafes (not seldome) to spend his meales in discourse with his Bishops, and other worthy Divines. *Constantine* charged his sonnes (*ut planè & sine fuco Christiani essent*) that they should be Christians in earnest. King *Iames* hath done the like in learned and divine precepts, which shall live till time be no more. Yea, in their very coyns is a resemblance: *Constantine* had his picture stampt upon his metals praying. King *Iames* hath his picture with prayer about it; *O Lord, protect the kingdoms which thou hast united.* Lastly, *Constantine* built Churches; one in Jerusalem, another in Nicomedia. King *Iames* hath founded one Colledge, which shall help to build and confirme the whole Church of God upon earth. Ye wealthy Citizens that love Jerusalem, cast in your store after this royall example, into the Sanctuarie of God: and whiles you make the Church of God happy, make your selves so. Brethren, if we have any relish of Christ, any sense of heaven, let us blesse God for the life of our soule, *the Gospell*; and for the spirit of this life, *his Anointed.*

Discors. l. 1. c. 20 Due continuate successioni di principi virtuosi fanno grandi effetti.

Plato 8. de Rep.

Euseb. de vita Const. l. 4. c. 36.

Lib. 3. 61. 62.

Lib. 3. 63.

Lib. 1. c. 37. In media istorũ frequentia ac congressu adesse & una consedere non dedignatus.

Basil. de or.

Lib. 4. 15.

Lib. 3. 43. & 24.

But

A But where had been our peace, or this freedome of the Gospell, without our deliverance? and where had our deliverance been without him? As it was reported of the Oake of Mamre, that all religions rendred their yeerely worship there: The Jews because of *Abraham* their patriarch; the Gentiles because of the Angels that appeared there to *Abraham*; the Christians because of Christ that was there seen of *Abraham* with the Angels; So was there to King *James* in his first beginnings, a confluence of all Sects, with papers in their hands, and (as it was best for them) with a *Rogamus Domine, non pugnamus*, like the subjects of *Theodosius*. But our cozens of Samaria, when they saw that *Salomons* yoke would not be lightned, soone flew off in a rage, *What portion have we in David?* And now those, which had so oft lookt up to heaven in vain, resolve to dig down to Hell for aid. Satan himselfe met them, and offered (for saving of their labour) to bring Hell up to them. What a world of sulphur had he provided against that day? What a brewing of death was tunned up in those vessels? The murderous pioners laught at the close felicity of their project; and now before-hand seemed in conceit to have heard the crack of this hellish thunder, and to see the mangled carkasses of the Hereticks flying up so suddenly, that their soules must needs goe upward towards their perdition, their streets strewed with legges and armes; and the stones braining as many in their fall, as they blew up in their rise. *Remember the Children of Edom, O Lord, in the day of Jerusalem, which said, Down with it, down with it, even to the ground. O daughter of Babel, worthy to be destroyed, blessed shall he be that serveth thee as thou wouldest have served us.* But he that sits in heaven laught as fast at them, to see their presumption that would be sending up bodies to heaven before the resurrection, and preferring companions to *Elias* in a fiery Chariot; and said, (*ut quid fremuerunt?*) *Consider now how great things the Lord hath done for us*; The snare is broken, and we are delivered. But how? As that learned Bishop well applied *Salomon* to this purpose, *Divinatio in labiis Regis*. If there had not been a divination in the lips of the King, we had been all in jawes of death. Under his shadow we are preserved alive, as *Jeremie* speaketh. It is true, God could have done it by other meanes; but he would doe it by this, that we might owe the being of our lives to him, of whom we held our well-being before. Oh praised be the God of heaven for our deliverance! Praised be God for his Anointed, by whom we are delivered. Yea how should we call to our fellow-creatures? The Angels, Saints, heavens, elements, meteors, mountaines, beasts, trees, to help us praise the Lord for this mercy. And (as the oath of the Romane souldiers ranne) how deare and precious should the life of *Cæsar* be to us, above all earthly things? how should we hate the base unthankfulnesse of those men, which can say of him, as one said of his Saint *Martin*, *Martinus bonus in auxilio, charus in negotio*; who whiles they owe him all, grudge him any thing. Away with the mention of outward things: all the blood in our bodies is due to him: all the prayers and well-wishes of our soules are due to him. How solemnly festivall should this day be to us and to our posterities for ever? How cheerefully for our peace, our religion, our deliverance, should we take up that acclamation which the people of *Rome* used in the Coronation of *Charles* the great, *Carolo Jacobo à Deo coronato, magno & pacifico Britannorum Imperatori, vita & victoria*. To *Charles James* crowned of God, the great and peaceable Emperor of *Britaine*, Life and victory; and let God and his people say, *Amen*.

3.

Socr. l 2. cap. 3.

Ribera in phec. min. ex Joseph Ant. lib. 9. ult. Samaritani Judæos cognatos appellare soliti quamdiu illis bene erat. At ubi contra, &c.

1 King. 12. *Flectere si nequeo, &c.*

Psal. 117. 7.

Pro. 16. 10. B. Barlow. p. 350

θεσπέσιον ἀνατεῖναι τὸν τῶν Καίσαρος & ὀνομάσαι Suet. *Addit, neque me liberos, meos cariores habebo quam Caium & ejus sorores. Clodomeus.* Otho. Frisi. l. 4. c. 32. Clodomeus Otho. Frisi. l. 4. c. 31. Frisi. l. 5. c. 31.

These were great things indeed, that God did for *Israel*; great that he hath done for us; great for the present, not certain for the future. They had not, no more have we the blessings of God by entaile, or by lease. Only at the good will of the Lord; and that is, during our good behaviour; Sin is a forfeiture of all favours. *If you do wickedly, you shall perish.* It was not for nothing that the same word in the originall signifies both sin & punishment. These two are inseparable. There is nothing but a little priority in time between them. The Angels did wickedly, they perisht by their fall from heaven. The old world did wickedly, they perisht by waters from heaven. The Sodomites did wickedly, they perisht by fire from heaven. *Corah* & his company did wickedly, they perisht by the earth. The Ægyptians did wickedly, they perisht by the Sea. The Canaanites did wickedly, they perisht by the sword of Israel. The Israelites did

wickedly, they perisht by pestilence, serpents, Philistims. What, should I run my selfe out of breath in this endlesse course of examples? There was never sin, but it had a punishment, either in the Actor, or in the Redeemer. There was never punishment, but was for sin. Heaven should have no quarrell against us, Hell could have no power over us, but for our sins. Those are they that have plagued us: those are they that threaten us.

But what shall be the judgement? Perishing. To whom? To you and your King. He doth not say, If your King doe wickedly, you shall perish, as sometimes he hath done: nor, If your King doe wickedly, he shall perish, although Kings are neither priviledged from sinnes, nor from judgements: nor, if you doe wickedly, you only shall perish; but, *If ye doe wickedly, ye and your King shall perish.* So neer a relation is there betwixt the King and Subjects; the sin of the one reacheth to the judgement of the other; and the judgement of the one is the smart of both. The King is the Head, the Commons the stomack: if the head be sick, the stomack is affected. *David* sins, the people die. If the stomack be sick, the head complaines. For the transgression of the people are many Princes. What could have snatcht from our head that sweet Prince, of fresh and bleeding memory, (that might justly have challenged *Othoes* name, *Mirabilia mundi*) now in the prime of all the worlds expectation, but our traiterous wickednesses? His Christian modesty upon his death-bed could charge himselfe, (no, no, I have sins enow of my own to doe this.) But this very accusation did cleare him, and burden us. O glorious Prince, they are our sins that are guilty of thy death, and our losse. We have done wickedly; thou perishedst. A harsh word for thy glorified condition. But such a perishing as is incident to Saints; (for there is a *Perire de medio*, as well as a *Perire à facie*) a perishing from the earth, as well as a perishing from God. It was a joyfull perishing to thee: our sins have advantaged thy soule, which is partly therefore happy, because we were unworthy of thee; but they have robbed us of our happinesse in thee. Oh our trecherous sinnes, that have offered this violence to that sweet hopefull sacred person! And doe they not yet still conspire against him, that is yet dearer to us, the root of these goodly branches, the breath of our nostrils, the anointed of God? Brethren, let me speake it confidently: As every sin is a traitor to a mans own soule, so every wicked man is a traitor to his King: yea, every of his crying sins is a false-hearted rebell, that hides powder and pocket dags for the precious life of his Soveraigne. Any states-man may learne this even of *Machiavel* himselfe: which I confesse when I read, I thought of the Devill confessing Christ. That the giving of God his due, is the cause of the greatnesse of any State; and contrarily, the neglect of his service, the cause of ruine: and if any prophane *Zosimus* shall doubt of this point, I wou'd but turne him to *Evagrius* his discourse to this purpose, where he shall finde instances of enow particulars. VVhat-ever politick Philosophers have distinguished, betwixt *bonus vir*, & *civis*, I say, that as a good man cannot be an ill subject, so a lewd man can no more be a good subject, than evill can be good. Let him sooth, and sweare what he will, his sins are so many treasons against the Prince and State: for, Ruine is from iniquity, saith *Ezechiel.* Alas, what safety can we be in, when such miscreants lurk in our houses, yea in our streets; when the Country, City, Court, is so full of these spirituall cõspiracies? Ye that are Magistrates, not for Gods sake only, but for your Kings sake, whose Deputies ye are, as he is Gods; not for religion only, but for very policie, as you tender the dear life of our gracious Soveraigne; as you regard the sweet peace of this State & Kingdome; the welfare of this Church; yea, as you love your own life, peace, welfare; rouze up your spirits, awaken your Christian courage, and set your selves heartily against the traitorly sins of these times, which threaten the bane of all these. Cleanse ye these *Augean* stables of our drunken Taverns, of our prophane Stages, and of those blind Vaults of professed filthinesse, *Whose steps go down to the chambers of death, yea, to the deep of hell.* And ye, my holy brethren, the messengers of God, if there be any sons of Thunder amongst you, if ever you ratled from heaven the terrible judgements of God against sinners, now do it; for (contrary to the naturall) the deep winter of iniquity is most seasonable for this spiritual thunder. Be heard above, be seen beneath. Out-face sin, out-preach it, out-live it. We are stars in the right hand of God: let us be like any stars save the moon, that hath blots in her face; or the star wormwood whose

Otho 3. Frisl. 6. 26.

Osservanza del culto divino e cagione della grandezza delle. Così il dispregio diqua, &c. Dister. l. 1. c. 11. Evagr. l. 3. c. 41.

Ezech. 7. 19.

Pro. 27. 7. 9. 18.

Rev. 8. 11.

A fall made bitter waters; or Saint *Judes* planets, that wander in irregularities. Let the light of our lives shine in the faces of the world, and dazle them whom it shall not guide. Then shall we with authority speak what we doe, when we doe that which we speak. We can never better testifie our thanktull and loyall respects to so good a King in whose favour is our life, and by whose grace we are upheld against the unworthy affronts of this sacrilegious Age, than by crying down, by living down those sinnes which threaten our happinesse in him. And ye, beloved Christians, whose faces seem worthily to congratulate the joy of this day, if ye would approve your selves good subjects to our King, labour to be good subjects to His King, the King of Heaven. Away with those rebellious wickednesses which may be prejudiciall to our peace. In vaine shall we testifie our loyalty by these outward ceremonies of rejoycing, if we be faulty in the substance. To what purpose shall we ring our bels, if in the meane time

B we hold fast *Salamons (funes peccatorum) cords of sin*; yea, the Prophets cart-ropes of iniquity; and thereby pull down judgement upon our heads? To what purpose shall we kindle Bonefires in our streets, if we kindle the flame of Gods displeasure against us by our sinnes? To what purpose shall ye feast one another in your houses, if you shall feast the fiends of hell with your wilfull sins? *Dæmonum cibus ebrietas*; *Hierome* saith well, Drunkenesse, luxurie, fornication, and every sinne is the very dyet and dainties of the Devill. For Gods sake therefore, for our Kings sake, for your own soules sake, be good, that you may be loyall. Oh my brethren, let us not with old *Toby* suffer our eyes to be blinded with the swallowes dung of this world. Let us not dare to make a willing shipwrack of conscience, for the venture of a little ballast of gaine. Away with our pride, usury, oppression, false weights, false oaths, false faces; *Doe no more wickedly, that we perish not.*

C They are our sins, which as they threaten to lose us our best friend above, (the God of our salvation) so they hearten our adversaries against us on earth. Their hopes, their designes, their wickednesse to us, hath been profest to be built upon ours to God. If they did not see we did evill, they durst not hope we could perish. Authority hath wisely and seasonably taken order for disarming of wilfull Recusants. What should weapons doe in the hand of disloyalty? Oh that it could take order to strip us of our sins, which will else arme God and his creatures against us! The gates of *Rome*, the gates of hell, could not hurt us, if we did not hurt our selves. Oh that we could so love our selves, as to part with all our plausible and gainfull evils; that we would this day renue our holy covenants with God, and keep them for ever? How would he still feed us with the finest of the wheat? How would he, that (as this day) when we feared a tempest, gave us an happy calme, prevent a tempest in our calme when

D we feare not? How safely should our children play, and we feast in our streets? How memorable a patterne of mercy should this Iland be to posterities? What famous Trophees of victory would he erect over all Antichristianisme amongst us? How freely and loud should the Gospell of God ring every where in the eare of the generations yet unborne? How sure should we be, long and long to enjoy so gratious and deare a Soveraigne, so comfortable a peace, so happy a government? even till this Eve of the *Annunciation* of the first comming of Christ, overtake the day of the *Annunciation* of the second comming, for our redemption. Which God for his mercies sake, for his Christs sake, vouchsafe to grant us. *Amen.*

E

FINIS.

Jude 1.3. *Cum imperio dicetur quod prius agitur quam dicatur.* *Greg.* 23. *in Job.*

Prov. 5.22.

Hier. de filio prodigo. *Dæmonum cibus ebrietas, luxuria fornicatio, & universa vitia.*

Dum non timet in sereno patitur tempestatem. *Hier. dial. adverſ. Pelag.*

A SERMON PREACHED BEFORE HIS MAJESTIE AT HIS COURT OF THEBALDS, ON SUNday, Septemb. 15. 1622.

In the ordinary course of attendance.

By Jos. Hall.

Imprinted at London, 1643.

A SERMON PREACHED BEFORE HIS MAJESTIE AT his Court at THEBALDS, on Saturday the 15. of SEPTEMBER, 1622.

John 7. 24. *Judge not according to the appearance, but judge righteous judgement.*

AS in the civill body, so in the naturall; the head as it is the highest, so the chiefe part: according to the place is the dignity: Of the head, the highest Region is chiefest, serving onely for the use of intellectuall powers; whereas the lower part of it is onely imployed for bodily nutrition: Now, as the reasonable part of the Soule is *Vertex animæ*, being contradistinguished to the sensitive; So, if ye distinguish the reasonable into Judgement and Deliberation, *Naturale Judicatorium dicetur esse vertex*, saith *Aquinas*; Judgement is the top of our soule; and therefore cals for the top of our care; If the highest wheele goe right, the inferiour hardly erre. Heare then the golden rule of the Author, of the Judge of our judgement, *Judge not according to the appearance, but judge righteous judgement.* The negative part is first, *Judge not*; then, *Judge*: where the mind is free and clear, it is good to begin with the positive document of right, which is the rule to it self and the wrong; but where the heart is forestalled with mis-opinion, ablative directions are first needfull to unteach error, ere we can learn truth. Judge not therefore according to the appearance: κατ' ὄψιν, is (as the Vulgar rightly) *secundum faciem*, according to the face, because the face onely appeares, the rest is hid: Every thing, not man onely, hath both a face and an heart; a face which is pervious to every eye, an heart to which no eye can pierce but the wise. This face, as of man, so of things, is a false rule of judgement; *Frons, oculi, &c.* The forehead, eyes, countenance tell many a lye. Judge not therefore according to appearance; it is no measuring by a crooked line: There is nothing more uncertaine than appearance; some things appeare that are not, and some things are that appeare not; and that (besides naturall occurrences) in morally both good and evill: Some things appeare good that are not, and therefore mis-lead the heart both to an unjust prosecution, and to a false applause; some things appeare evill that are not, and therefore mis-lead us to an injurious censure, and undeserved abomination: Again, some things are good that appeare not, and therefore lose both our allowance and pursuit; some things are good that appeare not, and therefore insinuate themselves in our acquaintance and love, to our cost: Many a Snake lies hid under the Strawberry leaves

leaves, and ſtings us ere we be aware. *Vitia virtutes mentiuntur*, ſaith *Gregorie*, Vice too oft makes a maſke of the ſkin of Vertue, and lookes lovely: Vertue as often comes forth (like a Martyr in the Inquiſition) with a San-benit upon her back, and a cap painted with Devils upon her head, to make her ugly to the beholders; *Judge not therfore according to the appearance.* A

The appearance or face, is of things, as of men: We ſee it at once with one caſt of the eye, yet there are angles, and hils, and dales, which upon more earneſt view the eye ſees cauſe to dwell in: ſo it is with this appearance or face of things, which however it ſeemes wholly to appeare to us at the firſt glance, yet upon further ſearch will deſcry much matter of our inquiry: For every thing from the ſkin incluſively to the heart, is the face; every thing beſides true being, is appearance. All the falſe φαντασιαι that uſe to beguile the judgement of man, hide themſelves under this appearance: Theſe reduce themſelves to three heads; Preſumptions, falſe Formes, Events: Preſumptions muſt be diſtinguiſhed; for whereas there are three degrees of them, firſt (*levia Probabilia*) light Probabilities, then faire Probabilities, and thirdly, ſtroog Probabilities, which are called, *Judicia juris*, the two firſt are allowed by very Inquiſitors, but as ſufficient to cauſe ſuſpition, to take information, to attach the ſuſpected, not enough whereon to ground the Libell or the torture, much leſſe a finall judgement: Thus *Elie* ſees *Annaes* lips goe, therefore ſhe is drunk: The Phariſes ſee Chriſt ſit with ſinners, he is a friend to their ſins. B

Falſe formes are preſented either to the eye or the eare. In the former, beſides ſupernaturall deluſions, there is a deceit of the ſight, whether through the indiſpoſition of the Organ, or the diſtance of the Object, or the miſ-diſpoſition of the medium: So as if we ſhould judge according to appearance, the Sun ſhould double it ſelfe by the firſt, through the croſneſſe of the eye, it ſhould diminiſh it ſelfe by the ſecond, and ſeem as big as a large Sive, or no large Cart-wheele at the moſt: It ſhould dance in the riſing, and move irregularly by the third. To the eare are miſ-reports, and falſe ſuggeſtions, whether concerning the perſon, or the cauſe. In the former, the calumniating tongue of the Detractor, is the Jugler that makes any mans honeſty or worth appeare ſuch as his malice liſteth: In the latter, the ſmooth tongue of the ſubtile Rhetorician is the Impoſtor which makes cauſes appeare to the unſettled judgement, ſuch as his wit or favour pleaſeth: Events, which are oft-times as much againſt the intention, and above the remedie of the Agent, as beſides the nature of the Act: There is ſometimes a good event of evill, as *Jaſons* adverſary cured him in ſtabbing him; the Iſraelites thrive by oppreſſion, the Field of the Church yeelds moſt when it is manured with blood: There is ſometimes an ill event of good; *Abimelech* gives *David* the Shew-bread, and the Sword, he and his family dies for it: *Sapientis eſt præſtare culpam*; It is enough for a wiſe man to wield the Act, the iſſue he cannot: wiſdome makes demoſtrative Syllogiſmes, *à priori*, from the cauſes; folly Paralogiſmes, *à poſteriori*, from the ſucceſſe. *Careat ſucceſſibus opto, quiſquis ab eventu, &c.* was of old the word of the Heathen Poet. If therefore either upon ſlight probabilities, or falſe formes, or ſubſequent events we paſſe our verdict, we doe what is here forbidden, judge according to appearance. C D

Had the charge been only *Judge not*, and gone no further, it had been very uſefull, and no other than our Saviour gave in the Mount: we are all on our way; Every man makes himſelfe a Juſtice Itinerant, and paſſeth ſentence of all that comes before him, yea (beyond all commiſſion) of all above him; and that many times not without groſſe miſ-conſtruction, as in the caſe of our late directions: Our very Judges are at our barre; Secrets of Court, of Councell, of State eſcape us not, yea not thoſe of the moſt reſerved Cabinet of Heaven: *Quis te conſtituit Judicem?* who made thee a Judge? as the Iſraelite (unjuſtly) to *Moſes*: Theſe are ſawcy uſurpers of forbidden Chaires; and therefore it is juſt with God, that (according to the Pſalmiſt) ſuch Judges ſhould be caſt down in ſtony places, yea, as it is in the Originall, נשמטו בידי סלע that they ſhould be left in the hands of the rock (*allidantur Petræ*) that they ſhould be daſht againſt the rocks, that will be ſailing without Card or Compaſſe, in the vaſt Ocean of Gods Counſels, or his Anointeds. E

But

A But now here our Saviour ſeals our Commiſſion, ſets us upon the Bench; allows us the act, but takes order for the manner; we may judge, we may not judge according to the appearance; we may be Judges (whether κρίνω, or δίκασω) the one to condemn, the other to abſolve; we may not be κρίται διαλογισμῶν πονηρῶν Judges of evill thoughts; and we ſhall be evill-thoughted Judges, if we ſhall judge according to appearance. Not only Fortune and Love, but even Juſtice alſo is wont to be painted blindfold; to import that it may not regard faces. God ſaies to every Judge as he did to *Samuel* concerning *Eliab, Look not on his countenance, nor the height of his ſtature.* Is an outragious rape committed? Is blood ſhed? Look not whether it be a Courtiers or a Peaſants; whether by a Courtier or a Peaſant, either of them cries equally loud to heaven; Juſtice cannot be too Lyncean to the being of things, nor too blind to the appearance.

B The beſt things appeare not, the worſt appeare moſt; God, the Angels, ſouls both glorified and encaged in our boſomes, grace, ſupernaturall truths, theſe are moſtwhat the objects of our faith, and faith is the evidence of things not ſeene; Like as in bodily objects, the more pure and ſimple ought is (as aire and ethereall fire) the more it flyeth the ſight; the more groſſe and compacted (as water and earth) the more it fils the eye, *Judge not therefore according to appearance.*

It is an uſefull and excellent rule for the avoiding of error in our judgement of all matters whether Naturall, Civill, or Divine.

Naturall; what is the appearance of a perſon, but the colour, ſhape, ſtature? The colour is oft-times bought or borrowed, the ſhape forced by Art, the ſtature raiſed (to contradict Chriſt) a cubit high, *Judge not therfore according to appearance.* What are the colluſions of Juglers and Mountebanks, the weepings and motions of Images, the

C noyſes of miraculous cures and diſpoſſeſſions, but appearances? *Fit aliquando in Eccleſiâ maxima deceptio populi in miraculis fictis à ſacerdotibus;* There is much cozenage of the poore people by cogged miracles, ſaith Cardinall *Lyranus*; theſe holy frauds could not gull men if they did not judge according to appearance. Should appearance be the rule, our harveſt had been rich; there was not more ſhew of plenty in our fields, than now of ſcracity in our ſtreets. This dearth (to ſay truth) is not in the graine, but in the heart; If the hearts of men were not more blaſted with covetouſneſſe and cruell ſelfe-love, than their grain with diſtemper of ayre, this heeded not; The Barnes and Granaries are full, the Markets empty; Authority knows how to remedy this evill, how to prevent a dearth in abundance, that men may not affamiſh whom God hath fed; and that when God hath given us the ſtaffe of bread, it may not be either hid, or broken; ſhortly, that our ſtore may not be judged by the appearance.

D Civill; Wiſemen and ſtateſmen eſpecially may not alwayes looke the ſame way they would goe; like ſkilfull Sea-men, they ſometimes lavere, and (as the winde may ſtand) fetch compaſſes of lawfull policies to their wiſhed point. That of *Tiberius* was fearfull; of whom *Xiphiline* Οὐκ ἐπλευσε, ἀλλ' ἐφέρετο. That he ſayled ever againſt the winde of his words: But ſometimes a good *Conſtantius* or *Anaſtatius*, will wiſely pretend what he intends not: As our Saviour made as if he went further, when he meant to turne into *Emaus*: The hearts of Kings are as deepe waters; we may not thinke to draine them in the hollow of our hand: Secret things to them of whom God hath ſaid, *Dixi dii eſtis*; things revealed to us and our children. Even we meane ones would be loth to have alwayes our hearts read in our faces; *Judge not therefore according to appearance.*

Divine; In theſe our ſpeech muſt dwell; If we ſhould judge according to the ap-

E pearance, we ſhould thinke baſely of the Saviour of the world; Who that had ſeene him ſprawling and wringing in the Cratch, flitting to *Ægypt*, chopping of chips at *Nazareth*, famiſhing in the Deſart, tranſported by Satan, attended by Fiſhermen, perſecuted by his Kindred, betrayed by one Servant, abjured by another, forſaken of all, apprehended, arraigned, condemned, buffetted, ſpat upon, ſcourged to blood, ſceptred with the reed, crowned with thornes, nayled to the Croſſe, hanging naked betwixt two Theeves, ſcorned of the beholders, ſealed up in a borrowed grave, could ſay other, than, Hee hath no forme nor beauty, when we ſhall ſee him there is nothing that

that wee ſhould deſire him? Who that ſhould have ſeen his ſkinne all dewed with pearles of bloody ſweat, his back bleeding, his face blubbered and beſmeared, his forehead harrowed, his hands and feet pierced, his ſide guſhing gout, his head bowed down in death, and ſhould withall have heard his dying lips ſay, *My God, my God, why haſt thou forſaken me?* would not have ſaid, *He is deſpiſed and rejected of men*, yea (in appearance) of God himſelfe. Yet even this while, to the cutting of the ſinews of thoſe ſtiff-necked Jewes, the Angels owned him for their Lord, the Sages adored him, the Star deſigned him, the Prophets fore-ſhewed him, the Devils confeſſed him, his Miracles evinced him, the Earth ſhook, the Rocks rent, the Dead lookt out, the Sunne lookt in, attoniſhed at the ſufferings of the God of nature; Even whiles he was deſpiſed of men, he commanded the Devils to their chaines: whiles baſe men ſhot out their tongues at him, Principalities and Powers bowed their knees to him; whiles he hanged deſpicably upon the tree of ſhame, the powers of hell were dragged captive after the triumphant chariot of his Croſſe; the appearance was not ſo contemptible, as the truth of his eſtate glorious. *Judge not therefore according to appearance.*

Should appearance be the rule, how ſcornfully would the carnall eye overlook the poore ordinances of God? What would it finde here but fooliſhneſſe of preaching, homelineſſe of Sacraments, an inky Letter, a Prieſts lips, a ſavorleſſe meſſage, a morſell of Bread, a mouthfull of Wine, an handfull of water, a ſlander-beaten Croſſe, a crucified Saviour, a militant Church, a deſpiſed profeſſion. When yet this fooliſhneſſe of preaching is the power of God to ſalvation; theſe mute Letters the lively Oracles of God; theſe vile lips the Cabinets of heaven to preſerve knowledge; this unplauſible Meſſage, *magnalia Dei*; this Water, the Water of Life in the midſt of the Paradiſe of God: (ἀεὶ ῥεῖ ὕδωρ) this Bread the Manna of Angels, this Wine heavenly Nectar; this Church the Kings Daughter, all glorious within; this dying Sacrifice the Lord of Life, this Croſſe the Banner of Victory, this profeſſion Heaven upon Earth. *Judge not therefore according to appearance.*

Should appearance be the rule, woe were Gods children, happy were his enemies. Who that had ſeen *Cain* ſtanding maſterly over the bleeding carkaſſe of *Abel*, *Joſeph* in his bonds, his Miſtreſſe in her dreſſe, *Moſes* in the Flags, *Pharaoh* in the Palace, *David* ſculking in the wilderneſſe, *Saul* commanding in the Court, *Elias* fainting under his Juniper tree, *Jezebel* painting in her cloſet, *Michaiah* in the priſon, *Zidkiiah* in the preſence, *Jeremie* in the dungeon, *Zedekiah* in the throne, *Daniel* trembling among the Lions, the Median Princes feaſting in their Bowers, *Johns* head bleeding in the Platter, *Herods* ſmiling at the Revels, Chriſt at the Barre, *Pilate* on the Bench, the Diſciples ſcourged, the Scribes and Elders inſulting; would not have ſaid; O happy *Cain*, *Potiphars* wife, *Pharaoh*, *Saul*, *Jezebel*, *Zidkiiah*, *Zedekiah*, Median Princes, *Pilate*, *Herod*, *Elders*; miſerable *Abel*, *Joſeph*, *Moſes*, *David*, *Eliah*, *Michaiah*, *Jeremie*, *Daniel*, *John*, *Chriſt*, *the Diſciples*: Yet we know *Cains* victory was as wofull, as *Abels* martyrdome glorious; *Joſephs* irons were more precious, than the golden tires of his Miſtreſſe; *Moſes* Reeds were more ſure than *Pharoahs* Cedars; *Davids* Cave in the Deſart more ſafe than the Towers of *Saul*; *Eliahs* Raven a more comfortable purveyor than all the Officers of *Jezebel*; *Michaiahs* priſon was the guard-chamber of Angels, when *Ahabs* preſence was the counſell-chamber of evill ſpirits; *Jeremies* dungeon had more true light of comfort than the ſhining ſtate of *Zedekiah*; *Daniel* was better guarded with the Lions, than *Darius* and the Median Princes with their Janiſaries; *Johns* head was more rich with the Crown of his martyrdome, than *Herods* with the Diadem of his Tetrarchate, *Chriſt* at the Barre gave life and being to *Pilate* on the Bench, gave motion to thoſe hands that ſtruck him, to that tongue that condemned him, and in the mean while gave ſentence on his Judge; The *Diſciples* were better pleaſed with their ſtripes and wales than the Jewiſh Elders with their proud Phylacteries. After this, who that had ſeen the primitive Chriſtians, ſome broyled on Gridirons, others boyled in Lead, ſome roſted, others frozen to death, ſome fleaed, others torne with horſes, ſome craſhed in peeces by the teeth of Lions, others caſt downe from the rocks to the ſtakes, ſome ſmiling on the wheele, others in the flame, all wearying their tormentors and ſhaming their Tyrants with their patience, would not have ſaid; *Of all things I would not*

A *not be a Christian*; Yet, even this while were these poore torturing stocks higher (as *Marcus Arethusius* bragged) than their persecutors; dying Victors, yea Victors of death; never so glorious as when they began not to be; in gasping crowned, in yeelding the ghost more than Conquerours: *Judge not therefore according to appearance.*

When thou lookest about, and seest on the one hand a poore conscionable Christian drouping under the remorse of his sinne, austerely checking his wanton appetite, and curbing his rebellious desires, wearing out his dayes in a rough penitentiall severity, cooling his infrequent pleasures with sighs, and saucing them with teares; on the other hand ruffling Gallants made all of pleasure and joviall delights, bathing themselves in a sea of all sensuall satieties, denying their pampered nature nothing under heaven, not wine in bowles, not strange flesh, and beastly dalliance, not unnaturall titillations, nor violent filthinesse; that feast without feare, and drink without
B measure, and sweare without feeling, and live without God; their bodies are vigorous, their coffers full, their state prosperous, their hearts chearfull: Oh how thou blessest such men; lo these (thou sayest) these are the darlings of heaven and earth; *Sic ô sic juvat vivere!* Whiles those other sullen mopish creatures are the (περικαθαρματα) offscouring and recrements of the world; Thou foole, give me thy hand, let me lead thee with *David* into the Sanctuary of God: Now what seest thou? The end, the end of these men is not peace. Surely O God thou hast set them in slippery places, and castest them down into desolation: how suddenly are they perished, and horribly consumed! Woe is me, they doe but dance a Galliard over the mouth of hell, that seemes now covered over with the greene sods of pleasure; The higher they leape, the more desperate is their lighting: Oh wofull, wofull condition of those godlesse men, yea those epicurean Porkets, whose belly is their God, whose heaven is their pleasure,
C whose cursed jollity is but a feeding up to an eternall slaughter: the day is comming wherein every minute of their sinfull unsatisfying joyes shall be answered with a thousand thousand millions of yeeres frying in that unquenchable fire; And when those damned Ghosts shall forth of their incessant flames see the glorious remuneration of the penitent and pensive souls which they have despised; they shall then gnash and yell out that late recantation; We fooles thought their life madnesse, & their end without honor; now they are counted among the children of God, & their portion is among the Saints, ours amongst Devils: *Judge not therefore according to appearance.*

Should we judge according to appearance, all would be Gold that glistereth, all drosse that glistereth not: Hypocrites have never shewed more faire than some Saints foule. *Saul* weeps, *Ahab* walks softly; *Tobias* & *Sanballat* will be building Gods walls; *Herod* heares *John* gladly; *Baalam* prophecies Christ, *Judas* preaches him, Satan con-
D fesses him; When even an *Abraham* dissembles, a *David* clokes adultery with murder, a *Salomon* gives (at least) a toleration to idolatry, a *Peter* forswears his Master; briefly, the prime Disciple is a Satan, Satan an Angell of light. For you: How gladly are we deceived in thinking you all such as you seeme; None but the Court of Heaven hath a fairer face. Prayers, Sermons, Sacraments, geniculation, silence, attention, reverence, applause, knees, eyes, eares, mouthes full of God; Oh that ye were thus alwaies! Oh that this were your worst side! But if we follow you from the Church, and find cursing and bitternesse under your tongues, licentious disorder in your lives, bribery and oppression in your hands; If God looke into the windowes of your hearts, and find there be (*intus rapina*) we cannot judge you by the appearance; or, if we could, what comfort were it to have deceived our charity with the appearance of Saints,
E when the righteous Judge shall give you your portion with Hypocrites; What ever we doe, he will be sure not to judge according to appearance.

If appearance should be the rule, false religion should be true, true false. *Quædã falsa probabiliora quibusdam veris*, is the old word; Some falshoods are more likely than some truths: Native beauty scorns Art: Truth is as a matron; Error a curtizan: The matron cares only to concile love by a grave and gracefull modesty, the Curtizan with philtres and farding. We have no Hierarchie mounted above Kings, no pompous ostentation of magnificence, no garish processions, no gaudy altars, no fine images clad with Taffates in summer, with velvets in winter, no flourishes of universality, no

rumors

rumors of miracles, no ſumptuous canonizations; we have nothing but (γύμνα δίδυμα) A
the ſincerity of Scriptures, ſimplicity of Sacraments, decency of rare ceremonies,
Chriſt crucified. We are gone if you goe by appearance: Gone? alas, who can but
bluſh and weepe and bleed to ſee that Chriſtian ſoules ſhould (after ſuch beames of
knowledge) ſuffer themſelves to be thus palpably cozened with the gilded ſlips of
error; that after ſo many yeeres pious government of ſuch an incomparable ſucceſſi-
on of religious Princes, Authority ſhould have cauſe to complaine of our defection.

Deare Chriſtians (I muſt be ſharpe) are we children or fooles, that we ſhould be
better pleaſed with the glittering tinſell of a painted baby from a Pedlers ſhop,
than with the ſecretly-rich and invaluable Jewell of divine Truth? Have we thus
learned Chriſt? Is this the fruit of ſo cleere a Goſpell? of ſo bleſſed ſcepters? *For Gods
ſake be wiſe and honeſt, and ye cannot be Apoſtates.*

Shortly, for it were eaſie to be endleſſe: If appearance might be the rule, good B
ſhould be evil, evil good; there is no vertue that cannot be counterfeited, no vice that
cannot be blanched: we ſhould have no ſuch friend as our enemy, a flatterer; no ſuch
enemy as our friend that reproves us. It were a wonder if ye great ones ſhould not
have ſome ſuch burs hanging upon your ſleeves; As ſoone ſhall corn grow without
chaffe, as greatneſſe ſhall be free from adulation: Theſe ſervile ſpirits ſhall ſooth up all
your purpoſes, and magnifie all your actions, and applaud your words, and adore your
perſons: Sin what you will, they will not check you; Project what you will, they will
not twhart you; ſay what ye will, they will not faile to ſecond you; be what ye will,
they will not faile to admire you: Oh how theſe men are all for you, all yours, all you;
They love you as the Ravens doe your eyes. How deare was *Siſera* to *Jael*, when ſhe
ſmoothed him up, and gave him milk in a Lordly diſh; *Samſon* to *Dalilah*, when ſhe
lulled him in her lap; *Chriſt* to *Judas*, when he kiſſed him; See how he loved him, C
would ſome foole have ſaid, that had judged by appearance.

In the meane time an honeſt plaine-dealing friend is like thoſe ſauces which a man
praiſes with teares in his eyes; like a cheſnut, which pricks the fingers, but pleaſes our
taſte; or like ſome wholſome medicinall potion, that diſtaſtes and purges us (perhaps
makes us ſick) that it may heale us. Oh let the righteous ſmite me, for that is a benefit;
let him reprove me, and it ſhall be a precious oyle that ſhall not break my head; Break
it? no, it ſhall heale it, when it is mortally wounded by mine own ſinne, by others
aſſentation: Oh how happy were it, if we could love them that love our ſoules, and
hate them that love our ſinnes. They are theſe rough hands that muſt bring us ſavory
diſhes, and carry away a bleſſing; truth is for them now, thankes ſhall be for them
hereafter, but in the mean time they may not be judged by the appearance.

Laſtly, if we ſhall judge friendſhip by complement, ſalubrity by ſweetneſſe, ſer- D
vice by the eye, fidelity by oathes, valour by brags, a Saint by his face, a Devill by his
feet, we ſhall be ſure to be deceived: *Judge not therefore according to appearance.*

But (that ye miſtake not) though we may not judge only by the appearance, yet
appearance may not be neglected in our judgement. Some things, according to the
Philoſopher, (δοκεῖ μοι, ὅτι ἅ) ſeeme and are, are as they ſeeme: Semblances are not
alwaies ſevered from truth; Our ſenſes are ſafe guides to our underſtandings. We
juſtly laugh at that Sceptick in *Laertius*, who becauſe his ſervants robbed his cupbord,
doubted whether he left his victuals there: What doe we with eyes, if we may not
beleeve their intelligence? That world is paſt, wherein the gloſſe *Clericum amplectens
fœminam præſumitur benedicendi cauſa feciſſe*; The wanton imbracements of an-
other mans wife, muſt paſſe with a Clearke for a ghoſtly benediction; Men are now
more wiſe, leſſe charitable: Words and probable ſhewes are appearances, actions E
are not; and yet even our words alſo ſhall judge us; if they be filthy, if blaſphemous,
if but idle, we ſhall account for them, we ſhall be judged by them; *Ex ore tuo*; a
foule tongue ſhewes ever a rotten heart; *By their fruits ye ſhall know them*, is our Sa-
viours rule; I may ſafely ſay, No body deſires to borrow colours of evill; If you
doe ill, thinke not that we will make dainty to thinke you ſo; when the God of
love can ſay by the Diſciple of love, *Qui facit peccatum, ex diabolo eſt*; He that
committeth ſinne, is of the Devill: Euen the righteous Judge of the world judgeth

(*ſecundum*

A (*ſecundum opera*) according to our works; we cannot erre whiles we tread in his ſteps. If we doe evill, ſinne lies at the doore; but it is on the ſtreet ſide; Every Paſſenger ſees it, cenſures it; How much more he that ſees in ſecret? Tribulation and anguiſh upon every ſoule that doth evill: Every ſoule; here is no exemption by greatneſſe, no buying off with bribes, no bleering of the eyes with pretences, no ſhrouding our ſelves in the night of ſecrecy; but if it be a ſoule that doth evill, Tribulation and anguiſh is for it: Contrarily, if we doe well, ſhall we not be accepted? if we be charitable in our almes, juſt in our awards, faithfull in our performances, ſober in our carriages, devout in our religious ſervices, conſcionable in our actions; *Glory, and honour, and peace to every man that worketh good*; we ſhall have peace with our ſelves, honour with men, glory with God and his Angels: *Yea that peace of God which paſſeth all*
B *underſtanding*; ſuch honour as have all his Saints, the incomprehenſible glory of the God of peace, the God of Saints and Angels: to the participation whereof, that good God that hath ordained us, as mercifully bring us for the ſake of his deare Sonne Jeſus Chriſt the juſt: To whom with thee O Father, and thy good Spirit, one infinite God, our God, be given all praiſe, honour and glory now and for ever. *Amen.*

THE GREAT Impostor, LAID OPEN IN A SERMON AT GRAYES INNE, Febr. 2. 1623.

By Jos. Hall.

Imprinted at London, 1643.

TO THE
MOST NOBLE,
AND WORTHILY
HONOURED SOCIETIE
OF
GRATES INNE:

At whose Barre this
IMPOSTOR *WAS OPEN-*
LY ARRAIGNED:

J. H.

HUMBLY DEDICATES
THIS PUBLIKE LIFE OF
HIS WEAKE AND UNWOR-
THY LABOUR.

THE GREAT IMPOSTOR, LAID OPEN OUT OF

IER. 17.9.

The heart is deceitfull above all things.

I Know where I am; in one of the famous Phrontisteries of Law, and Justice: wherefore serves Law and Justice, but for the prevention or punishment of fraud and wickednesse? Give me leave therefore to bring before you, Students, Masters; Fathers, Oracles of Law and Justice, the greatest Cheator and Malefactor in the world, our owne Heart. It is a great word that I have said, in promising to bring him before you; for this is one of the greatest advantages of his fraud, that he cannot be seene: That as that old Jugler *Apollonius Thyaneus*, when he was brought before the Judge, vanished out of sight; so this great Impostor, in his very presenting before you, dispeareth and is gone; yea so cunningly, that he doth it with our owne consent, and we would be loath that he could be seene: Therefore as an Epiphonema to this just complaint of deceitfulnesse, is added, *Who can know it?* It is easie to know that it is deceitfull, and in what it deceives, though the deceits themselves cannot be knowne, till too late; As we may see the ship, and the sea, and the ship going on the sea, yet the way of a ship in the sea (as *Salomon* observes) we know not: God askes and God shall answer; What he askes by *Ieremie*, he shall answer by S. *Paul*, *Who knowes the heart of man? Even the spirit of man that is in him.* If then the heart have but eyes enow to see it selfe by the reflection of thoughts, it is enough: Ye shall easily see and heare enough (out of the analogie and resemblance of hearts) to make you both astonished and ashamed. 1 Cor. 2.11.

The heart of man lies in a narrow roome, yet all the world cannot fill it; but that which may be said of the heart, would more than fill a world: Here is a double stile given it; of deceitfulnesse; of wickednesse; either of which knowes no end, whether of being, or of discourse. I spend my houre, and might doe my life, in treating of the first.

See then, I beseech you, the *Impostor*, and the *Imposture*; The Impostor himselfe, *The heart of man*, The Imposture, *Deceitfull above all things.*

As deceitfull persons are wont ever to goe under many names, and ambiguous, and must be expresst with an [*aliàs*] so doth the heart of man; Neither man himselfe nor

any part of man hath so many names, as the heart alone; For every faculty that it hath, and every action it doth, it hath a severall name: Neither is there more multiplicitie, than doubt in this name; Not so many termes are used to signifie the heart, as the heart signifies many things.

When ye heare of the heart, ye think straight of that fleshy part in the center of the bodie, which lives first, and dies last; and whose beatings you find to keepe time all the body over; That is not it which is so cunning; Alas, that is a poore harmelesse peece meerely passive; and if it doe any thing, as the subministration of Vitall spirits, to the maintenance of the whole frame, it is but good; no, it is the spirituall part that lurkes in this flesh, which is guilty of such deceit. We must learne of wittie Idolatry to distinguish betwixt the stocke and the invisible powers that dwell in it. It is not for me to be a tickler betwixt the Hebrewes, and the Greeke Philosophers, and Physitians, in a question of naturall Learning, concerning the seat of the soule; nor to insist upon the reasons why the spirit of God rather places all the spirituall powers in the heart than in the braine; Doubtlesse in respect of the affections there resident, whereby all those speculative abilities are drawne to practise; It shall suffice us to take things as we find them, and to hold it for granted, that this Monosyllable (for so it is in many languages) comprises all that intellective and affective world which concerneth man; and in plaine termes to say, that when God sayes, *The heart is deceitfull*, he meanes the understanding, will, affections are deceitfull.

The understanding is doubly deceitfull; It makes us beleeve it knowes those things which it doth not; and that it knowes not those things which it doth: As some foolish Mountebanke, that holds it a great glory to seeme to know all things; or some presuming Physitian, that thinks it a shame not to professe skill in any state of the body or disease; so doth our vaine understanding; therein framing it selfe according to the spirits it meets withall; if they be proud and curious, it perswades them, they know every thing; if careless, that they know enough.

In the first kind; What hath not the fond heart of man dared to arrogate to it selfe? It knowes all the starres by their names; Tush, that is nothing; It knowes what the starres meane by their very lookes, what the birds meane by their chirping, as *Apollonius* did; what the heart meanes, by the features of the face; it knowes the events of life by the lines of the hand: the secrets of Art, the secrets of Nature, the secrets of State, the secrets of others hearts, yea the secrets of God in the closet of heaven; Yea, not onely what God hath done, but what he will doe: This is (*sapiens stultitia*) a wise folly, as *Irenæus* sayd of his *Valentinians*; All Figure-casters, Palmesters, Physiognomers, Fortune-tellers, Alchymists, fantastick projectors, and all the rabble of professors of those περίεργα, not so much curious as idle Arts, have their word given them by the Apostle, Deceiving and deceived; neither can these men make any worse fooles than their hearts have made themselves; and well may that Alexandrian tax be set upon them in both names, whether of active, or passive folly: And (as it commonly falls out, that superfluous things rob the heart of necessary) in the meane while, those things which the heart may, and would know, it lightly misknowes: As our senses are deceived by distance, or interpositions, to think the Starres beamie and sparkling; the Moone horned, the Planets equally remote, the Sunne sometimes red, pale other some: so doth also our understanding erre, in mis-opinion of divine things; It thinkes it knowes God, when it is but an Idoll of fancie, as *Sauls* messengers, when they came into the roome, thought they had the true *David*, when it was but a Wispe; it knowes the will of God, when it is nothing but grosse mis-construction: so as the common knowledge of men, though they thinke it a Torch, is but an *Ignis Fatuus* to lead them to a ditch: How many thousand Assyrians think they are in the way to the Prophet, when they are in the midst of *Samaria*? How many millions think they walke fairely on to heaven, when indeed they are in the broad way that leads to destruction? Oh poore blinde Pagans, halfe-sighted Turks, bleare-eied Jewes, blind-folded Papists, Squint-eied Schismaticks, purblind ignorants, how well doe they find themselves pleased with their devotion, and thinke God should be so too; when it is nothing but a mixture of misprison, superstition,

Acts 19.19.

βλακον νόμισον.

conceitednesse: and (according to the seldome-reverently-used proverbe) whiles they think they have God by the finger, they hold a Devill by the toe; and all this, because their heart deceives them. It careless and loath to be at the paines of knowing more, it perswades them they know enough; that they are out of more, as he did on the ointment, (*Vt quid perditio hæc?*) What needs all this waste? and makes them as conscionable for knowledge, as *Esau* was for cattel, *I have enough, my brother, keep that thou hast to thy selfe*; or as contentedly resolute, as the *Epicure* in the Gospell, *Soule take thy ease, thou hast knowledge enough laid up for many yeares.*

From whence it is, that too many rest simply (yea wilfully) in their owne measure, not so much as wishing more skill in Soule-matters; applauding their owne safe mediocritie, like the credulous blind man that thought he now saw a shimmering of the Sunne beames, when in deed his back was towards it: Hence it is that they scoffe at the foolishnesse of preaching, scorne the forward bookishnesse of others, fearing nothing but a surfet of Manna, and hating to know more than their neighbours, than their fore-fathers; and thus are led on muffled up in an unfelt ignorance, to their grave, yea, (without the mercy of God) to their hell.

And as in these things there is a presumption of knowing what we doe not; so contrarily, a dissimulation and concealment of the knowledge of what we doe understand: The heart of man is a great lier to it selfe this way; Saint *Paul* sayes that of Pagans, which I may boldly say of Christians, They have the effect of the Law written in their hearts; yet many of them will not be acknowne of one letter ingraven there by the finger of God: Certaine common principles there are (together with this law) interlinearily written in the Tables of the heart, as, That we must doe as we would be done to; That there is a God; That this God is infinite in justice and truth, and must be served like himselfe; these they either blot out, or lay their finger on, that they may not be seen, purposely, that they may sinne freely; and faine would perswade themselves they never had any such evidence from God: so putting off the checks of conscience with bold denials, like the harlot of *Iericho*, (but worse than she) that hath hid the Spies, and now out-faces their entertainment: Wherein the heart doth to it selfe, that which *Nahash* the Ammonite would have done to Israel, put out his owne right eye, that it may not see that law whereby it might be convinced, and finde it selfe miserable. Thus the understanding of man is every way deceitfull in over-knowing, mis-knowing, dissembling; in all which it is like an evill and unfaithfull eye, that either will be seeing by a false glasse, or a false light, or with distortion; or else wilfully closes the lids that it may not see at all; and in all this deceives us.

The will is no lesse cunning; which though it make faire pretences of a generall inclination to good, yet (*hic & nunc*) in particulars, hangs towards a pleasing evill; Yea though the understanding have sufficiently informed it of the worthinesse of good, and the turpitude of evill, yet being overcome with the false delectableness of sinne, it yeelds to a mis-assent; Reason being (as *Aquinas* speakes) either swallowed up by some passion, or held downe by some vicious habit: It is true, still the Will followes the Reason, neither can doe otherwise, but therefore, if Reason misled be contrary to Reason, and a schisme arise in the soule, it must follow that the Will must needs be contrary to Will and Reason; Wherein it is like a Planet, which though it be carried about perpetually by the first mover, yet slily creeps on his owne way, contrary to that strong circumvolution: And though the minde be sufficiently convinced of the necessity, or profit of a good act, yet for the tediousnesse annexed to it, in a dangerous spirituall acedie, it insensibly slips away from it, and is content to let it fall; As some idle, or fearefull Merchant, that could be glad to have gold, if it would come with ease, but will not either take the paines, or hazard the adventure to fetch it: Thus commonly the will (in both respects) Waterman-like lookes forward, and rowes backward; and under good pretences doth nothing but deceive.

The affections are as deceitfull as either; whether in mis-placing, measure, or manner.

Mis-placing: They are fiery where they should be coole, and where they should burne, freeze; Our heart makes us beleeve it loves God, and gives him pledges of affection,

affection; whiles it secretly doats upon the world; like some false strumpet, that entertaines her husband with her eyes, and in the meane time treads upon the toe of an Adulterer under the board: That it loves justice, when it is but revenge; That it grieves for the missing of Christ, when indeed it is but for the loaves and fishes; That it feares God, when indeed it is but afraid of our owne torment; That it hates the sin, when it is the person; That it hates the world, when it thrusts God out of doores to lodge it.

Measure: That we love God enough, and the world but enough, when as indeed the one love is but as the cold fit of an ague, the other an hot; we chill in the one, no lesse than we glow in the other, when we make God onely a stale, to draw on the world; That we doe enough hate our corruptions, when (at our sharpest) we doe but gently sneape them, as *Eli* did his sonnes; or as some indulgent parent doth an unthrifty darling, whom he chides, and yet feeds with the fewell of his excesse; That we have grieved enough for our sinnes, when they have not cost us so much as one teare, nothing but a little fashionable wind, that never came further than the roots of our tongue; That we doe enough compassionate the afflictions of *Ioseph*, when we drinke wine in bowles; That we feare God more than men, when we are ashamed to doe that in presence of a child, which we care not to doe in the face of God.

Manner: That our heart loves, and hates, and feares, and joyes, and grieves truly, when it is an hypocrite in all; That it delights constantly in God, and holy things, when it is but an *Ephraims* morning dew; That our anger is zealous, when it is but a flash of personall malice, or a superstitious furie; That we feare as sons, when it is as cowards, or slaves; That we grieve as Gods patients, when we fret, and repine, and struggle like franticks against the hand of our Maker. Thus (to summe up all) the heart of man is wholly set upon cozenage; the understanding over-knowing, mis-knowing, dissembling; The will pretending, and inclining contrarily; the affections mocking us in the object, measure, manner, and in all of them the heart of man is deceitfull.

Ye have seene the face of this Cheator, looke now at his hand, and now ye see who this Deceiver is, see also the sleights of his deceit, and therein the fashion, the subject, the sequell of it, from whence we will descend to our Demeanour, towards so dangerous an Impostor.

The fashion of his deceit is the same with our ordinary Juglers; either cunning conveyance, or false resemblance. Cunning conveyance, whether into us, in us, from us.

The heart admits sin, as Paradise did the Serpent; There it is, but by what chinks or cranies it entered, we know not; so as we may say of sin as the Master of the feast in the Gospel said to his slovenly guest, *Quomodo intrasti? How camest thou in hither?* Corruption doth not eat into the heart as our first Parents did into the apple, so as the print of their teeth might be seen, but as the worme eats into the core, insensibly; Neither is there lesse closenesse when it is entred; I would it were as untrue a word, as it is an harsh one, that many a professedly-Christian heart, lodges a devill in the blinde roomes of it, and either knowes it not, or will not be acknowne of it; every one that harbours a willing sin in his brest, doth so: The malicious man hath a furious devill, the wanton an uncleane devill, a *Beelphegor*, or a *Tammuz*, the proud man a *Lucifer* the covetous a *Mammon*: Certainely these foule spirits are not more truly in hell, than in a wicked heart; there they are, but so closely, that I know not if the heart it selfe know it; it being verified of this citadell of the heart, which was said of that vast *Ninive*, that the enemie had taken some parts of it, long ere the other knew it: What should I speake of the most common, and yet most dangerous guest, that lodges in this Inne of the heart, Infidelity? Call at the doore, and aske if such a one host not there; They within make strange of it, deny it, forsweare it; Call the officers, make privie search, you shall hardly find him: Like some Jesuite in a Popish dames chamber, he is so closely contrived into false floores, and double walls, that his presence is not more easily knowne, than hardly convinced, confessed. How easie is it to say, that if infidelity did not lurke in the hearts of men, they durst not doe as they doe; they could not doe but what they doe not? Durst they sinne if they were

perswaded

perſwaded of an hell? durſt they buy a minute of pleaſure with everlaſting torments? Could they ſo ſleight heaven if they beleeved it? Could they bee ſo loth to poſſeſſe it? Could they thinke much of a little painfull goodneſſe to purchaſe an eternitie of happineſſe? No, no, Men, Fathers, and Brethren; if the heart were not Infidell, whiles the face is Chriſtian, this could not bee. Neither doth the heart of man more cunningly convey ſinne into, and in it ſelfe, than from it; The ſin that ye ſaw even now openly in the hands, is ſo ſwiftly paſt under the boord, that it is now vaniſhed; Looke for it in his fore-head, there it is not; looke for it under his tongue, there is none; looke for it in his conſcience, yee finde nothing; and all this by the *Legier-de-maine* of the heart: Thus *Achan* hath hid his wedge, and now he dares ſtand out to a lot; Thus *Salomons* Harlot hath wip't her mouth, and it was not ſhe: Thus *Saul* will lie-out his Sacrilege, untill the very beaſts out-bleat, and out-bellow him; Thus the ſwearer ſweares, and when he hath done, ſweares that he ſwore not; Thus the uncleane fornicator bribes off his ſinne, and his ſhame, and now makes challenges to the world of his honeſty. It cannot be ſpoken how peeviſhly witty the heart of man is this way: neither doubt I but this wilineſſe is ſome of the poyſon that the ſubtile ſerpent infected us with in that fatall morſell: They were three cunning ſhifts which the Scripture recordeth of three women (as that ſex hath been ever noted for more ſudden pregnancie of wit) *Rachel*, *Rahab*, and the good wife of *Baburim*; The firſt hiding the Teraphim with a modeſt ſeat, the ſecond, the ſpies with flaxe-ſtalkes, and the third *Davids* ſcouts with corne ſpred over the Well; but theſe are nothing to the devices that nature hath wont to uſe for the cloaking of ſinne. *God made man upright*, ſaith *Salomon*, *but he ſought many inventions:* Is *Adam* challenged for ſinne? Behold all on the ſudden it is paſſed from his hand, to Gods; *The woman that thou gaveſt me:* Is *Saul* challenged for a covetous and diſobedient remiſſeneſſe? the ſinne is ſtraight paſſed from the field to the Altar; *I ſaved the fatteſt for a Sacrifice to the Lord thy God*; So the one begins his ſin in God, and the other ends it in him: Is *David* bewitched with luſt to abuſe the Wife: the Huſband muſt be ſent home drunke to hide it, or if not that, to his long home, in a pretended favour of his valour: Is a griping Uſurer diſpoſed to put his money together to breed a monſter? he hath a thouſand quirks to cozen both law and conſcience: Is a Simonaicall Patron diſpoſed to make a good match of his peoples ſoules? it ſhall be no bargaine, but a gift: he hath a living to give, but an horſe to ſell. And ſure I thinke in this wiſe age of the world, Uſurerers and Simoniſts ſtrive who ſhall finde the wittieſt way to hell: What ſhould I ſpeak of the ſecret frauds in contracts, booties in matches, ſubornation of inſtruments, hiring of oathes, feeing of officers, equivocations of anſwers, and ten thouſand other tricks that the heart of man hath deviſed for the conveyances of ſin; in all which it too well approves it ſelf incomparably deceitfull.

The falſe ſemblance of the heart is yet worſe; For the former is moſt-what for the ſmothering of evill; this is for the juſtifying of evill, or the diſgrace of good; In theſe two doth this act of falſhood chiefly conſiſt; in making evill good, or good evill. For the firſt; The naturall man knows well how filthy all his brood is, and therefore will not let them come forth, but diſguiſed with the colours and dreſſes of good; ſo as now every one of natures birds is a Swan; Pride is handſomneſſe, deſperate fury valour; laviſhneſſe is noble munificence, drunkenneſſe civility, flattery complement, murderous revenge, juſtice; the Curtizan is *bona fœmina*, the Sorcerer a wiſe man, the oppreſſor a good huſband; *Abſolom* will goe pay his vowes, *Herod* will worſhip the Babe. For the ſecond; ſuch is the envy of nature, that where ſhe ſees a better face than her own, ſhe is ready to ſcratch it, or caſt dirt in it; and therefore knowing that all vertue hath a native beautie in it, ſhe labours to reforme it by the fouleſt imputations. Would the Iſraelites be devout? they are idle; Doth *David* dance for joy before the Arke? he is a foole in a Morris: Doth Saint *Paul* diſcourſe of his heavenly Viſion? Too much learning hath made him mad: Doe the Diſciples miraculouſly ſpeak all the tongues of Babel? they are full of new wine: Doe they preach Chriſts Kingdome? they are ſeditious; The reſurrection? they are bablers. Is a man conſcionable? he is an Hypocrite: Is he conformable? he is unconſcionable: Is he plaine dealing? he is rudely uncivill:

uncivil: Is he wiſely inſinuative? he is a flatterer: In ſhort, ſuch is the wicked craft of the heart, that it would let us ſee nothing in it own forme; but faine would ſhew us evill faire, that we might be inamored of it, and vertue ugly, that we might abhorre it; and as it doth for the way, ſo doth it for the end; hiding from us the glory of heaven, that is laid up for overcommers, and ſhewing us nothing but the pleaſant cloſure of wickedneſſe; making us believe that hell is a palace, and heaven a dungeon, that ſo we might be in love with death; and thus both in cunning conveyance, and falſe ſemblance, *The heart of man is deceitfull above all things.*

Ye have ſeen the faſhion of this deceit; caſt now your eyes upon the ſubject; And whom doth it then deceive? It doth deceive others, it can deceive it ſelfe, it would deceive Satan, yea God himſelf. Others, firſt: How many doe we take for honeſt and ſound Chriſtians, who yet are but errant hypocrites? Theſe Apes of Satan have learned to transforme themſelves into Angels of light; The heart bids the eyes look upward to heaven, when they are full of Adultery; It bids the hands to raiſe up themſelves towards their Maker, when they are full of blood; It bids the tongue wag holily, when there is nothing in the boſome but Atheous prophaneneſſe; It bids the knee to bow like a Camell, when the heart is ſtiffe as an Elephant; yea if need be it can bid a teare fall from the eye, or an almes or juſt action fall from the hand, and all to gull the world with a good opinion; In all which, falſe chapmen and horſe-courſers doe not more ordinarily deceive their buyers in ſhops and faires, than we doe one another in our converſation: Yea, ſo crafty is the heart, that it can deceive it ſelfe; By overweening his own powers, as the proud man; by under-valuing his graces, as the modeſt; by miſtaking his eſtate, as the ignorant; How many hearts doe thus groſſely beguile themſelves? The firſt thinks he is rich, and fine, when he is beggerly and naked; ſo did the Angell of Laodicea: The ſecond is poore in his own ſpirit, when he is rich of Gods ſpirit: The third thinks that he is a great favourite of heaven, when he is rather branded for an out-caſt; that he is truly noble, when he is a ſlave to that, which is baſer than the worſt of Gods creatures, ſinne: Let the proud and ignorant worldling therefore know, that though others may mocke him with applauſes, yet that all the world cannot make him ſo much a foole as his own heart.

Yea, ſo cunning is the heart, that it thinks to goe beyond the devill himſelfe: I can (thinks it) ſwallow his bait, and yet avoid his hooke; I can ſinne, and live; I can repent of ſinning, and defeat my puniſhment by repenting; I can run upon the ſcore, and take up the ſweet and rich commodities of ſinfull pleaſure; and when I have done, I can put my ſelfe under the protection of a Saviour, and eſcape the arreſt: Oh the world of ſoules that periſh by this fraud, fondly beguiling themſelves, whiles they would beguile the Tempter.

Yet higher: Laſtly, as Satan went about to deceive the Son of God; ſo this fooliſh conſort and client of his goes about to deceive God himſelf: The firſt paire of hearts that ever was, were thus credulous, to think they ſhould now meet with a meanes of knowledge and Deifying, which God either knew not of, or grudged them, and therefore they would be ſtealing it out of the ſide of the apple, without God, yea againſt him: Tuſh, none eye ſhall ſee us; *Is there knowledge in the moſt high*, ſaith the ſottiſh Atheiſt? *Lord have not we heard thee preach in our ſtreets? have not we caſt out Devils in thy name?* ſayes the ſmoothing hypocrite; as if he could fetch God over for an admiſſion into heaven. *Thou haſt not lied to man, but to God*, ſaith S. *Peter* to *Ananias*. And pettiſh *Jonas*, after he had beene cooled in the belly of the Whale, and the Sea, yet will be bearing God down in an argument to the juſtifying of his idle choler, *I doe well to be angry to the death.* But as the greateſt Polititians are oft over-taken with the groſſeſt follies (God owes proud wits a ſhame) the heart of man could not poſſibly deviſe how ſo much to befoole it ſelfe, as by this wicked preſumption: *Oh yee fooles, when will ye underſtand? He that formed the eye, ſhall he not ſee? He that teacheth man knowledge, ſhall not he underſtand? The Lord knoweth the thoughts of man, that they are vanity. A rod for the back of fooles*, yea a rod of iron for ſuch preſumptuous fooles, to *cruſh them in peeces like a Potters veſſell.*

Pſal. 94. 10, 11.

Ye have ſeen the faſhion and the ſubject of this deceit: the ſequell, or effect follows;

every

every way lamentable; For hence it comes to passe that many a one hath had his heart in keeping forty, fifty, threescore yeares, and more, and yet is not acquainted with it; and all because this craft hath kept it at the Priscillianists locke, *Tu omnes, ta neme*, It affects to be a searcher of all men, no man is allowed to come aboard of it; And if a man whether out of curiosity, or conscience, be desirous to inquire into it (as it is a shame for a man to be a stranger at home; *Know yee not your owne hearts?* saith the Apostle;) it casts it selfe, *Proteus*-like, into so many formes, that it is very hard to apprehend it. One while the man hath no heart, (לא לב) saith *Salomon*; Then he hath (ולב ולב) an heart, and an heart, saith *David*, and one of his hearts contradicts another; and then how knowes he whether to beleeve? and what certainty, what safety can it be for a man to live unacquainted with himselfe? Of this unacquaintance, secondly, arises a dangerous misprison of a mans selfe, in the nature and quantity of his sin, in the quality of his repentance, in his peace and intireness with God, in his right to heaven, and (in a word) in his whole spirituall estate. Of this mis-prison, thirdly, arises a fearefull disappointment of all his hopes, and a plunging into unavoidable torments: Wherein it is miserable to see, how cunningly the traiterous hearts of many men beare them in hand all their lives long; soothing them in all their courses, promising them successe in all their waies, securing them from feare of evills, assuring them of the favour of God and possession of heaven, (as some fond Bigot would brag of his *Bull*, or *Medall*, or *Agnus Dei*, or as those Priests, that *Gerson** taxes, who made the people beleeve that the Masse was good for the eye-sight, for the mawe, for bodily health, and preservation) till they come to their death-beds; But then when they come to call forth the comforters they must trust to, they finde them like to some unfaithfull Captaine, that hath all the while in Garrison filled his purse with dead payes, and made up the number of his companies with borrowed men; and in time of ease shewed faire; but when he is called forth by a sudden alarum, bewraies his shame and weakenesse, and failes his Generall when he hath most need of him; right thus doe the perfidious hearts of many, after all the glorious brags of their security, on the bed of their last reckoning, find nothing but a cold despaire, and a wofull horror of conscience; and therefore too justly may their hearts say to them, as the heart of *Apollodorus* the Tyrant seemed to say unto him; who dreamed one night that he was fleaed by the Scythians, and boyled in a Caldron, and that his heart spake to him out of the kettle (ἐγώ σοι τῶν κακῶν αἴτιος) It is I that have drawne thee to all this. Certainly never man was, or shall be frying in hell, but cries out of his owne heart, and accuses that deceitfull peece as guilty of all his torments: For let Satan be never so malicious, and all the world never so parasiticall, yet if his owne heart had been true to him, none of these could have hurt him. Let the rest of our enemies doe their worst, onely from the evill of our owne hearts, good Lord deliver us.

Psal. 12.

* *Qui publicè volunt dogmatizare seu prædicare populo, quod si quis audit missam in illo die non erit cæcus, nec morietur morte subitanea, nec carebit sufficienti sustentatione, &c.*

It were now time for our thoughts to dwell a little upon the meditation and deploration of our owne danger and misery, who are every way so invironed with subtilty. If we looke at Satan; his old title is, *that old Serpent*; who must needs therefore now, by so long time and experience, be both more old and more Serpent. If we look at sin, it is as crafty as he, *Lest any of you be hardened through the deceitfulnesse of sin*: If at our owne hearts, we heare (that which we may feele) *that the heart is deceitfull above all things*. Oh wretched men that we are, how are we beset with Impostors on all hands; If it were more seasonable for us to bewaile our estate, then to seek the redresse of it; But since it is not so much worth our labour to know how deepe the pit is, into which we are fallen, as how to come out of it, heare rather (I beseech you) for a conclusion, how we may avoid the danger of the deceit of our false heart; even just so as we would prevent the nimble feats of some cheating Jugler; Search him, watch him, Trust him not.

Looke well into his hands, pockets, boxes, sleeves; yea, under his very tongue it self; There is no fraud so secret, but may be descried; were our hearts as crafty as the devill himselfe, they may be found out; We are not ignorant (saith Saint *Paul*) of Satans devices; much more then may we know our owne; Were the hearts of men (as *Salomon* speakes of Kings) like unto deepe waters, they have a bottome, and may be fathomed:

τὰ νοήματα αὐτοῦ.

fathomed; Were they as darke as hell it ſelfe, and never ſo full of windings, and blind wayes, and obſcure turnings, doe but take the lanthorne of Gods law in your hand, and you ſhall eaſily find all the falſe and foule cornets of them; as *David* ſaith of the Sun; *nothing is hid from the light thereof*; *Prove your ſelves*, ſaith the Apoſtle; It is hard if falſhood be ſo conſtant to it ſelfe that by many queſtions it be not tripped; Where this duty is ſlackned, it is no wonder if the heart be over-run with ſpirituall fraud; Often privy ſearches ſcarre away vagrant and diſorderly perſons; where no inquiry is made, is a fit harbour for them; If yee would not have your hearts, therefore, become the lawleſſe Ordinaries of uncleane ſpirits, ſearch them oft; Leave not a ſtraw unſhaken to find out theſe Labaniſh Teraphims that are ſtolne, and hid within us: And, when wee have ſearched our beſt, if we feare there are yet ſome unknowne evills lurking within us, (as the man after Gods owne heart prayes againſt ſecret ſinnes) let us call him in that cannot be deceived; and ſay to God with the Pſalmiſt, *Search thou mee, O Lord, and try mee*; Oh let us yeeld our ſelves over to be ranſackt by that all-ſeeing eye, and effectuall hand of the Almighty. All our daubing, and cogging, and packing, and ſhuffling lies open before him, and he onely can make the heart aſhamed of it ſelfe.

And when our hearts are once ſtript naked, and carefully ſearchd, let our eyes be ever fixedly bent upon their conveiances, and inclinations; If we ſearch and watch not, we may be ſafe for the preſent, long we cannot; for our eye is no ſooner off, then the heart is buſie in ſome practiſe of falſhood; It is well if it forbeare whiles we look on, for, *The thoughts of mans heart are onely evill continually*; and many a heart is like ſome bold and cunning theefe, that lookes a man in the face, and cuts his purſe: But ſurely, if there be any guardian of the ſoule, it is the eye; *The wiſe mans eye* (ſaith *Salomon*) *is in his head*; doubtleſſe, on purpoſe to look into his heart: *My ſonne, above all keepings, keepe thy heart*, ſaith he; If we doe not dogge our hearts then in all our wayes, but ſuffer our ſelves to loſe the ſight of them, they run wild, and we ſhall not recover them till after many ſlippery tricks on their parts, and much repentance on ours. Alas, how little is this regarded in the world? wherein the moſt take no keepe of their ſoules, but ſuffer themſelves to run after the wayes of their owne hearts, without obſervation, without controlement; What ſhould I ſay of theſe men, but that they would faine be deceived, and periſh? For after this looſe licentiouſneſſe (without the great mercy of God) they never ſet eye more upon their hearts, till they ſee them either fearfully intoyled in the preſent judgements of God, or faſt chained in the pit of hell, in the torments of finall condemnation.

Thirdly, if our ſearches and watches ſhould faile us, we are ſure our diſtruſt cannot; It is not poſſible our heart ſhould deceive us, if we truſt it not; We carrie a remedy within us of others fraud, and why not of our owne? The Italians not unwiſely pray God (in their knowne Proverbe) to deliver them from whom they truſt; for we are obnoxious to thoſe we relie upon, but nothing can leeſe that which it had not; Diſtruſt therefore can never be diſappointed: If our hearts then ſhall promiſe us ought (as it hath learned to proffer largely, of him that ſayd, *All theſe will I give thee*) although with vowes and oathes, ask for his aſſurances; if he cannot fetch them from the evidences of God, truſt him not: If he ſhall report ought to us, aske for his witneſſes; if he cannot produce them from the records of God, truſt him not: If he ſhall adviſe us ought, ask for his warrant; if he cannot fetch it from the Oracles of God, truſt him not; And in all things ſo beare our ſelves to our hearts, as thoſe that thinke they live among theeves and cozeners; ever jelouſly and ſuſpiciouſly; taking nothing of their word, ſcarce daring to truſt our owne ſenſes; making ſure work in all matters of their tranſactions. I know I ſpeake to wiſe men, whoſe counſell is wont to be asked, and followed, in matter of the aſſurances of eſtates; whoſe wiſdome is frequently imploied in the triall, eviction, dooming of malefactors: Alas, what ſhall it availe you that you can adviſe for the prevention of others fraud, if in the meane time you ſuffer your ſelves to be cozened at home? What comfort can you find in publike ſervice to the ſtate againſt offenders, if you ſhould carry a fraudulent and wicked heart in your owne boſomes? There is one above whom we may truſt, whoſe word is more firme then heaven; when heaven ſhall paſſe, that ſhall ſtand; It is no truſting ought beſides, any further then he gives

A gives his word for it. Mans Epithet is *Homo mendax*, and his best part, the hearts, *deceitfull*. Alas, what shall we think, or say of the condition of those men, which never follow any other advice than what they take of their owne heart? Such are the most; that make not Gods Law of their counsell; As *Esay* said of Israel, *Abiit vagus in viacordis sui*: Surely they are not more sure they have an heart, than that they shall be deceived with it, and betrayed unto death; Of them may I say, as *Salomon* doth of the wanton foole, that follows an harlot; *Thus with her great craft she caused him to yeeld, and with her flattering lips she inticed him: And he followed her straightways, as an Oxe that goes to the slaughter, or as a foole to the stocks for correction.* Oh then, deare Christians, as ever yee desire to avoid that direfull slaughter-house of hell, those wailings, and gnashings, and B gnawings, and everlasting burnings, looke carefully to your owne hearts; and what ever suggestions they shall make unto you, trust them not, till you have tried them by that unfaileable rule of righteousnesse, the royall law of your Maker, which can no more deceive you than your hearts can free you from deceit.

Esa. 57. 17.

Pro. 7. 21.

Lastly, that we may avoid not onely the events, but the very enterprises of this deceit, let us countermine the subtill workings of the heart. Our Saviour hath bidden us be wise as Serpents; What should be wise but the heart? And can the heart be wiser than it selfe? Can the wisdome of the heart remedie the craft of the heart? Certainly it may. There are two men in every regenerate breast, the old and the new; And of these (as they are ever plotting against each other) we must take the better side, and labour that the new man, by being more wise in God, may out-strip the old: And how C shall that be done? If we would dispossesse the strong man that keepes the house, our Saviour bids us bring in a stronger than he; and if we would over-reach the subtilty of the old man, yea, the old Serpent, bring in a wiser than he, even the spirit of God, the God of wisdome; If we would have *Achitophels* wicked counsels crossed, set up an *Hushai* within us: The foolishnesse of God is wiser than the wisdome of men. Could we but settle God within us, our craftie hearts would be out of countenance, and durst not offer to play any of their deluding tricks before him, from whom nothing is hid; and if they could be so impudently presumptuous, yet they should be so soone controlled in their first motions, that there would be more danger of their confusion D than of our deceit. As ye love your selves therefore and your owne safety, and would be free from the perill of this secret broaker of Satan, your owne hearts, render them obediently into the hands of God; give him the keyes of these closets, of his owne making; beseech him that he will vouchsafe to dwell and reigne in them; so shall we be sure that neither Satan shall deceive them, nor they deceive us; but both wee and they shall be kept safe and inviolable, and presented glorious to the appearance of our Lord Jesus Christ: To whom with the Father, and the holy Ghost, be all honour and glory, for ever and ever.

Amen.

FINIS.

XUM

The best Bargaine.

A

SERMON

PREACHED TO

THE COVRT AT

THEOBALDS, on Sunday,

Sept. 21. 1623.

By Ios. Hall.

Imprinted at London, 1647.

TO THE RIGHT HONOVRABLE WILLIAM EARL OF PEMBROKE, LORD

High *Chamberlaine*; CHANCELLOR of the Universitie of *Oxford*; One of his MAIESTIES most Honourable Privie Counsell.

RIGHT HONOVRABLE,

LEt it please you to receive from the Presse what you vouchsafed to require from my pen: Unworthy I confesse either of the publike light, or the beames of your Honours judicious eyes; yet such as (besides the motive of common importunitie) I easily apprehended, might be not a little usefull for the times; which, if ever, require quickning: Neither is it to no purpose that the world should see in what stile we speake to the Court, not without acceptation. This, and whatever service I may bee capable of, are justly devoted to your Lordship, whom all good hearts follow with true Honour, as the great Patron of learning, the sincere friend of Religion, and rich purchaser of Truth. The God of heaven adde to the number of such Peeres, and to the measure of your Lo: graces and happinesse.

Your Honours in all humble
and faithfull observance,
IOS. HALL.

THE BEST BARGAINE.

Pro. 23, 23. *Buy the Truth, and ſell it not.*

THe ſubject of my Text is a *Bargaine*, and *Sale*. A Bargaine enjoyned, a ſale forbidden: and the ſubject of both bargaine and ſale, is *Truth*. A bargain able to make us all rich: a ſale able to make any of us miſerable. *Buy the Truth, and ſell it not*. A ſentence of ſhort ſound, but large extent, the words are but ſeaven ſyllables, an eaſie load for our memories: the matter is a world of work; a long taske for our lives. And firſt, let me call you to this Mart, which holds both now, and ever: If ye love your ſelves, be ye cuſtomers at this ſhop of heaven: *Buy the Truth.*

In every bargaine there is *merx*, and *mercatura*; the commoditie, and the match; The commoditie to be bought is the Truth; The match made for this commodity, is *Buying Buy the Truth*. An ill Judge may put a good Interrogatory; yet it was a queſtion too good for the mouth of a Pilate, *What is Truth?* The ſchooles have wearied themſelves in the ſolution; To what purpoſe ſhould I reade a Metaphyſicall Lecture to Courtiers? Truth is as Time, one in all; yet, as Time, though but one, is diſtinguiſhed into paſt, preſent, future, and every thing hath a Time of it owne; ſo is Truth variouſly diſtinguiſhed, according to the ſubjects wherein it is; This is *Anſelms*, cited by *Aquinas*; I had rather ſay, Truth is as light: (*Send forth thy Truth, and thy light*, ſaith the Pſalmiſt) which (though but one in all) yet there is one light of the Sunne, another of the Moone, another of the Starres, another of this lower ayre: There is an eſſentiall, and cauſall Truth in the Divine underſtanding, which the Schools call *Primò primam*; This will not be ſold, cannot be bought; God will not part with it, the world is not worth it; This Truth is as the Light in the body of the Sunne. There is an intrinſecall or formall truth in things truly exiſting; For, *Being* and *True* are convertible; and Saint *Auſten* rightly defines, *Verum eſt illud quod eſt*; All this created Truth in things, is derived exemplarily, and cauſally, from that increated Truth of God; this the ſchools call *Secundo-primam*; and it is as the light of the Sun-beames, caſt upon the Moone, and Starres. There is an extrinſecall, or ſecondary truth of propoſitions following upon, and conformable to the truth of the things expreſſed: thus, *Verum* is no other than *Eſſe declarativum*, as *Hilarie*; And this Truth, being the thing it ſelfe ſubjectively; in words expreſſively, in the mind of man terminatively, preſuppoſeth a double conformity or adequation; both of the underſtanding to the matter conceived; and of the words to the underſtanding; ſo as Truth is when we ſpeake as we think, and think as it is; And this Truth is as the light diffuſed from thoſe heavenly bodies, to the Region of this lower aire; This is the Truth we are called to *Buy*: But this derivative and relative Truth, whether in the mind, or in the mouth, hath much multiplicity, according to the matter either conceived, or uttered; There is a Theologicall Truth, there is a naturall, there is a morall, there is a civill; all theſe muſt bee deare bought; but the beſt at the higheſt rate, which is Theologicall, or divine; whether in the principles, or neceſſary

concluſions; The principles of divine Truth are *Scriptura veritatis*, *Dan.*10. The Law of Truth, *Mal.*2. The Word of Truth, 2 *Cor.*6. The neceſſary concluſions are they, which upon irrefragable inferences are deduced from thoſe holy grounds: Shortly then, every parcell of Divine Truth, whether laid downe in Scripture, or drawne neceſſarily from Scripture, is this *Mercimonium ſacrum*, which we are bidden to *Buy, Buy the Truth*.

This is the commoditie, The match is, קנה; that is, Beat the price, and pay it. Buy it; Of whom? For what? Of whom, but of the owner, of the maker?

The owner, It is *Veritas Domini*, Gods Truth, *Pſ.*117. His ſtile is the *Lord God of Truth*, *Pſal.*31. The maker; *The works of his hands are truth and judgement*. Pſal.111. And if any uſurping ſpirit of error ſhall have made a free-booty of Truth, and ſhall with-hold it in unrighteouſneſſe, we muſt redeeme it out of his hands with the higheſt ranſome.

What is the price? That is the maine thing in buying; For, Buying is no other than *pactio pretii*: Elſe-where God proclaimes, *Hoe, every one that thirſteth, come, buy wine and milke without money, and without price*, Eſay 55. This is a Donation in forme of ſale: But here muſt be a price in the hand; God will give mercy, and not ſell it; He will ſell Truth, and not give it: For what will he ſel it? Firſt, for Labour, the Heathen Poet could ſay, his gods ſold learning for ſwear; The originall word here uſed is (נצפ) *Compara Get it any way*, either *laboré*, or *pretio*; yea *labore & pretio*. This great foreman of Gods ſhop tels us we cannot have it under, *Pro.*24. We muſt ſeek for her as ſilver, and ſearch for her as for hid Treaſures; The veine of Truth lies low, it muſt be digged and delved for to the very center. If Truth could be bought with eaſe and pleaſure, many a lazy Chriſtian would bid faire for it, who now reſolve rather upon want, than toile. The ſlothfull worldling will rather take up a falſhood for truth, than beat his braine to diſcerne Truth from falſhood; an error of free-coſt is better than an high-rated Veritie; Labour for Truth is turn'd over for the task of Church-men; no life ſavours to theſe flegmatick Spirits, but that of the Lilies, *Neque laborant, neque nent*; They neither labour nor ſpin; This dull reſolution is unworthy of a Chriſtian, yea of a reaſonable ſoule; and if we ſhould take up no other for the body, we ſhould be fed with hunger, and clothed with nakedneſſe; the earth ſhould be our feather-bed, and the skie our Canopie; we ſhould abound with want, live ſavagely, and die miſerably. It was the juſt Canon of the Apoſtle, *He that labours not, let him not eate*; Certainly, he can never eat of the heavenly Manna of Truth, that will not ſtep forth to gather it: Heare this, ye delicate Courtiers, that would heare a Sermon if ye could riſe out of your beds, that would lend God an houre, if ye could ſpare it from your pleaſures: the God of heaven ſcornes to have his precious Truth ſo baſely under-valued; if ye bid God leſſe than labour for Truth, I can give you no comfort, but that ye may go to hell with eaſe.

The markets of Truth, as of all other commodities, vary: It is the rule of Caſuiſts; *Juſtitia pretii non conſiſtit in individuo*; The Juſtice of price doth not pitch ever upon a point; Sometimes the price of Truth hath riſen, it would not be bought but for danger; ſometimes, not under loſſe, not under diſgrace, not under impriſonment, not under exile; ſometimes yet dearer, not under paine; yea ſometimes it hath not gone for leſſe than blood: It did coſt *Elias* danger, *Michaiah* diſgrace, *Ieremie* impriſonment, the Diſciples loſſe, *Iohn* and *Athanaſius* exile, the holy Confeſſors paine, the holy Martyrs death; Even the higheſt of theſe is *pretium legitimum*, if God call for it, how ever nature may tax it as rigorous, yea ſuch as the franke hearts of faithfull Chriſtians have bidden at the firſt word for Truth; *What doe ye weeping, and breaking my heart; For I am ready not to be bound only but to die for the name of the Lord Ieſus*, ſaith *S. Paul*, Act. 21. *Skin for skin, yea all that a man hath will he give for his life*, ſaith Satan: but skin, and life, and all, muſt a man give for Truth, and not thinke it an hard penni-worth; *Neither count I my life deare unto me that I may finiſh my courſe with joy*; ſaith the choſen veſſell, to his Epheſians. Oh the heroicall ſpirits of our bleſſed forefathers, that ſtuck not to give their deareſt heart-blood for but ſome corollaries of ſacred Truth; whoſe burning zeale to Truth conſumed them before thoſe fires of Martyrdome, and ſent up their pure and glorious ſoules, like *Manoahs* Angell, to heaven, in the flame! Bleſſed be God, bleſſed be his Anointed, under whoſe gratious Scepter we have enjoied dayes as much more happie than theirs, as their hearts were more fervent than ours: We may now buy Truth

as

A at a better hand, ſtake but our labour, we carry it with thanks: I feare there want not thoſe that would be glad to marre the market; It can be only knowne to heaven what trecheries the malice of hell may be a brewing. Had but that Powder once taken, nothing had been abated of the higheſt price of our predeceſſors; we had paid for every dram of Truth, as many ounces of blood, as ever it coſt the frankeſt Martyr; ſhould the Devill have been ſuffered to doe his worſt, we might not have grudged at this price of Truth. *Non eſt delicata in Deum, & ſecura confeſſio, qui in me credit, debet ſuum ſanguinem fundere*, ſaith *Ierome*. Chriſtian profeſſion is no ſecure or delicate matter, he that believes muſt be no niggard of his blood. But why thus deare? Not without good reaſon: Monopolies uſe to inhance the price: Ye can buy truth at no ſhop but one. *In cælo præparatum eſt veritas tua*, Pſal. 89.2. Thy truth is prepared in heaven. And it is a juſt B Rule of Law, *Quiſque in rebus ſuis eſt moderator, & arbiter*, Every man may rate his owne: Neither is this only the ſole commodity of God, but beſides, deare to the owner, *Dilexiſti veritatem*, Thou haſt loved the Truth, ſaith the Pſalmiſt. And it is a true rule in the Caſes of Commerce, *Affectus æſtimari poteſt*, Our love may be valued in the price. Yea, O God, thy love to Truth cannot be valued; It is thy ſelfe, thou that art Truth it ſelf haſt ſaid ſo, *I am the Way, the Truth, and the Life*. We cannot therefore know how much thou loveſt thy Truth, becauſe as thy ſelfe is infinite, ſo is thy love to thy ſelfe: What ſhould we hunt for compariſons? If all the earth were gold, what were it? when even very heaven it ſelfe is traſh to thee in reſpect of truth: No marvell if thou ſet it at an high rate, it is not more precious to thee, than beneficiall to us. It frees us, *Iohn* 8. C 32. It renewes us, *Iames* 1.18. It confirmes us, *Prov.* 12.19. It ſanctifies us, *Iohn* 17.17. It defends us, *Pſal.* 91.4. Shortly, it doth all for us that God doth, for God works by his Almighty word, and his *Word is Truth*, *Iohn* 17. Therefore *buy the Truth*. And if truth be thus precious, thus beneficiall, how comes it to paſſe that it is neglected, contemned? Some paſſe by it, and doe not ſo much as cheapen it; Others cheapen it, but bid nothing; Others bid ſomething, but under-foot; Others bid well, but ſtake it not; Others laſtly ſtake downe, but revoke it. The firſt that paſſe by and cheapen it not, are careleſſe unbeleevers; The next that cheapen it, and bid nothing, are formall Chriſtians; The third that bid ſomething but not enough, are worldly ſemi-Chriſtians; The D fourth that bid well and ſtake it not, are glorious hypocrites; The laſt that ſtake downe and revoke it, are damnable Apoſtates. Take all theſe out of the ſociety of men; and how many cuſtomers hath God that care to buy the Truth? If Truth were ſome rich chattell, it would be bought; If Truth were ſome goodly Lordſhip, or the reverſion of ſome good Office, it would be bought; If Truth were ſome Benefice, or ſpirituall promotion (Oh times!) it would be bought; Yea, how deare are we content to pay for our filthy luſts! we will needs purchaſe them (too oft) with ſhame, beggery, diſeaſe, damnation; only the ſaving Truth of God will not off hand. What is the reaſon of this? Firſt of all, It is but bare, ſimple, plaine, honeſt, homely Truth, without welt, without guard, It will abide none but native colours, it ſcorneth to wooe favour E with farding, and licking, and counterfeiſance, it hates either bought, or borrowed beauty, and therefore like ſome native face among the painted, looks courſe, and ruſty. There are two ſhops that get away all the cuſtome from Truth, the ſhop of Vanity, the ſhop of Error: the one ſels knacks and gew-gawes, the other falſe wares, and adulterate, both of their commodities are ſo gilded, and gaudy, and glittering, that all fooles throng thither, and complaine to want elbow-roome, and ſtrive who ſhall be firſt ſerved; Whereas the ſecret work of artleſſe and unpoliſht truth can winne no eye to view it, no tongue to aske ſo much, as, *What will it coſt me? Oh yee ſonnes of men, how long will yee love vanitie, and ſeeke after lies?*

Secondly, though Truth in it ſelfe bee alwayes excellent, yet the iſſue of it is not ſeldome diſtaſtfull, *Veritas odium*: There is one *Michaiah* whom I hate: *Am I become your enemy, becauſe I tell you the truth?* And this is the cauſe that Frier *Menot* alleages, why truth in his time was ſo unwelcome to the Court. But if truth be the mother of Hatred, ſhee is the daughter of Time, and Truth hath learn't this of Time, to devoure her owne brood; So that in time, Truth ſhall conſume Hatred, and at laſt a galling Truth ſhall have more thanks, than a ſmoothing ſuppatification; In the meane

time

time, *Veritas nihil erubescit præterquam abscondi*; Truth blusheth at nothing but secrecy, as *Tertul.* A

How ever then fond, or false hearts value the Truth, let us, that should be wise Christians, esteeme it as the pearle hid in the field, which the man sold all that ever he had to purchase. Would it not set any heart on fire with an holy anger, to see what the enemies of Truth bid, and give for falshood, for faction? Their liberty, their country, the life of their Soveraigne, the eternall state of their soules hath not seemed too deare to cast away upon an ill bargaine of mis-religion; and shall not we bid so much as our zealous well-wishes, our effectuall endevours, our carefull observances for the undoubted truth of our Maker and Redeemer? What shall I say to the miserable and stupid carelessnesse of these thriftlesse and godlesse times; wherein every thing is appriſed, every thing is bought, save that which is most pretious, most beneficiall, Truth. Yea great ones are made for precedents to the inferiour world; your example is able to bring either good or evill into fashion; For Gods sake, for your soules sake, what ever transactions ye make for the world, lay your plots for the blessed purchase of Truth; Oh let not your fickle honours, your unsatisfying pleasures, your worthlesse profits, yea your momentany lives seeme deare to you in comparison of heavenly Truth. It is no shame in other parts for great Peeres to bee Merchants; *Mercatores tui erant Primipes*, saith the Angell concerning *Babylon*, *Revel.* 18. *Thy Merchants were the Princes of the earth.* And why should not yee great ones be the Merchants of Truth? *Blessed be the God of Truth, ye are so.* It is no proud word to say, that no Court under heaven hath so rich a stock of truth as this of *Great Britaine*, yet let me tell you, the very Angels knew not so much, but they desired to know more, *Ephes.* 3. 10. And if ye had already that vespertine knowledge of the Saints which yee shall once have in heaven, yet know that this Bargaine stands not more in the judgement, than in the affections. What ever our speculations may be, if our hearts be not set upon Truth, we may be Brokers, wee are not Merchants; Brokers for others, not Merchants for our selves. As our Saviour then, when he bids us sell all, forsake all, holds it done, when in preparation of mind we are ready to abdicate all for his name, though wee doe it not: so doth God hold us to buy Truth, when we bestow our best thoughts, our deareſt well-wishes upon it, though we have it already. Oh rouze up your languishing zeale, ye noble Courtiers, rouze up your drouping love to divine Truth; Give your hearts to it, ye cannot but give all for it; And if you doe not find the sweet gaine of this Bargaine, in this lower Region of error and confusion, ye shall once find it in those eternall and empyreall habitations of truth, where the God of Truth shall make up the Truth of his promises, with the everlasting Truth of his glorious performances; where Mercy and Truth shall so meet, and embrace one another, that both of them shall embrace the faithfull soule, for ever and ever. B C D

This for the Bargaine of Truth; The forbidden sale followeth; *sell it not.* Commonly what we buy, we may sell. *Alexander*, not the Great, but the good, sold Miters, Keyes, Altars; the verse gives the reason; *Emerat ille prius*, He bought them. So *S. Austen* of *Simon Magus*, *Volebat emere spiritum sanctum, quia vendere volebat spiritum sanctum*; Hee would buy the Holy Ghost, because he meant to sell it. Give me a man that buyes a Seat of Judicature; I dare not trust him for not selling of Justice; he that sits in the chair of Simony, will not give Orders, will not stick to sell soules. Some things we may buy to sell, as *Ioseph* did the *Egyptian* corne; some things we must sell, if wee buy, as an *Israelites* inheritance, *Lev.* 25. But here we are charged to buy what it is a sin to sell; *Buy the Truth and sell it not*; There is many a good thing ill sold; *Esau* sels his birth-right for pottage; *Hanun* and *Shechem* sell their Country for love; *Dalilah* sels her lover for a bribe; The Patriarchs sell their Brother for twenty silver rings; *Haman* sels the *Iewes* for nought. The *Gentiles* sell the Jewish girles for wine, *Ioel.* 3. 3. *Israel* sels the righteous for silver, and the poore for shooes, *Amos* 2, 6. Their Judges sell sins or innocency for rewards, *Esay* 5 23. *Ahab* sels himselfe to wickednesse; *Iudas* sels his master; *Demas* sels the Truth; All these make an ill market; And in all it is a sure rule, the better the commodity is, the more pernicious is the sale. The indefiniteneſse of the charge implies a generality. Buy it at any price; At no price sell it. It is the favour of God, that E

it

it may be bought for any rate; It is the justice of God, that upon any rate it should not be sold: As buying and selling are oppositres in relation; So that for which we must not sell Truth, is opposite to that for which we may buy it. We must buy it with labour, therefore we may not sell it for ease; If need be, we must buy it with losse, therefore we may not sell it for gaine; we must buy it with disgrace, we may not sell it for honour; we must buy it with exile or imprisonment, we may not sell it for liberty; we must buy it with paine, we may not sell it for pleasure; we must buy it with death, we may not sell it for life. Not for any, not for all of these may we sell Truth; this were *damnosa mercatio*, as *Chrys.* In every bargaine and sale there must be a proportion; now ease, gaine, honour, liberty, pleasure, life, yea worlds of all these are no way countervailable to Truth; *For what shall it profit a man to win the whole world and leese his owne soule?* And he cannot sell Truth, but his soule is lost: And if any thing in the world may seeme a due price of Truth, it is Peace. Oh sweet and deare name of Peace, the good newes of Angels, the joy of good men! who can but affect thee, who can but magnifie thee? The God of heaven before whom I stand, from whom I speake, knows how oft, how deeply I have mourned for the divisions of his Church, how earnestly I have set my hand on worke upon such poore thoughts of re-union, as my meanesse could reach; but when all is done, I still found we may not offer to sel Truth for peace. It is true that there be some Scholasticall and immateriall Truths (the infinite subdivision whereof have rather troubled than informed Christendome) which for the purchase of peace might be kept in, and returned into such safe generalities as minds not unreasonable might rest in; but sold out they may not be; If some Truths may be contracted into a narrower roome, none may be contracted for; *Qui divinis innutriti sunt eloquiis*, as that Father said; Those that are trained up in divine Truths may not change a syllable for a word. *Tene quod habes*, Hold that thou hast, is a good rule in all things; which if in temporalities it were well observed, we should not have so many gallants squander away their inheritances, to live Camelion-like upon the ayre of favour; But how ever this be too well observed in these earthly things by frugal hands, which take as if they were quick, hold as if they were dead, yet in spirituall graces it can never be observed enough; we got Truth, we buy it as *Iacob* did his birthright, to keep, to enjoy, not to sell againe: If therefore the world, if Satan shall offer to grease us in the fist for truth, let us answer him as *Simon Peter* did *Simon* the Sorcerer, *Thy money perish with thee, because thou hast thought the truth of God may be purchased with money.*

Matth. 16. 26.

What shall we say then to those pedling petty-chapmen which we meet withall in every market, that will be bartering away the truth of God for trifles? Surely the forme of our spirituall market is contrary to the civill; in our civill markets there are more buyers than sellers; there would be but poore takings, if many did not buy of one; but in the spirituall, there are more Sellers of Truth than Buyers.

Many a one sels that he never had, that he should have had the Truth of God; Here one chops away the Truth for Feare or Ambition; There another lets it goe for the old shooes of a *Gibeonitish* pretence of Antiquity; Here one parts with it for a painted, gilded hobby-horse of an outwardly pompous magnificence of the Church; there another for the bables of childish superstition; One for the fancy of hope, another for the breath of a colloguing Impostor; Amongst them all, *Diminutæ sunt veritates à filiis hominum*, *Ps.* 12. Truth is failed from the children of men; Yea as *Esay* complained in his time, *Corruit in platea veritas*, *Esay* 59. 14. Truth is fallen in the streets. What a shame it is to see, that in the clear & glorious Sun-shine of the Gospell, under the pious government of the true Defender of the Faith, there should not want some soules that should truck for the truth of God, as if it were some Cheap-side, or some Smithfield-Commoditie? *Commutaverunt veritatem Dei*; They have changed the Truth of God into a lie, *Rom.* 1. 25. And all their care is, that they may be deceived good cheap. Whose heart cannot bleed to see so many well rigg'd and hopefull Barks of our young Gentry, laden with the most precious merchandizes of Nature and Grace, hal'd in every day to these deceitfull Ports of Error, the owners partly cheated, partly robbed of Truth, despoiled of their rich fraight, and at last turn'd over board into a sea of Desideration? *O foolish Galatians, who hath bewitched you, that ye should not obey, that ye should*

not

not hold fast the Truth; Where shall I lay the fault of this miscarriage? Me thinks I could ask the Disciples question, *Nunquid ego Domine*, Is it we Lord? Are there of us that preach our selves, and not Christ? Are there that preach Christ, and live him not? Woe to the world because of offences. It must needs be that offences should come, but woe to the man by whom the offence commeth: God forbid that we should be so bad that the seven Hils should not justifie us; But what ever we be, the Truth is still, and ever it selfe, neither the better for our innocence, nor worse for our guilt. If men be faulty, what hath Truth offended? Except the sacred word of the Ever-living God can mis-guide you, we have set you right. We are but dust and ashes, yet, O God, give us thine humble vassals leave in an awfull confidence so far to contest with thee, the Lord of heaven and earth, as to say, *if we be deceived, thou hast deceived us*. It is thou that hast spoken by us to thy people; Let God be true, and every man a Lyer; Whither should we goe from thee? Thou hast the words of eternall life. Deare Christians, our forefathers transmitted to us the intire inheritance of the glorious Gospell of Jesus Christ, repurchased by the blood of their martyrdome; Oh let not our ill husbandry impaire it; Let not posterity once say, they might have beene happy, but for the unthriftinesse of us their progenitors; Let it not be said, that the coldnesse of us the Teachers, and professors of Truth, hath dealt with Religion as *Rehoboam* did with his shields, which he found of Gold, but left of Brasse. If Truth had no friends, we should plead for it; but now that we have before our eyes so powerfull an Τπερμαχος of Christian faith, that with his very pen hath so laid error upon the back, that all the world cannot raise it; what a shame were it to be wanting to him, to Truth, to our selves? But perhaps now I know some of your thoughts; you would buy Truth, (yee thinke) you would hold it, if ye could be sure to know it; There are many slips amongst the true coyne; Either of the mothers pleaded the living child to be hers, with equall protestations, oaths, teares. True, yet a *Salomons* sword can divide Truth from falshood; and there is a test, and fire that can discerne true metals from adulterate; In spight of all counterfeiting there are certaine infallible marks, to know Truth from Error; Take but a few of many; whether in the originals, in the natures, in the ends of both. In the first, Truth is divine, Error is humane; what is grounded upon the divine word must needs bee irrefragably true; that which upon humane Traditions, either must, or may be erroneous. In the second, Truth is one, conforme ever to it selfe, αὐτῇ ἑαυτῇ σύμφωνος; as one said, *Omne verum omni vero consonat*, All Truth accords with every Truth, as *Gerson*; and as it is pure, so peaceable; Error is full of dissonance, of crueltie: No particulars of ours dissent from the written verity of God; We teach no man to equivocate; Our practice is not bloody with treasons and massacres. In the third, Truth, as it came from God, so is referd to him; neither hath any other end than the glory of the God of Truth; Error hath ever some selfe-respects; either αἰσχροκερδίαν, or κενοδοξίαν, filthy lucre, or vaine-glory; profit, or pride; We doe not prank up nature; we aime not, either to fill the cofers, or feed the ambition of men; Let your Wisdomes apply and infer, and now (if ye can) shut your eyes, that you should not see the Truth; and if ye care not for your soules, when yee see it, sell it: Let no false tongue perswade you there is no danger in this sale: How charitably soever we thinke of poore blinded soules, that live in the forced, and invincible darknesse of error, certainly Apostasy is deadly; How ever those speed that are robbed of Truth, you cannot sell Truth, and be saved. Have mercy therfore on your owne soules, for their sakes, for the sake of him that bought them, with the deare ransome of his precious blood; And as God hath blessed you with the invaluable treasure of Truth, so hoard it up in your hearts, and manage it in your lives; Oh let me be *Gens justa custodiens veritatem*, *Esa.* 26. A just nation keeping fast the Truth; So whiles ye keep the Truth, the Truth shall keep you, both in life, in Death, in Judgment, In life unto death, in death and judgment unto the consummation of that endlesse & incomprehensible glory, which the God of Truth hath prepared for them that overcome.

To the happy possession whereof he that hath ordained, in his good time as mercifully bring us, and that for the sake of the Son of his Love, Jesus Christ the Righteous, To whom with thee, O Father, and thy blessed Spirit, one infinite God, bee given all praise, honour, and glory, now and for ever. *Amen*.

FINIS.

A SERMON PREACHED AT THE RECONCILEMENT OF THE HAPPILY RESTORED, *and reedified Chappell of the Right Honourable*, the Earle of EXCETER, in his Houſe of S. IOHNS.

ON SAINT STEPHENS DAY. 1623.

By IOS. HALL.

Imprinted at *London* in the yeare 1647.

A

SERMON

PREACHED AT

THE RECONCILEMENT

OF THE HAPPILY RESTORED,

and reuerend Clergie of the Kings Throne

by

ON S. IOHN STEPHENS DAY.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD Lady, the Lady ELIZABETH, Counteſſe of *Exeter*.

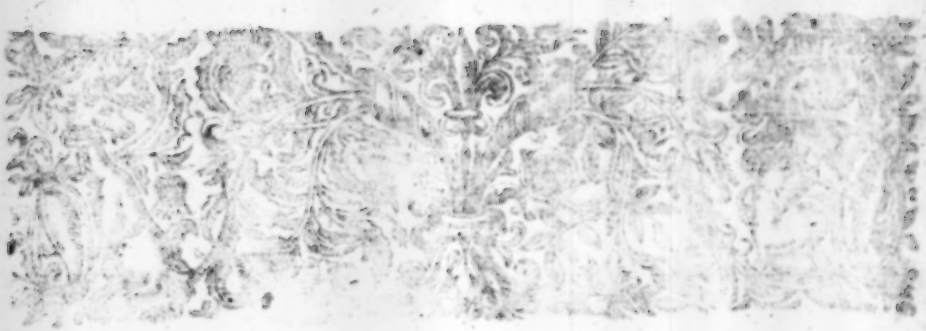
RIght Horourable: *this poore Sermon both preached and penned at your motion (that is to me your command) now preſents it ſelfe to your hand, and craveth a place (though unworthy) in your cabinet, yea, in your heart. That holy zeale which deſired it, will alſo improve it. The God, whom your Ladyſhip hath thus honoured in the care and coſt of his Houſe, will not faile to honour your in yours.*

For me, your Honour may juſtly challenge mee on both ſides; both by the Druryes, *in the right of the firſt Patronage; and by the* Cecils, *in the right of my ſucceeding devotions. In either, and both, that little I have, or am, is ſincerely at your Ladiſhips ſervice, as whom you have merited to be*

Your Honours in all true

obſervance and duty,

T t IOS. HALL.



TO

THE RIGHT

HONOVRABLE

A SERMON PREACHED AT THE REEDIFIED CHAPEL OF THE RIGHT HONOURA-ble Earle of Exceter, in his Houſe of Saint *Iohns*.

HAGGAI 2. 9.

The glory of the latter houſe ſhall be greater than of the former, ſaith the Lord of Hoſts; and in this place will I give peace, ſaith the Lord of Hoſts.

AS we have Houſes of our owne, ſo God hath his; yea, as great men have more houſes than one, ſo hath the great God of Heaven much more; more, both in ſucceſſion (as here, the latter houſe, and the firſt) and in variety: He hath an houſe of fleſh, (*Ye are the Temples of the living God*;) An houſe of ſtone; (Salomon *ſhall build me an houſe*;) An houſe immateriall in the Heavens, 2 *Cor.* 5. 1. Wherefore then hath God an houſe? Wherefore have we ours, but to dwell in? But doth not he himſelfe tell *David*, and ſo doth *Stephen* the Protomaryr (upon whoſe day we are fallen) tell the Jewes, that *He dwels not in Temples made with hands*? True, he dwels not in his Houſe, as we in ours by way of comprehenſion; he dwels in it by teſtification of preſence. So doe we dwell in our houſes, that our houſes containe us, that we are only within them, and they without us. So doth he dwell in his, that yet he is elſewhere, yea every where, that his houſe is within him. Shortly, God dwells where he witneſſes his gracious preſence, that, becauſe he doth both in the Empyreall heaven, amongſt his Angels and Saints, and in his Church upon earth; therefore his dwelling is both in the higheſt heaven in perfect glory; and on Earth, in the hearts and aſſembly of his children. As of the former, our Saviour ſaith, *In domo patris mei, In my Fathers houſe are many Manſions*: So alſo may we ſay of the latter, There is much variety and choice in it; There was the Church of the Jewes, the Church of the Gentiles; There is a materiall, and a ſpirituall houſe. In the one, *Salomons*, *Zorobabels*, ſuch piles as this: In the other, ſo much multiplicitie, as there are Nations, yea, Congregations that profeſſe the Name of Chriſt. One of theſe was a figure of the other; the Materiall, under the Law, of the Spirituall, under the Goſpell. Ye ſee now the firſt houſe, and the latter, the ſubject of our Text and diſcourſe. The latter, commended to us, comparatively, poſitively. Comparatively with the former, *Major gloria*. Poſitively, in it ſelfe, *In this place will I give peace*. Both, ſet out by the ſtile of the promiſer, and avower; *ſaith the Lord of Hoſts*. All which challenge your Chriſtian attention.

As the first house (which was materiall) was a figure of the second, which is spirituall: so the glory of that materiall, was a figure of the glory of this spirituall. Now because all the life and glory of the spirituall, stands in Christ the Messias, the Prophet looks through the type of the materiall, at him which shall beautifie, yea glorifie, the spirituall, of whose exhibition the Prophet speakes, *Adhuc modicum, yet a little while, and I will shake the Heavens.* This *Modicum* was but some 500. and odde yeares; much to men, but a *modicum* to the Ancient of dayes, with whom 1000. yeares are but one day. It is in and by him, that this latter house under the Gospell, shall in glory surpasse that first under the law. The Prophets had spoken gloriously of the temple that should be; and now, lest when the people should see the homely and cottage-like reedification of *Zorobbabel*, they should be dis-heartned and offended, the Prophet desires to draw their eyes from the stone and timber, to the spirituall inside of the Evangellcall Church, shewing the glory of this latter House, to exceed the former.

Some grosse interpreters have lookt with Jewish eyes upon the outward fabricke, which was threefold: *Salomons, Zorobabels, Herods. Salomons*, sumptuous and magnificent: *Zorobabels*, meane and homely; *Herods*, rich and majesticall, *immodico sumptu, incredibili splendore*, as one sayes. *Salomons* was before defaced. Now because *Zorobabel* was so farre from making his Word good, that the people wept, when they saw the difference (which *Calvin* well obserues, was not without a speciall providence of the al-wise God; else the Jewes would so have fixed their eyes upon the outward splendor, that they would never have looked for the spirituall and inward Grace of the House of God:) therefore they have taken it of *Herods* temple; the walls and lining whereof were indeed answerable to this Propheſie, more glorious. But this conceit, as it is too carnall, so is quite dissonant from the context, both in regard of the precedents, and subsequents. Of the precedents: For how did the desire of all nations come to that Pile of *Herods?* Of the subsequents: For, what peace was under the Herodian Temple? first, the builder of it, was the chiefe oppressor of the Jewish liberty: and then, secondly, it gave occasion to the perpetuall miserie of that people. *Pilate* would expilate the Treasures of it for *aquæ ductæ*, which denied, cost the Jews much bloud. Under *Claudius*, twenty thousand slaine in a Feast of unleavened bread. *Ionathas* the Priest slaine by theeves suborned by *Felix*, in the very Temple; and ever after, it was the harbour and spoile of Villaines. What hills of Carcasses? What streames of bloud was in't at the last vastation? Enough to amaze any Reader: soas in that 79. yeares wherein it stood (longer it did not,) it was no better than a stage of Tragedies, a shambles of cruelty. Of that therefore God could not say, *Dabo pacem*, it was *Templum adulterinum*, as one cals it justly, and had neither command nor promise: It was the Spirituall Temple, the Evangelicall Church, whose glory shall be greater than the Jewish, which shall be blessed with the desire of the Nations, with the assurance of Peace. But why then doth the Holy Ghost speake of Gold and Silver, the costly materials of an outward structure? Even these very metals are figurative, not that God cares so much for them, but because we doe; because our eies use to be dazled with this best parcell of Earth; Therefore when he would describe a glorious Church, he borrowes the resemblance of Gold, Silver, precious stones, *Esay* 60. and even by these doth he set forth his new and Heavenly Jerusalem, *Revelat.* 21. Wherein then is the glory of Gods Evangelicall House greater, than of the Legall? Yea, wherein is it not greater? Whether ye look to the efficient, the matter, the duration, the extent, the service. The efficient, that was built by man though directed by God: In this, God himselfe is the Architect, not onely giving the modell, but the frame. The matter, whether of structure, or ornament. The structure of the one was of stone and wood: of the other is of living stones. The ornament of the one was Gold and Silver: of the other, divine Graces of Faith, Charity, Hope, Sanctity, Truth, Piety, and all other vertues, to which, Gold it selfe were but trash.

The duration of the one (even that longst-lived Temple of *Salomon*, though called (*Beth γνωλαμ domus seculi*) was but 430. yeares. Of the other, beyond time to eternitie. The extent of the one to be measured by a few poles, yea, (though ye take in the Courts and all) by a few Acres: Of the other, universall, so far as the King of Heaven hath

A hath any Land. The ſervice in the one performed by a few men, mortall, ſinfull, the bloud of beaſts ſhed upon the Altar: In the other, performed by our eternall High-Prieſt, after that higher order of *Melchiſedec*; offering up his owne moſt precious bloud for our redemption. In that, Chriſt Jeſus was obſcurely figured: In this, really exhibited, borne, living, dying, riſing, aſcending, preached, beleeved, lived; Every way therefore both in efficient, matter, duration, extent, ſervice, *Major gloria.*

Let no man tell me now of that juſt wonder of the world, the Jewiſh Temple, white Marble without, lined with Gold within, Brazen pillars, Golden veſſels, coſtly vailes, an High-Prieſthood ſet forth with precious Stones, rich Robes, exquiſite Perfumes, curious Muſicke, and what ever that ancient goodly inſtitution had rare and admirable; I ſay, the Clay of the Goſpell, is more worth then the marble of the Law; Evangelicall Braſſe, more worth than legall Gold; the ragges of the Evangelicall Prieſthood, more excellent than the robes of the Leviticall. In ſhort; the beſt of the Law is not comparable to the baſeſt of the Goſpell.

Iohn Baptiſt was the *Ianus* of both Teſtaments; he was to the Churches, as *Noah* was to the Worlds; he law both the firſt, and the latter. It is a great word that our Saviour ſaith of him, that amongſt thoſe which were borne, or rather (as ours read it better) begotten of women, there did not a greater than he ariſe: but it is a greater word that he ſpeakes of the Children of the new Teſtament, that the leaſt in the Kingdome of Heaven is greater than he: I ſtand not upon examining the compariſon, whether it be *ratione ſanctitatis*, or *officii*; it makes either way for my purpoſe, therefore was *Iohn* ſo great, becauſe he was the laſt of the Law, and the firſt of the Goſpell: and the old rule is, *minimum maximi majus eſt maximo minimi*; therefore is the leaſt in the Kingdome of Grace greater the he, becauſe he is all, what *Iohn* was halfe; wholly under that *Evangelium Regni*, which is able to advance him to a greater perfection, than that Harbinger of Chriſt. What a favour then is it (Right Honourable and beloved) that God hath reſerved us to theſe better dayes of his Goſpell, wherein the helpes of ſalvation are more cleere, obvious, effectuall; wherein, as the glory of the latter Houſe exceeded the former; ſo the meanes of that incomprehenſible glory of the houſe not made with hands, eternall in the Heavens, lie more open unto us? What ſhould we doe, but both *uti*, and *frui*, gladly uſe, and ſweetly enjoy this unſpeakeable bleſſing, which God hath kept in ſtore for us, and walke worthy of ſo incomparable a mercy? The old Jewes lived in the dawning of the day, wherein they had but a glimmering of that Sun, which would riſe. We live after the high noone of that happy day. If we walke not anſwerable to ſo great a light, what can we looke for, but utter darkneſſe?

The leaſt of the greateſt is more, than the greateſt of the leaſt. Goſpell of the Kingdome.

Yeſhall now give me leave (Right Honourable) to carry theſe words in a meet analogie to the preſent occaſion. The Temples under the Law, were both a figure, and a patterne of the Churches under the Goſpell. Within this roofe under which we now ſtand here, was both the former, and the latter houſe; and even in theſe walls doth God make his words good, That the glory of this latter Houſe ſhall be greater than of the former. The firſt foundation of it was, no doubt, both pious and rich. I ſhall not need to fetch the Pedegrees of it from Saint *Iohn Baptiſt* in Jeruſalem, nor to diſcourſe of either the devotion, or wealth of that religiouſly-military Order, for whom theſe ſtones were firſt laid. Imagine the Altar never ſo gay, the Imagery never ſo curious, the Veſtments never ſo rich, the Pillars, Walls, Windowes, Pavement, never ſo exquiſite; yet I dare boldly ſay, this preſent glory of this Houſe in this comely whiteneſſe, and well-contrived coarctation, is greater than the former. What care I? Nay, what doth God care for the worke of a Lapidary, or Painter, or Maſon? One zealous Prayer, one Orthodox Sermon, is a more glorious furniture, than all the precious rarities of Mechanique excellencies. I doe moſt willingly (as what good heart doth not?) honour the vertuous actions, and godly intentions of our worthy forefathers, which (no doubt) it hath pleaſed God in mercie to accept and crowne, but withall it muſt be yeelded, that they lived under the tyrannous injurie and uſurpation of thoſe Phariſees, who kept the keyes of knowledge at their owne girdles, and would neither draw for them, nor ſuffer them to draw for themſelves. Bleſſed be God for better conditions; the Well of life lies open

Conſecrated by Heraclius, *Patriarch of Ieruſalem.*

to us, neither are we only allowed, but invited to those heavenly liquors, *Inebriamini O Charissimi*, Drink, yea, drinke abundantly, O beloved, Cant. 5. 1. This happy libertie of the saving Gospell of Jesus Christ, daily and sincerely preached to us (Noble and beloved Christians) is worthy to be more worth unto us, than all the treasures, ornaments, privileges, of this transitorie World; and this, since through the inestimable goodnesse of God, yee doe, and may find in this latter House; well hath God verified this word in your eyes and eares, *The glory of the latter House shall be greater than of the former.*

Hitherto the comparative praise of the latter House; the positive followes in the promise of a gracious effect; *In this place will I give peace:* wherein I know not whether the blessing doth more grace the place, or the place the blessing; both grace each other, and both blesse Gods people; *In this place will I give peace.* If ye looke at the blessing it selfe, it is incomparable, *Peace*; that whereby the Hebrewes had wont to expresse all welfare in their salutations, and well-wishes; the Apostolicall benediction dicheromizes all good things into Grace and Peace; wherein at the narrowest, by Grace, all spirituall favours were signified; temporall by Peace. The sweet singer of Israel could not wish better to Gods Church, than *Peace be within her walls:* and behold, this is it which God will give, *Dabo pacem*: yea, our eyes should stoop too low, if they should fix here. The sweet Quiristers of Heaven, when they sung that divine Caroll, to the honour of the first Christmas, next to *Gloria in excelsis Deo*, said, *In terris pax*: Yet higher, the great Saviour of the World, when he would leave the most precious Legacie to his deare ones on earth, that they were capable of, he sayes, *My peace I give you.* And what he there gives, he here promises, *Dabo pacem, I will give it.* But where? Whence? *In this place.* Not any where; not every where; but in his owne House, in his later House, his Evangelicall House; as if this blessing were confined to his holy walls, he saith, *In this place will I give peace.* This flower is not for every soile; it growes not wild, but is only to be found in the Garden of Sion. It is very pregnant which the Psalmist hath, Psal. 128. 5. and 134. 3. *The Lord that made Heaven and Earth, blesse thee out of Sion.* He doth not say, The Lord that made the earth blesse thee out of heaven; nor, The Lord that made Heaven, blesse thee out of heaven; but, *blesse thee out of Sion*: As if hee would teach us, that all blessings come, as immediately and primarily from heaven, so mediately and secondarily from Sion, where this Temple stood. Some Philosophers have held the Moone to be the receptacle of all the influences of the heavenly bodies, and the conveyances of them to this inferiour world, so as all the vertue of the upper Orbes and Starres, are derived by her, to this elementarie Spheare. Such doth both *David* and *Haggai* repute the house of God; whither, as to *Iosephs* Store-house, doth God convey the blessings of peace, that they may be thence transmitted to the sons of men. How, and why then doth God give peace in this his House? Because here (as *Bernard* well) *Deus & audit, & auditur*, God heares, and is heard here: *audit orantes, erudit audientes*; he heares his suppliants, and teacheth his hearers. As this place hath two uses, it is both *Oratorium*, and *Auditorium*: so in respect of both, doth it blesse us with peace: our mouth procures it in the one, our eare in the other; God workes in our hearts by both. In the first, God sayes, as our Saviour cites it, *Domus mea Domus orationis: My House shall be called the House of prayer.* And what blessing is it, even the best of Peace, that our prayers cannot infeoffe us in? *Salomon* when he would consecrate the Church he had built, solemnly sues to God, that he would invest it with this privilege of an universall-gracious audience; and numbring the occasions of distressed Suppliants, makes it ever the foot of his request; (*Then harken to the prayer that thy servant shall make towards this place; Heare thou in heaven, thy dwelling place; and when thou heareſt, have mercy.*) If ever therefore we would have peace outward, inward, private, publick, secular, spirituall: If we would have peace in our estate, peace in our Land, peace in our Church, peace in our soules, pray for it. And if ever we will pray for it, pray here, in Gods house, *for in this place will I give peace.* In vaine shall we looke for it elsewhere if we aske it not here. It is true, we are bidden every where to lift up pure hands to God: but they cannot be pure, that are profane; and they cannot bee but profane, that contemne the holy Ordinances of God. He said well, *In temple*

I will give peace.

Glory to God in the highest heaven, in earth, peace, &c.

vii

A *vis orare? in te ora*; (*for, Know you not, that your bodies are the Temples of the living God?*) but let me as truely returne it; *Intra vis orare? intra templa ora.* Wouldest thou pray with effect at home? Pray at Church; else thy devotion is but the sacrifice of fooles; for he hath said it, who hath good reason to appoint the circumstances of his owne beneficence, *In this place will I give peace.*

Will ye then see the reason why there is so much empty Caske in the Celler of God? Therefore are men void of grace, because they are void of devotion. They seeke not God where he may be found; and therefore it is just with God not to be found of them, where they pretend to seeke him: for *In hoc loco, in this place will I give peace.*

B *Gerson* distinguishes well in his Sermon *de Angelis*, that there is *Duplex Cœlum*, A double Heaven; *Gloriæ & Ecclesiæ*, of Glory above, of the Church below; the Church is the Heaven on earth; where God is seen, heard, spoken unto: where are his Saints (whose assemblies are here;) where are his Angels: (*Let the woman have power on her head, because of the Angels*, 1 Cor. 11.) As the Jewes then, whilest the Church of God was Nationall, were wont (according to command) to looke towards the Temple, if they could not come to it, in their devotions: So now that the Church is Catholike, or universall, and every of our Churches is equally Gods house, (*supra*,) we shall gladly with *Peter* and *Iohn*, goe up to this Temple to pray; How can we looke for a better incouragement, than God gives us here, *In this place will I give peace?*

In the latter, as it is *Auditorium*, so, I create the fruit of the lips to be peace (saith C God.) Naturally we are all (even those that applaud themselves in the best opinion of their harmelesse and faire disposition) enemies to God: Enemies both actively and passively. Actively, *στυγητοὶ* God-haters, Rom. 1. Passively, *Filii iræ*, The sons of displeasure. We fell out in *Adam* through our owne wilfull apostasie and disobedience; and we still stand out in the maintenance of our inward corruption. There is no way to peace but by reconciliation; there is no way to reconciliation, but by the Gospell of Jesus Christ, which is *Evangelium pacis*; there is no proper element for the Gospell of God, but the House of God; *Locus iste, In this place will I give peace.* It is not (I know) for every heart to apprehend, either the want of this peace, or the misery of this want. This is one of those happinesses which is most bragg'd of, where it is least had. The sensuall Securitan pleases himselfe in the conceit of his owne peace. All is well at home; he quarrels not with himselfe, for he denies himselfe nothing: God quarrels not with him, here are no checks of a chiding conscience; no frownes of an angry Judge; nothing but *Pulchritudo Pacis* (as the Prophet speakes.) Alas my beloved, call not this peace, call it stupiditie; even Hell it selfe is not a Kingdome divided in it selfe. There is no blessing, which is not also counterfeited, *Pacem veram dabo*, is the stile of the Prophets, Ier. 14. 13. This were a needlesse Epithet, if there were not a false peace; such is this of carnall hearts. That word of eternall Truth must stand: *There is no peace, saith my God, to the wicked.* Have you seene a sore suddenly fild up with unsound flesh, and fairely skinned over, without all offence to the eye, which ere E long will breake out againe, and bewray a secret, and so much-more-hardly-cured corruption? such is a wicked mans peace. Have you seene a slave sit quietly in the Gally, not strugling with his chaine, not repining at his Oare (*necessitas fortiter, consuetudo facile?*) Have you heard a dying man professe, that he felt no paine? Such is a wicked mans peace, of which he shall once say, though now all seeme smooth, and plausible; *In pace amaritudo mea amarissima; In peace I had great bitternesse*, Esay 38. 17. Neither is the want of this peace lesse perceived, than the misery of this want. Men see no difference in the face of Heaven, whatsoever they doe; their blasphemies and prayers find the same entertainement: therefore the careless man resolves, I shall have peace, though I follow the wayes of mine owne heart. Oh the miserable sottishnesse of wilfull sinners! Sinne lyes (like a sleeping Bandog) at the doore of their heart; they looke upon him as if hee would never wake; or, as if though he should, yet he were so clogged, and chained, and muzled, that there can be no danger of his hurt. Let God but rowze him up a little, he shall bay them to despaire; he shall flie upon them, and pull out their throats: Then shall their troubled heart project terrible things, and they shall feele what it is to live in the anger of a God. They shall see the Almighty

The Gospell of peace.

The beauty of peace.

I will give true peace.

Necessity hath taught him to beare it strongly, custome easily.

Almighty putting himſelfe into the fearefull formes of vengeance; Who can ſtand before his indignation? And who can abide in the fierceneſſe of his anger? His fury is powred out like fire, and the rocks are throwne downe before him, Nahum 1. 6. And if his very love have drawne bloud of his deare ones: (*Terrores Domini militant contra me*, ſaith holy *Iob*: The terrors of the Lord are ſet in aray againſt me, Iob 6. 4.) and he that bore the chaſtiſements of our peace, the Sonne of his love, could ſay (*My God, my God, why haſt thou forſaken me?*) Oh what ſhall be the judgements of his wrath? If this be the rod of children, Oh, what ſhall be the Scorpions for his enemies? They ſhall ſee that gulfe of fire ready to receive them into everlaſting burnings. They ſhall ſee the Devils their inceſſant tormentors ready to ſeize upon their guilty ſoules. Then, O then, ſhall they know, too late, what an happineſſe it is, that God here promiſes, *Dabo pacem*. Would we then avoyd the unſpeakable horrour of this wofull condition? Would we find the bed of our ſickneſſe and death, comforted with the ſweet teſtimony of an heavenly peace betwixt God and our ſoules? See whence we muſt fetch it. *In this place will I give peace.* If ever we have it, we muſt have it from the bleſſed ordinances of God, his Word and Sacraments, which this place can afford us. In vaine ſhall yee ſeeke for this (deare Chriſtians) in a licentious Taverne, in a rich Counting-houſe, in Chambers of dalliance, in full Tables, in Pompous Courts, no, not in thrones of earthly Majeſty. Alas, many of theſe are the make-bates betwixt Heaven and us, moſt of them can marre, none of them can make our peace. It is onely the deſpiſed Miniſtery of the Goſpell; the Word of reconciliation, (as it is called, 2 Cor. 5. 19.) which ſounds in Gods Houſe, that can doe it. As yee love your ſoules therefore, as you would finde peace at the laſt, and would looke with a comfortable aſſurance in the face of death and judgement; as yee would ſee a gratious Mercy-ſeat in the dreadfull Tribunall of God at the day of our laſt appearance, frequent the Houſe of God, attend reverently and conſcionably upon the ſacred Inſtitutions of God, yeeld your ſelves over to be wrought upon by the powerfull Goſpell of Jeſus Chriſt. Oh be not you wanting unto God, he will not be wanting unto you, but will make good this promiſe of his unfailable grace, *In this place will I give peace.*

It is a great word that is here ſpoken, *Dabo pacem*; and therefore it is undertaken by an omnipotent Agent, *I will give peace.* If all the Angels of Heaven ſhould have ſaid ſo, we ſhould ſoone have replied, as *Korah* and his company did to *Moſes* and *Aaron*, Yee tooke too much upon you, Numbers 16. 3. This worke is not for any finite power, the ſtile of peace, is the peace of God; the ſtile of God, the Mediator betwixt God and man, is, *The Prince of peace.* He is the true *Salomon*, the other was but typicall. It is he only, that when the Diſciples were toſſed with contrary winds and threatning billowes, could command the winds and waves to a calme. It is hee only, that when his Church is toſſed with the winds and waves of raging and impetuous enmitie, can give outward peace. It is he onely, that when the diſtreſſed ſoule is toſſed with the winds and waves of ſtrong temptation, of weake diffidence, can give inward peace. Juſtly therefore doth he challenge this act as his own, *I will give peace.* We uſe to ſay, It is beſt treating of peace with a ſword in our hand. Thoſe who have the advantage of the warre, may command peace: underlings muſt ſtoop to ſuch conditions, as the victor will yeeld. To ſhew us therefore how eaſily he can give peace, God ſtiles himſelfe the God of Hoſts; a title wherein he takes no ſmall delight, referring not to the being of the creature, but to their marſhalling; not to their naturall eſtate, but their militarie; neither would God be lookt at in it, as a Creator, but as a Generall. In but two of the Prophets, *Eſay* and *Ieremie*, no leſſe than an hundred and thirty times hath hee this ſtile given him. Every thing, as it hath an exiſtence from the Maker, ſo an order from the Governour; and that order is no other than warlike, wherein it doth (*militare Deo*) ſerve under the colours of the Almighty. All creatures are both muſtred, and trained, and placed in Garriſon, and brought forth into the field, in the ſervice of their Creator; they are all *exercitus pugnatorum*. If yee looke into Heaven, there is a company of heavenly Souldiers, *Luke* 2. Neither was there onely the conſtruction of Idolaters, *univerſa militia cæli*, to which they burnt incenſe; but *Moſes* himſelfe; *Thus the Heaven and Earth were finiſhed, and all*

the

A *the Hoſt of them, Gen.* 2.1. If ye look to the Earth, not men onely, whom reaſon hath fitted for ſuch deſignes, but even the brute, yea, the baſeſt and indocibleſt of the brute creatures are ranged into arrayes: even the very Locuſts, though they have no Leader, yet *Egrediuntur per turmas*, They goe forth by bands, *Prov.* 30.27. And if ye looke into Egypt (where for the time was *Sedes belli*,) you ſhall finde a band of Frogs, that were appointed to march into the very bed chamber, the bed, the ovens, the diſhes of *Pharaoh*; you ſhall finde an hoſt of Lice, of Flies, of Caterpillers, ſent againſt thoſe Egyptian Tyrants. Elſewhere, ye ſhall finde troupes of Palmer wormes, of Locuſts, of Cankerwormes, of Caterpillers, to ſet upon Iſrael, *Ioel* 1.4. Shortly, where he meanes to preſerve, the fiery Charets and Horſemen of Heaven ſhall com-
B paſſe Dothan. Where he meanes to deſtroy, the moſt deſpicable of his creatures ſhall be armed, to the ruine of the proudeſt. Doth *Goliah* ſtalke forth to the defiance of the God of Iſrael? A pibble out of the brook ſhall ſtrew him on the ground. Doth an *Herod* heare his flatterers gladly ſay, *Nec vox hominem ſonat?* Stay but a while, God ſets his vermine upon him; all the Kings guard cannot maſter thoſe Lice. He hath Hornets for the Hivites and Canaanites, *Exod.* 23. Mice for the Philiſtims, 1 *Sam.* 6. Rats for the Covetous Prelate: A Flie for Pope *Adiran*: A world of creatures for either defenſive or offenſive ſervices. *Quare fremuerunt gentes? Why doe the Heathen rage, and the people imagine a vaine thing? The Kings of the Earth ſet themſelves, and the Rulers take counſell together againſt the Lord, and againſt his Anointed:* Preſumptuous duſt
C and aſhes, that dare riſe up againſt the God of Hoſts! If a ſilly Ant out of a Mole-hill ſhould march forth, and proffer to wreſtle a fall with a Gyant, there were ſome proportion in this challenge; there is none of a finite power to an infinite. Should all the powers of Hell band themſelves with thoſe on earth, *Quis reſtitit?* What power have they of being, of motion, but from him whom they oppoſe? How eaſily can he blow upon their enterpriſes? How eaſily can he command theſe to the duſt, thoſe to their Chaines? Be confounded therefore, O vaine men, whoſe breath is in your noſtrils (and that not your owne neither) when ye thinke of the power and Majeſty of the God of Hoſts.

Who hath reſiſted his will?

And why are we diſmaid with the rumours, or feares of the ſtrongeſt oppoſitions? *Gebal* and *Ammon*, and *Amelek*, the Philiſtims, with them that dwell at Tyre? *Aſhur*
D alſo is joyned to the inceſtuous children of *Lot*: (ἀλληγόρια) O thou of little faith, why feareſt thou? The Lord of hoſts is with us, the God of *Iacob* is our refuge, *Pſal.* 46. Come, all ye Bands of wickedneſſe, and conſpire againſt the Scepter of the Kingdome (that is, the Goſpell) of Jeſus Chriſt. He hath his *Armageddon*, He hath a feaſt for the fowles of the aire, and the beaſt of the field, whom he hath invited to the fleſh of Captaines, and the fleſh of Kings, *Revel.* 19.8. I will not be afraid of ten thouſands of people that have ſet themſelves againſt me round about; *Dominus ſuſcepit*; The Lord hath ſuſtained me, and he is the Lord of Hoſts.

Yea, why are we apalled, when we ſee the meaſures of the ſonnes of *Anak*; the
E ſpirituall wickedneſſes in heavenly places? If we looke at their number, they are Legions. If to their ſtrength, they are Principalities and Powers. If to their nature, they are ſpirits that rule in the aire. We are men, fleſh and bloud, ſingle, weake, ſinfull. What ever we are, our God is in heaven, and doth whatſoever he will, he is the ~~Lord of Hoſts, tho Cowards in our ſelves; yet in~~ him we are more than Conquerors; he who is more then all power, than all Truth, hath ſaid it; The Gates of Hell ſhall not prevaile againſt his Church. Thanks be to God, which giveth us victory, through our Lord Jeſus Chriſt.

Laſtly, he is the Lord of hoſts; his undertakings are infallible: Hath he ſaid, that the glory of the Evangelicall Church ſhall exceed the Legall? Hath he ſaid, that, *In this place he will give peace?* How can the Church faile of glory, or the ſoule of peace? ~~His word can be no more defective, than himſelfe impotent.~~ Truſt God with his owne cauſes; truſt him with thy ſelfe; doe that he bids; expect what he promiſes; haunt this Houſe of his, wait on his ordinances. The Lord of Hoſts ſhall give thee that peace, which paſſeth all underſtanding; and with peace, glory, in that upper Houſe of his not made with hands, eternall in the Heavens.

To

To the poſſeſſion whereof, that God, who hath ordained us, in his good time mercifully bring us. A

And now, O Lord God of Hoſts, make good thy promiſes to this Houſe of thine. Whenſoever any Suppliant ſhall in this place offer up his praiers unto thee, heare thou in Heaven, thy dwelling place; and when thou heareſt, have mercy. What Word ſoever of thine ſhall ſound out of this place, let it be the ſavour of life unto life to every hearer. What Sacrament ſoever of thine in this place ſhall be adminiſtred, let it be effectuall to the ſalvation of every receiver.

Thou that art the God of glory, and peace, give peace and glory to thy Servants, for thy mercies ſake, for thy Sonnes ſake, even the Sonne of thy love, Ieſus Chriſt the juſt. To whom with thee, and the holy Ghoſt, one infinite God, be given all praiſe, honour, and thanksgiving now and for ever. B

TO THE WORSHIPFVLL AND REVEREND, Mr. Dr. HALL, Deane of VVorceſter, my worthy and much reſpected Friend, all happineſſe, with my love in CHRIST JESUS.

REverend Sir; this Sermon, I know, is at the Preſſe before you expected: Bnt I thought (as this glorious Chapell occaſioned it, ſo) it might miniſter occaſion of perpetuall remembrance of the Chapell, by remaining its firſt Monument. And although both theſe were confined to the private, the Chapell for the Family of my right Honourable Lord the Earle of Exceter, who hath given the materiall thereof ſufficient luſtre: and the Copy of the Sermon to the Cabinet of my truly Noble, and vertuous Lady, his Counteſſe; yet both theſe are much and oft required to the publike, the Sermon to be an inſtruction, and ſo it is; the Chapell to be an example, and ſo it may be. The Sermon to teach all, to be all glorious in their ſoules. The Chapell to teach ſome, who build houſes for their owne habitation, to ſet up an other for Gods Religion. The Sermon was craved at the hands of my Honourable Lady, that it might come to the Preſſe, who, of her owne pious diſpoſition, gave forth the Copy, and for her Noble eſteeme of your ſelfe, and of the worth of your Sermon, was willing and deſirous to give it way to the Printer. And this I thought good to impart unto you, and to the courteous Reader, that you may be ſatisfied of the meanes how, and the cauſe why it comes in publike. And ſo praying for you, and deſiring your prayers for me, I remaine

Your truly loving Friend,

H. BAGULEY.

TO

THE WORSHIPFVL

AND REVEREND, M. D:

THE TRUE Peace-Maker:

LAID FORTH IN A SERMON BEFORE HIS MAJESTY AT THEOBALDS, September 19. 1624.

By Jos. Hall.

LONDON,

Printed by Ric. Hodgkinsonne in Little-*Britaine*. 1641.

THE TRUE
Peace-Maker:
AID FORTH IN
A SERMON BEFORE
HIS MAJESTY AT THEO-
BALDS, September 10.
1 6 : :

THE TRUE PEACE-MAKER.

ESAY. 32. 17.

Opus Justitiæ pax.

The work of Justice (or Righteousnes) shall be Peace.

MY Text (you heare) is of Justice and Peace, two royall graces: and such as flow from soveraign Majesty. There is a double Justice, Divine and Humane; there is a double Peace, outward in the state, inward in the soule: accordingly there is a double sense of my Text, a spirituall, a civill sense: The spirituall concerning Theologicall Justice, and inward peace: The civill concerning humane Justice and outward peace. The spirituall thus: The Messias shall cause the fruit of his perfect justice to be our inward peace with God and our selves: The civill thus; The Magistrate shall cause the work of civill Justice, in his administration, to be outward peace with one another: In both or either (as *Musculus* well) there is an allusion in the Hebrew word to a field; the soile is the heart of the State, the seed is Justice, the fruit Peace: That which was waste ground is now a Carmell, a fruitfull field, and the fruit of this field of Justice is Peace. As there is good reason, we will begin with the spirituall *Justice* and *Peace*.

The great king of Heaven will disforest that Peace of the world, which he calls his Church, and put it to tillage: it shall be sown with righteousnes, and shall yeeld a sweet crop of Peace; in this only, not in the barren heaths of the prophane world, shall true peace grow.

At first, God and man were good frends: How should there be other than good termes betwixt Heaven and Paradise? God made man just; and just man (whiles he was so) could not choose but love the just God that made him; sin set them at ods; in one act and instant did man leese both his justice and peace; now the world is changed; now the stile of God is *Fortis ultor*, God the avenger, *Jer* 51. 56. and the stile of men, *Filii iræ*, sons of wrath, *Ephes.* 2. 3. There is no possible peace to be made betwixt God and man, but by the perfect justice of him that was both God and man: I would there were a peace in the Church about this justice; it is pitie and shame there is not: but there must be heresies: As there are two parts of Divinity, the Law & the Gospell; so each of these have their Justice; there is a justice of the Law, and an Evangelicall justice. The justice of the Law when a meer morall man is justified (out of his own powers) by the works of the Law; very Papists will give so much way to *S. Paul*, so much affront to *Pelagius*, as to renounce this; freely anathematizing that man who by the strength of humane nature, or the doctrine of the Law, shall challenge justification; Unles perhaps some *Andradius* have privileg to teach, that this *Ethica justitia*, was enough to justifie and save the old Philosophers.

God the avenger. The sons of wrath.

Morall righteousnesse.

The Evangelicall Justice is not without the intervention of a Saviour; To which

claim is laid in two kinds, either as imputative or as inherent; The inherent wrought in us: the imputed wrought for us. How easie were it to lead you through a thicket of distinctions into a large field of controversie, concerning the nature, means, manner of our justification? No head in all Divinity yeelds either more, or more important Problems; In so much as Cardinall *De monte*, Vice-President for the time of the Councell of Trent, in an Oration made by him in the eleventh session, professes, that when they meant to dispatch their Decree concerning Justification in fifteen daies, it cost them seven moneths to finish, without one daies intermission; and when all is done, they have left the world, which was before (as *Pighius* ingenuously) intricated by the thorny questions of Schoolmen, rather more unsatisfied and perplexed than they found it. It is the main care of our lives, and deaths, what shall give us peace & acceptation before the dreadfull Tribunall of God: What, but righteousnes? What righteousnes, or whose? Ours, or Christs? Ours, in the inherent graces wrought in us, in the holy works wrought by us; or Christs, in his most perfect obedience, and meritorious satisfaction wrought for us, applied to us? The Tridentine faction is for the former; we are for the latter; God is as direct on our side as his word can make him; Every where blazoning the defects of our own righteousnes, the imperfections of our best Graces, the deadly nature of our least sins; the radicall sinfulnes of our habituall concupiscence, the pollution of our best works: Every where extolling the perfect obedience of our Redeemer, the gracious application of that obedience, the sweet comfort of that application, the assurance and unfailablenes of that comfort: and lastly, our happy rest in that assurance. I instance not; open the book, see where your eyes can look beside these. *Satis aperte* (saith their *Cassander*) The Scripture is clear ours; so is all antiquity, if they beleeve that learned Arbiter; so are their more ingenuous Doctors of the last age; so would they all be, if they had grace to know God, themselves, grace, sin, heaven, hell; God perfectly just, themselves miserably weake, Grace sensibly imperfect, sin unmeasurably sinfull; Lastly, if they knew that heaven is for none but the pure, that hell is for the presumptuous. O Saviour, no man is just through thee, but he that is sanctified by thee; What is our inherent justice, but sanctity? That we aspire towards, we attain not to; Woe were us if we were not more just in thee, than sanctified in our selves; we are sanctified, in part, according to the weaknes of our receit; we are justified thorowly, according to the perfection of thine acceptation; were we fully sanctified here, we should be more than men; were we not thorowly justified, we should be no more than sinners before thee; while we stand before thee as sinners, we can have no peace; Let others trust in the Charets & Horses of their own strength, we will remember the name of the Lord our God; *The work of thy Justice shall be our Peace.*

Peace is a sweet word; Every body would be glad of it, especially Peace at the last, as the *Psalmist* speaks: how have the politickly-religious held out twigs for the drowning soule to catch at? Due satisfactions, undue supererogations, patronages of saints, bargains of Indulgences, woolward Pilgrimages, and at last (after whips and haire-clothes) leave the dying soule to a feare of Hell, doubt of Heaven, assurance of Purgatory flames; How truly may it now say to these Doctors, as *Job* to his friends, *miserable comforters are ye all*: Hearken, O ye deere Christians, to a better voice that sounds from Heaven; *Come to me all ye that labor; and are heavy laden, and I will give you rest.* Mat. 11. 28.

Is there any of you whose unquiet brest boiles continually with the conscience of any foule sin? whose heart is daily tyr'd upon by the vulture of his secret guiltinesse? whose bosom is gnawed before-hand with that hellish Worm, which can no more give over than die? It boots not to ask thee if thou wouldst have peace. Peace? rather than life; *Oh wherewithall shall I come before the Lord, & bow my self before the most high God? Shall I com before him with burnt offerings? Will the Lord be pleased with thousands of Rams, or with ten thousand Rivers of Oyle? Shall I give my first born for my transgression the fruit of my body for the sin of my soul?* Heare thou distracted heart; what talkest thou of giving to the owner? The world is his: thou art not thine own; Yea, were these things thine, and not his, yet know, it is not giving, but taking that must procure thy Micah. 6.

peace

Peace: An infinite Juſtice is offended; an infinite Juſtice hath ſatisfied, an infinite mercy hath applied it; Take thou hold by the hand of faith on that infinite mercy & juſtice of thy Saviour; The work of his Juſtice ſhall be thy Peace.

Fly about whither thou wilt, O thou weary Dove, thorow all the wide Regions of the heaven, & waters, thou ſhalt no where find reſt for the ſoles of thy feet, but in this Ark of Chriſts perfect righteouſnes: In vain ſhalt thou ſeek it in ſchooles of morality, in learned Libraries, in ſpatious fields & forreſts, in pleaſant gardens, in ſullen retirednes, in witty converſation, in wanton Theaters, in drunken cellars, in tables of gluttony, in beds of luſt, cheſts of *Mammon*, whiffs & draughts of intoxication ſongs of ribaldry, ſports of recreation; No no, the more thou ſeekſt it in moſt of theſe, the farther it flies from thee, the farther thou art from finding it; and if theſe things may give ſome poore truce to thy thoughts, it ſhall ſoon end in a more direfull war. *There is no peace*, ſaith my God, *to the wicked*: Stray whither thou wilt, O thou wounded heart, thorow the Launds & Woods; alas the ſhaft ſticks ſtill in thee, or if that be ſhaken out, the head; None but the ſoveraign Dittany of thy Saviors Righteouſneſſe can drive it out; and till it be out, thou canſt have no peace. In plain terms; wouldſt thou have peace? None but Chriſt can give it thee; He will give it to none but the penitent, none but the faithfull; Oh ſpend thy ſelf into the ſighs and tears of true repentance; and then raiſe thy humbled ſoule to a lively confidence in thine all-ſufficient Redeemer; ſet thy Lord Jeſus betwixt God & thy ſins; God cannot ſee thy debt, but through thine acquittance; By his ſtripes we are healed, by his wounds, we are ſtanched, by his death we are quickned, by his righteouſnes we are diſcharged. The work of his righteouſnes is our peace. Oh ſafe and bleſſed condition of beleevers; Let ſin, Satan, world, death, hell, do their worſt; *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth, who ſhall condemn? It is Chriſt that dyed, yea rather, that is riſen again, who is alſo at the right hand of God, & maketh interceſſion for us*: Our enemy is now our Father; our Judge is our Saviour, the offended our ſurety, that precious blood our ranſom, that perfect righteouſnes our everlaſting peace.

Thus much of our ſpirituall Juſtice, and Peace. The Civill follows: I know theſe two are wide terms; Juſtice compriſes all virtue, as Peace all bleſſings; For that is juſt in all kinds, which hath a meet adequation to the rule; All virtue therfore conforming us to the law of God, which is the rule of perfection, challengeth juſtly to it ſelf a ſtile of Juſtice.

Narrower bounds will ſerve our turn: We ſpeak of Juſtice firſt as a ſingle virtue, Habits are diſtinguiſhed by their acts; acts by their objects. The object of all morall virtue is good, as of all intellectuall, is True. The object of this virtue of Juſtice is the good of men in relation to each other; Other virtues order a man in regard to himſelfe; Juſtice in regard to another. This good being either common or privat; common of all, privat of ſome; the acts and virtue of juſtice muſt be ſuteable; either, as man ſtands in an habitude to the whol body, or as he ſtands to ſpeciall Limbs of the body: The former of theſe is that which Philoſophers and Caſuiſts call a legall and univerſall juſtice, The latter is that particular juſtice, which we uſe to diſtinguiſh by *Diſtribution* and *Commutation*; the one conſiſting in matter of Commerce, the other in Reward or Puniſhment: both of them according to a meet, though different, equality: An Arithmeticall equality in Commutation; a Geometricall in diſtribution; the former regarding the value or worth of the thing; the latter, regarding the proportionable difference of the perſon. The work of all theſe three juſtices, is Peace.

Frſt, the legall juſtice is the apparant mother and nurſe of publick Peace: When Governors & Subjects are carefull to give each other their own; when both conſpire to command and obey for the common good; when men frame their lives to the wholſom lawes of their Soveraigns, not more out of fear than conſcience; when reſpect to the community caries men from partiall reflection upon themſelves; As contrarily diſtractions and privat ends are the bane of any ſtate. When the head and members unite their thoughts and endevors in the center of the common good; the head to deviſe and command, the eies to ſee, the eare to heare, the palat to taſte, the heart to move, the bellows of the lungs to blow, the liver to ſanguifie, the ſtomack to

digeſt, the guts to export, the hands to execute, the tongue to talk for the good of this naturall Common-wealth of the body, all goes well and happily; but if any of theſe parts will be gathering to themſelves, & obſtructions grow within; and mutinous diſtempers ariſe in the humors, ruine is threatned to the whol: If either the Superiors miſcommand, or the inferiors diſobey, it is an affront to Peace. I need not tell you that good lawes are the wals of the City, the ſinews of the Politick-body, the rule of our life, the life of our ſtate, without which men would turne brute, yea monſtrous, the world were a Chaos, yea an hell. It is wiſdom that makes lawes, it is Juſtice that keeps them; Oh let this Juſtice ſtill bleſſe us with a perpetuall peace: as thoſe that do not think the world made for us, but our ſelves made for the world, let us drive at an univerſall good: let there be ever that ſweet correſpondence betwixt Soveraignty and ſubjection, that the one may be happy in the other, both in peace.

Secondly, the diſtributive Juſtice is not leſſe fruitfull of peace; when rewards of honors and gracious reſpects are ſuited to the well-deſerving; when malefactors ſmart according to their crimes; This Juſtice hath ſtocks for the vagrant, whips for harlots brands for petty larzons, ropes for felons, weights for the contumaciouſly ſilent, ſtakes for blaſphemous hereticks, gibbets for murtherers, the hurdle & the knife and the pole for traitors; and upon all theſe engins of Juſtice hangs the garland of peace. It was not for nothing that *Maximillia* the firſt, paſſing by the gallows, ſaluted it with *ſalve Juſtitia*. Ye never ſee Juſtice painted without a ſword; when that ſword glitters with uſe, it is wel with the publick; woe be to the Nation where it ruſts. There can be no more acceptable ſacrifice than the blood of the flagitious. Immediatly after *Garnets* execution, *Father David* at *Ypre*, in a publick Sermon declared the miracles ſhown thereat; amongſt the reſt, that a ſpring of oyle brake forth ſuddenly in the place where that Saint was martyred; In ſtead of a lie, let it be a parable; The blood of Traytors ſhed by the ſword of Juſtice, is a well of oyle to fatten, and refreſh the Common-wealth.

I know wel how mercy befits the mouths of Gods Miniſters: The ſoft tongue of a Divine is no meet whetſton for the edge of ſeverity; but withall, I dare ſay, that Juſtice is a noble work of mercy; neither need we wiſh to be more charitable, than the God of mercy that ſaies, *Thine eye ſhall not ſpare the murtherer*, Numb. 35. 31. *The tempter to Idolatry*, Deut. 13. 6. The very ſons of *Levi* were appointed to win an everlaſting bleſſing, by conſecrating their hands to God in Iſraelitiſh blood: The unjuſt favor, and plauſibility of Romiſh Doctors, towards capitall offendors, hath made their Sanctuaries (even literally) a den of theeves, an harbor of vilany. It is memorable of *Lewis* of *France* (ſtiled the Saint) that he reverſed a pardon wrought from him to a malefactor, upon reading that verſe in the *Pſalm*, *Beati qui faciunt juſtitiam in omni tempore*; *Bleſſed are they that doe juſtice at all times*: No marvel if one of thoſe foure things which *Iſabel* of *Spain* was wont to ſay ſhe loved to ſee, were, *A Theef upon the Ladder*; Even through his halter might ſhe ſee the proſpect of peace. Woe be to them that eyther for gaine or privat intereſt ingage themſelves in the ſuit of favor to maliciouſly bloody hands; that by the dam of their bribes labor to ſtop the due courſe of punitive Juſtice; theſe, theſe are the enemies of peace; theſe ſtain the land with that Crimſon die that cannot be waſht out but by many wofull lavers of revenge: Farre, far be it from any of you, generous Chriſtians, to endevor either to corrupt, or interrupt the waies of Judgment, or for a privat benefit to croſſe the publike Peace: Woe be to thoſe partiall Judges, that juſtifie the wicked, and condemn the innocent; the girdle of whoſe equity ſags down on that ſide where the purſe hangs: Laſtly, woe to thoſe unworthy ones that raiſe themſelves by fraud, bribes, ſymonie, ſacrilege; therfore are theſe enemies to the State, becauſe to Peace; and therefore enemies to Peace becauſe violaters of juſtice, *And the worke of juſtice is Peace.*

Pſal. 106. 3.

Thirdly, that commutative Juſtice works Peace, needs no other proofe than that all the reall brables and ſuits amongſt men, ariſe from either true or pretended injuſtice of contracts. Let me leade you in a Terme morning to the ſpacious Hall of Juſtice: What is the cauſe of all that concourſe? that Hive-like murmure? that noiſe at the Bar, but injurious bargains, fraudulent conveyances, falſe titles, diſappoinment of truſts,

A truſts, wrongfull detentions of money, goods, lands, coozenages, oppreſſions, extortions? Could the honeſty and privat Juſtice of men prevent theſe enormities, ſilence and ſolitude would dwell in that wide palace of Juſtice; neither would there be more Pleas then Cob-webs under that vaſt roofe. Every way therfore it is cleere, that the worke of Juſtice is Peace; In ſo much as the Guardians of Peace are called Juſticers.

This for the Commen-wealth; If it pleaſe you to caſt your eyes upon her Siſter the Church, you ſhall find that the outward Peace thereof alſo muſt ariſe from Juſtice. Alas; thence is our hopeleſnes: never may they proſper that love not, that wiſh not Peace within thoſe ſacred walls; but what poſſibility of Peace in the peremptory repulſes of Juſtice; What poſſibility of Juſtice in the long uſurped tyranny of the ſucceſſor of *Romulus*? Could we hope to ſee Juſtice once ſhine from thoſe ſeven hils, we would make account of peace; but oh, the miſerable injuſtice of that imperious Sea; Injuſtice of claime, injuſtice of practice. Of claime, over Kings, Church, Scriptures, Conſcience: Over Kings; there is S. *Pauls* ſuperexalted (ὑπερυψωμένος) His uſuall title is *Orbis Dominus*; *Dominus univerſorum* in the mouths and pens of his flatterers: And leaſt Princes ſhould ſeeme exempted; he is *Rex Regum*, as *Paulus* 4. ſayes of himſelf; He is *ſuper Imperatores & Reges*, ſaith their *Antonius*, *Triumphus Capiſtranus*, and who not? How much? you know the calculation of the magnitude of the two great lights: How over them? As the maſter over the ſervant; they are the words of their Pope *Nicholas*; The imperiall throne is *unde niſi à nobis*, ſaith Pope *Adrian*: What ſhould I tell you of his bridle, ſtirrop, toe, cup, canopy? Let the booke of holy Ceremonies ſay the reſt; Theſe things are ſtale, The world hath long C ſeene and bluſhed.

Lord of the World.

Over Emperors and Kings.

Whence but from us.

Over the Church; There is challenged a proper head-ſhip, from whom all influences of life, ſenſe, motion come; as their *Bozius*: why ſaid I over? He is under the Church: For he is the foundation of the Church, ſaith *Bellarmine*; Over, as the head, under as the foundation? What can Chriſt be more? Thence, where are generall councels but under him, as the ſtreame of Jeſuites; Who but he is *regula fidei*, as their *Andradius*: he alone hath infallibility and indefectibility, whether in *decretis fidei*, or in *præceptis morum*, as *Bellarmine*. He hath power to make new Creeds, and to obtrude them to the Church; the deniall whereof was one of thoſe Articles which *Leo* the tenth condemned in *Luther*.

In Decrees of faith or precepts of manners.

D *Over Scriptures.* There is claimed a power to authorize them for ſuch; A power to interpret them, *ſententialiter & Obligatorie*, being ſuch; A power to diſpenſe with them, *ex cauſa*, though ſuch. Over the conſciences of men; In diſpenſing with their oathes, in allowance of their ſins. It is one head of their Canon Law, *A Juramento fidelitatis abſolvit. Decret. p. 2. Cauſ.* 15, *qu.* 6. And in every oath is underſtood a reſervation and exception of the Popes power, ſay his Paraſites.

He abſolves from the Oath of Allegeance.

I am aſhamed to tell, and you would bluſh to heare, the diſpenſation reported to be granted by *Sixtus* 4. to the family of the Cardinall of *S. Lucie*; and by *Alexander* 6. to *Peter Mendoza* Cardinall of *Valentia*.

And as there is horrible injuſtice in theſe claims; ſo is there no leſſe in practice. Take a taſte of all: What can be more unjuſt then to caſt out of the lap of the E Church thoſe that oppoſe their novelties, to condemn them to the ſtake, to hell for Hereticks? What more unjuſt then to falſifie the writings of ancient or modern Authors by ſecret expurgations, by wilfull miſ-editions? What more unjuſt than the withholding the remedy of generall Councels, and tranſacting all the affaires of the Church by a pack't conclave; What more unjuſt than the ſuppreſſion of the Scriptures, and mutilation of the Sacrament to the Laity? What more unjuſt than allowance of equivocation, than upholding a faction by willing falſhood of rumors, than plotting the ſubverſion of King and State, by unnaturall conſpiracies? Well may we call heaven and earth to record againſt the unjuſtice of theſe claimes, of theſe practiſes. What then? Is it to hope for peace, notwithſtanding the continuance of all theſe? So the worke of injuſtice ſhall be Peace: And an unjuſt and unſound Peace muſt needs be that ariſes from injuſtice; Is it to hope they will abandon theſe things for

for Peace? Oh that the Church of God might once be ſo happy: That there were A
but any life in that poſſibility; In the meane time, let God and his holy Angels witnes betwixt us, that on their part the Peace faileth; we are guiltleſſe: VVhat have we done? VVhat have we attempted? VVhat have we innovated? Only we have ſtood upon a juſt and modeſt negative, and have unjuſtly ſuffered. Oh that all the innocent blood we have ſhed could waſh their hands from injuſtice, from enmitie to Peace.

The like diſcourſe to this ye ſhall finde in Contra. Schluſſelburgius *in his preface to his* 13 *book* Catal. Hæret.

That from them we may return to our ſelves; for the publick, we enjoy an happy Peace; Bleſſed be God for Juſtice: and if in this common harmony of Peace, there be found ſome privat jarres of diſcord, whence is it but from our own injuſtice? The world is of another minde; whoſe wont is to cenſure him that puniſhes the fault, not him that makes it; Severity, not guiltineſſe in common opinion, breakes the B
Peace: Let the queſtion be who is the great make-bate of the world; begin with the family: who troubles the houſe? Not unruly, headſtrong, debaucht children, that are ready to throw the houſe out of the windowes, but the auſtere father, that reproves, that corrects them; would he winke at their diſorders, all would be quiet. Not careleſſe, ſlothfull, falſe, lime-fingred ſervants, but the ſtrict maſter, that obſerves and rates and chaſtiſes them; would he hold his hands, and tongue, there would be peace.

Not the peeviſh and turbulent wife, who forgetting the rib, uſurps upon the head, but the reſolute huſband, that hates to leeſe his authority in his love; remembring that though the rib be neere the heart, yet the head is above the ſhoulders; Would he fall from the termes of his honor, there would be peace. C

In the country, not the oppreſſing Gentleman, that tyrannizes over his cottagers, incroaches upon his neighbors inheritance, incloſes commons, depopulates villages, ſcruzes his Tenants to death, but the poore ſoules that when they are cruſhed, yeeld the juyce of teares, exhibit bills of complaint, throw open the new thornes, maintain the old mounds, would theſe men be content to be quietly racked and ſpoyled, there would be peace.

In the City; not the impure Sodomitiſh brothels, that ſell themſelves to work wickedneſs; nor the abominable Pandars, not the jugling Cheater, not the Counterfeit Vagrant, but the Marſhall that drawes theſe to correction; not the dece itfull Merchant that ſophiſticates his commodities, inhanceth prices, ſels every inch of (what he cannot warrant) Time; not the unconſcionable and fraudulent Artiſan, but the D
Promoter and the Bench.

In the common-wealth; not the cruel robber by ſea or land, that lies in the way like a ſpider in a window, for a booty, for blood: Not the bold night-walker that keeps ſavage houres fit for the guilty intentions of his burglaries, but the watch that takes him; Not the rank adulterer that neighs after his neighbors wife, and thirſts after only ſtoln waters, but the ſworn men that preſent him; Not the trayterous Coyner, that in every ſtamp reads his own conviction, whiles he ſtill renews that face againſt which he offends, but the Sheriffe that attaches him.

Not the unreformable drunkard, that makes a God of his liquor, a beaſt of himſelf, and raves, and ſwaggers in his cups, but the Conſtable that puniſhes him; would theſe E
Officers connive at all theſe vilanies, there would be peace.

In the Church, not the chaffering Patron, or per jur'd Chaplain; not the ſeducing heretick, or ſeditious ſchiſmatick; not the ſcandalous Levite, not the careles Queſtman, not the corrupt Officiall, but the clamorous Preacher, or the rigorous High-Commiſſion. In the world; laſtly, Not the ambitious incrochers upon others dominions, not violaters of leagues, not uſurpers of miſ-gotten titles and dignities, not ſuborners, or abettors of conſpiracies, and traytors, but the unkind patients that will not *recipere ferrum*: I wis the great potentates of the world might ſee a ready way to peace.

Thus in family, countrey, city, common-wealth, church, world, the greateſt part ſeek a licencious peace in a diſordered lawleſneſſe; condemning true juſtice of cruelty, ſtripping her of the honor of peace, branding her with the cenſure of troubleſome.

A ſom. Fooliſh men ſpeak fooliſh things: O noble and incomparable bleſſing of Peace, how injuriouſly art thou aſcribed to unjuſt neglect? Oh divine virtue of juſtice, how deſervedly have the Ancients given thee wings, and ſent thee up to heaven in a deteſtation of theſe earthly indignities; whence thou commeſt not down at all, unleſſe it pleaſe that eſſentiall and infinite juſtice to communicate thee to ſome choyce favorites. It is but a juſt word, that this Iland hath been long approved the darling of heaven; We have enjoyed Peace, to the admiration, to the envy of neighbourhood: Would we continue it? would we traduce it to ours? Juſtice muſt doe it for us. Both Juſtice and Peace, are from the throne; Peace is the Kings peace; and juſtly deſcends from Soveraignty by commiſſion; let me have leave to ſay with the princely Prophet (a word that was too good for the frequent text of a Pope) *Diligite juſtitiam qui judicatis terram.* Still, O God, give thy judgment to the King, & thy ju-
B ſtice to the kings ſon. And if any ſhall offer wrong to the Lords anointed in his perſon, in his ſeed, the work of that injuſtice ſhall be war; yea *Bellum Domini*, the Lords war (2 *Sam.* 25.28.) Then let him who is both the Lord of Hoſts, and the God of Peace, riſe up mightily for his anointed, the true king of Peace; that he who hath graciouſly ſaid all this while, *Da pacem Domine, Give Peace in our time, O Lord*; may ſuperſcribe at the laſt his juſt Trophees, with, *Bleſſed be the Lord which teacheth my hands to warre, and my fingers to fight.*

Ye have heard of the ſpirituall Juſtice and Peace; Ye have heard of the Civill; may it pleaſe you to mix both of them together: My text alone doeh it; if you doe but with our moſt accurat Tranſlation, read Righteouſnes for Juſtice; So ſhall you ſee the ſpirituall diſpoſition of Righteouſnes produce the civill effect of Peace: What
C is righteouſnes, but the ſincere uprightnes of the heart to God in all our waies? He is perfect with God, that would be ſo.

What need I tel you that this is the way to true inward Peace, *Nil conſcire*, A cleer heart will be a quiet one. There is no feaſt to a good conſcience, this is meat, muſick, welcom: Is ſeems harder that true ſpirituall honeſty ſhould procure even outward peace: Heare wiſe *Salomon*: *By the bleſſing of the upright, the city is exalted, Pro.* 11.11. When a mans waies pleaſe the Lord, *He maketh even his enemies to be at peace with him Pr.* 16.7. *Righteouſnes exalteth a nation, but ſin is a reproach to any people. Pr.* 14.24. It follows then as a juſt corollary, *That the honeſteſt, & conſcionableſt man is the beſt ſubjett*: He may perhaps be plain, perhaps poor, perhaps weak, but the ſtate is more be-
D holden to his integrity, than to the ableſt purſe, than to the ſtrongeſt arm; Whereas the graceles and vicious perſon, let him be never ſo plauſible a talker, never ſo careful an Officer, never ſo valiant a Leader, never ſo officious a Courtier, never ſo deep in ſubſidies, never ſo forward in actions, is no other than an enemy to the ſtate, which he profeſſes to adore.

Let no Philoſopher tell me of, *malus vir bonus civis*: I ſay from better authority that a lewd man can no more be a good ſubject, than an ill ſubject can be a good man; Heare this then (whereſoever ye are) ye ſecret oppreſſors, ye prophane ſcoffers, ye foule mouth'd ſwearers, ye cloſe adulterers, ye kind drunkards, and who ever come within this black liſt of wickednes, how can ye be loyall, whiles you lodg traytors in your boſoms? Proteſt what ye will; your ſins break the peace, and conſpire againſt
E the ſacred Crown and dignity of your Soveraign; What care wee that you draw your ſword, and vow your blood, and drink your healths to your Gouernors, when in the meane while you provoke God to anger, and ſet quarels betwixt your Country and Heaven.

That I may winde up this clew; It were folly to commend to you the worth of peace: we know that the excellency of Princes is expreſſed by *ſerenity*; what good hath the earth which God doth not couch under the name of Peace? Bleſſed be God, and his Anointed, we have long and comfortably taſted the ſweetnes of his bleſſing, the Lillies and Lions of our *Salomon* have been juſtly worded with *Beati pacifici*: Would we have this happines perpetuated to us, to poſterity? Oh let Prince and people meete in the ambition to be *Gens juſta*, a righteous nation, righteous every way: Firſt, let God have his own; his own daies, his own ſervices, his feare, his love,

Not to be guilty of ill.

An ill man a good ſubject.

love, his all : Let Religion leade all our prc jects, not follow them : Let our lives be led in a conſcionable obedience to all the Lawes of our maker : Farre be all blaſphemies, curſes and obſcenities from our tongues, all outrages and violences from our hands, all preſumptuous and rebellious thoughts from our hearts. Let our hearts, and hands, tongues, lives, bodies and ſoules, be ſincerely devoted to him. Then, for men : Let us give *Cæſar* his own; Tribute, feare, ſubjection, loyaltie, and (if hee need) our lives : Let the Nobilitie have honor, obeiſance, obſervation : Let the Clergy have their dues, and our reverence : Let the commons have truth, love, fidelity in all their transactions : Let there be *trutinæ juſtæ, ponderа juſta* : Let there be no grinding of faces, no trampling on the poore (*Amos* 5.11.) no ſwallowing of widdowes houſes, no force, no fraud, no perjury, no perfidiouſnes.

Levit.19.36. *Juſt balances, juſt weights.*

Finally, for our ſelves, let every man poſſeſſe his veſſel in holineſſe and honour: framing himſelfe to all Chriſtian and heavenly temper, in all wiſdom, ſobriety, chaſtity, meeknes, conſtancy, moderation, patience and ſweet contentation : ſo ſhall the work of our righteouſnes be peace of heart, peace of ſtate; privat and publique peace : Peace with our ſelves, peace with ths world, peace with God; temporall Peace here, eternall peace and glory above, unto the fruition whereof, he who hath ordained us, mercifully bring us, for the ſake of him who is the Prince of Peace, JESUS CHRIST the Righteous.

Noah's Dove,
BRINGING AN OLIVE OF PEACE
TO THE TOSSED ARK OF CHRIST'S CHURCH.

A

SERMON PREACHED

In Latine, in the Convocation held in Saint *Paul's* Church, To the Clergy of ENGLAND, And especially that of the Province of *Canterburie*.

By JOS. HALL, D. *of* Divinity, *and* Deane *of* WORCESTER.

Done into English by *R. H.*

Printed by RIC. HODGKINSONNE in Little-*Britaine*. 1641.

TO THE RIGHT HONOURABLE MY SINGULAR GOOD LORD,

EDWARD Lord DENNY, Baron of *Waltham*, all health and Happineſſe.

Right Honorable,

I *Might well perceive by the Author that this Sermon was never intended to be publiſhed in any other language than that wherein it was firſt ſpoken: being in reſpect of the matter, in a ſort appropriat to that Auditory wherein it was delivered; But beſides the common deſire of many, finding the tranſlation attempted by divers, and performed by ſome in ſuch a manner as did not altogether ſatisfie; It pleaſed my Father herein to improve my leiſure; wherein, howſoever I may have ſomewhat failed of the firſt elegancy, yet I have not been far ſhort of the ſenſe. I have preſumed to dedicate the ſame to your Lordſhip, in reſpect of your many favors, and my obligations, for which (beſides this officious, though unequall requitall) I ſhall ſtill vow my prayers for your Lordſhip, and remaine,*

Your Lordſhips moſt

humbly devoted,

RO. HALL.

TO

THE MOST REVEREND FATHER IN GOD, *GEORGE*, LORD ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METRAPOLITAN.

TO THE REVEREND LORDS, THE BISHOPS, AND TO THE WHOLE FLOURISHING CLERGIE OF ENGLAND, ESPECIALLY THAT OF THE PROVINCE OF CANTERBURY GATHERED TOGETHER IN THE CONVOCATION AT LONDON, BEFORE WHOM THIS MEANE SERMON WAS DELIVERED:

J. H.

THE LEAST OF ALL THE SERVANTS OF THE CHURCH HUMBLY DEDICATES THIS HIS POORE AND UNWORTHY LABOUR.

IN æde Pauli, *déque* Pauli *oraculis*,
Pro concione prævia Synodo sacræ,
Varias ab uno Spiritu, Domino, Deo
Distinctiones esse donorum *probans*,
Ostendis, Halle, *quanta spiritualium*,
Quàm multiformis dos tibi fluat affatim,
Charismatumq; multiplex peculium.
Quæ nempe tractus, per tui specimen doces
Theologe nate pulpitis, calami potens
Cui suavitatis conscius semper stilus,
Cui pectus almi condus est sacrarii,
Et lingua promus pectoris, cujus latus
Loquentis ambit auribus rapax cohors,
Humeri sq; densa ; non sat est semel tua
Hausisse vocis impetu fugacia.
Ni perlegendo te recognosci sinas
Auri invidebit oculus, & Templo Schola.
Nosti Decane *flexanime, quàm te recens*
Jam tunc ab ipso ambone redeuntem, mamu
Prensum, rogator vellicavi servidus,
Manare sineres hæc in absentum sinus
Reliqui sq; nostri fratribus Cleri dari.
Quid mirum ? ubi ipsi postmodùm cudi typis
Provinciales postulant Episcopi.
Audin Josephe ? *Nolo jam : te nil peto*.
Non est, amicus quod roget. Dõmini regunt
Parere justum est : parere te certum est : age.
Quam facilis isthic obstetricanti labor ?
Post tam verenda jussa quid restat mihi,
Nisi ut adprecantis suppleam idiotæ locum,
Amen *sacrato* succinens *Patrum choro* ?

Lambethæ Febr. 21. 1623.
sic approbavit *Thomas Goadus S.T.D.*

Noah's Dove.

YEe are here met (which I humbly wiſh, may prove every way proſperous, and happy to the Church of God) moſt Reverend Father in God, Reverend Biſhops, venerable Deanes, Archdeacons, Brethren of the Clergie, by the providence of our good God, and the command of our gracious Soveraigne, to hold an holy Convocation this day.

Bleſſed *Paul*, in whoſe name this ancient pile doth not a little pride it ſelfe, ſalutes you by my unworthy tongue, and as if he were preſent, addreſſes himſelfe to you, and exhorts you

In his former Epiſtle to the *Corithians*, the 12 Chapter, verſe 4.

There are diverſities of gifts, but the ſame Spirit; there are diverſities of miniſteries, but the ſame Lord, and there are diverſities of operations, but the ſame God, &c.

SEE I beſeech you, the meet correſpondence of all things. Ye are met in one, and here is unity; Ye are many of you met from the utmoſt parts of this large Province, and here is manifold diverſity; ye are met the floure of our Engliſh Clergie, learned and exquiſite Divines, and here are diverſities of gifts; Ye are met, the Lords and Commons of our ſacred function, and here are diverſities of miniſteries; Ye are met for the holy affaires of the Church, and here are operations: Ye are met (as I verily hope, and wiſh) in unity of Spirit, and here is one Spirit; Ye are laſtly met to conſecrate your ſelves, your gifts, miniſteries, operations, to the ſervice of our Lord God; and here is that Lord, that God whom we profeſſe to ſerve.

Now that ſame God, that ſame Lord Jeſus Chriſt, that ſame holy Spirit, be preſent with us all this day; and by his bleſſed influences guide and govern this ſacred meeting, and hapily direct all our councels and endevours to the glory of his own great name, the ſalvation of our ſoules, and the aſſured edification of his Church, through Jeſus Chirſt.

See here then, Honored Prelates, and beloved Brethren, the loope or combination of both worlds; Both the worlds of our Divinity; The greater world, God; the leſſer world, Man; What is there that can ſo much concern us to know, to behold? Will ye look up to God? He is one in eſſence (ἐν οὐσίᾳ) Three in Perſon, the Father, Lord, Spirit. He is three in one, and one in three; The Father Lord, Spirit, one and the ſame God.

Will ye caſt your eyes to Man? ye ſhall ſee him not ſingle, but branched into infinite diverſitie; not bare and naked, but furniſhed with gifts: not ſuperfluous, but deſtin'd to due ſervices: not idle, but buſie in meet operations: Neither are theſe operations, ſervices, gifts, all of one kind, but diverſly diſtinguiſhed and varied: And whence are theſe ſo manifold graces ſo divers imployments, but from one God, the Father, Lord, Spirit? And wherefore are all theſe, but that theſe operations, miniſteries, gifts, proceeding from one God, Lord, Spirit, may be directed to one, and may end as they began, in a perfect unity?

O marvelous conjunction of divine and humane things! O unutterable communion of heaven and earth: Wherein is laid forth unto us the intire reſpects and union of God to himſelfe by conſubſtantiality, of God to man by munificence, of man to God by the bond of thankfulnes, of men to each other by the bond of charity, of gifts to miniſteries, of miniſteries to operations, of all to all.

I ſhall not now need, neither indeed would it befit me, in ſo awfull an aſſembly of Divines to dwell upon Catecheticall points, concerning the miſtery of the ſacred Trinitie; although this labor is well worthy of you elſewhere, my brethren, and ſuch as (if I may perſwade you) you ſhall carefully beſtow at home; This familiar kind of teaching the word of the beginnings of Chriſt is grown out of fashion; Like ambitious Orators, wee overlook this popular ſtrain, and are carried to an affectation of perfection. You ſee how the *Heron* can ſoare high, yet lives, for the moſt part, in the loweſt valley; builds in the talleſt trees, yet feeds in the humble mariſhes: So doe ye, my deere fellow laborers, not ſo much caring to ſhew your ſelves learned, as to make your people ſo.

This by the way. Such as God is, ſuch he expreſſes himſelf to us; and ſuch as he expreſſes himſelfe to us, ſuch he formes us to himſelfe: As the Sun looking upon a cloud fitly diſpoſed, for that purpoſe, imprints in that moiſt glaſſe a certain bright Image of himſelf; ſo doth God to his Church: From that Celeſtiall and divine Trinity, therfore, is here apparently deduced another Trinity, ſublunary and humane; Of gifts, miniſteries, operations: From the ſpirit are derived gifts; miniſteries from the Son, operations from the Father: *There are diverſities of gifts, but the ſame ſpirit; of miniſteries, but the ſame Lord; of operation, but the ſame God.*

Away with all niceties of Pythagorean calculations; All numbers are alike to me, ſave thoſe which God himſelf hath chalked out unto us, as here he hath manifeſtly done. In one word, an Unity and a Trinity make up this golden ſentence. There is a Trinity in this Unity, There is an Unity in this Trinity: Firſt, here is a perfect (that is, a Triple) Trinity; a Trinity of diverſities, a Trinity of faculties, a Trinity of givers; for there are ſo many diverſities as faculties, and ſo many faculties as givers: The faculties are three; gifts, miniſteries, operations: The givers three, The Father, the Son, the Spirit, which all are included in one Unitie (τῆς αὐτοῦ) the ſame God; And yet even that Unity hath his diſtinction, whiles gifts are (as it were) by a ſpecialty aſcribed to the Spirit, miniſteries to the Son, to the Father operations.

That our diſcourſe may not ſeem too perplexed, we will follow the foot-ſteps of the Apoſtle, and with all poſſible perſpicuity, will apply the diverſities to the faculties, the faculties to the givers; Theſe Trinities to their Unitie, and (this done) draw to a briefe concluſion.

A threefold Diverſity argues multiplicity; What meant the Ancients to dreame but of three Graces? there are a thouſand graces, gifts infinite: Look upon all the grand-children of *Adam*, that ever were; amongſt ſo many thouſand millions of faces ye ſhall eaſily obſerve ſome variety of favors: It is a wonder to ſee what diverſity of formes there is, in that which we call beauty: No twins are ſo like as not to bewray ſome diſſimilitude: Certainly there is not ſo great variety of faces, as of mindes: As features are to the countenance, ſo are gifts to the mind; Each one hath ſome, all have many, none have all. *There are diverſities of gifts.*

Salmeron, with *Cajetan*, underſtands here thoſe gifts which we call *Gratias gratis datas*, Graces freely given; wherin he ſaies true, but not enough: For as the old word is, Favors muſt be enlarged; and thoſe gifts which make us gracious are beſt worthy

A thy of this name; It is not amiſſe that *Hugo* reckons up three ſorts of Gods gifts to man: Gifts of nature, of grace, of glory: By the gifts of nature we are men, by the gifts of grace we are holy, by the gifts of glory we ſhall be bleſſed. The gifts of nature are memory, reaſon, will, wherein we excell the brute creatures; The gifts of grace are faith, hope, charity, wherin we goe beyond the Devils. The gifts of glory, eternall and true bleſſednesſe; bleſſed and eternall truth, true and bleſſed eternity, wherein we are equall to the Angels: Amongſt the gifts of nature the ſame Author reckons ſome to be of the loweſt ranke, ſome of the meane, ſome of the higheſt: In the loweſt, he accounts beauty and health of body: In the meane he accounts the faculties of the minde: In the higheſt the virtues of the ſoule; Thus *there are diverſities of gifts.*

B There are ſome gifts of Regeneration; there are ſome gifts of our calling: by the former we are borne againe for our own good; with the latter we are furniſhed, for the good of others: Theſe latter are peculiarly beſtowed upon ſeverall men, the former are by a certain common propriety beſtowed upon all the Saints of God; For, as in the moſt wiſe diſpoſition of this univerſe, the beſt things, and thoſe which are neceſſary for the ſuſtentation of life, as ayre, light, fire, water, are abundantly given to all, but thoſe things which ſerve only for ornament and pleaſure, as Gold, Pearle, Precious-ſtones, are more ſparingly beſtowed upon ſome few; ſo every ſaving grace is abundantly diſpenſed to all Saints, by the liberall hand of God; Whereas tongues, prophecy, power of miracles, as alſo eloquence, ſkill, honor, and the reſt of this kind, are reſerved only for ſom few receivers; And in all theſe what ſtrange diverſity there is? They differ in reſpect of themſelves, being in nature divers from each other:

C They differ in reſpect of the Subject, as being diverſly given to one, and other; for as the blind Bard ſaw truly, God doth not give all to all; They differ in reſpect of degree, as they are more given to one, than to other. Thus every way *There are diverſities of gifts.*

It is the common voice of nature, that the ſame remayning the ſame cannot produce but the ſame; but, when we ſpeak of the God of Nature; that word of *Bonaventure* is more true: *Ab uniſſimo Deo manant multiforma; ab æterno temporalia:* From that moſt one God flowes multiformity of effects, and from that eternall God, temporall effects. *Hugo* ſaid well, *In te variatur, qui in ſe non mutatur*, he is varied in thee who is not changed in himſelf: If the divine power had made only one creature, that

D alonly work of his had been worthy of a God, and ſuch as could proceed from no les than an omnipotent hand; But now he hath created many things, yea innumerable; If God had made theſe many creatures altogether uniform and like themſelves; only diſtinguiſhed in number, not in form; the work had been more excellent and admirable, than the frame of any one creature alone; but nôw, that he hath made theſe many, theſe innumerable creatures, no leſſe different from themſelves, and ſo, as that the difference of their forms ſtrives with the praiſe of their number: O the depth of divine wiſdom! O the ſtupendious workmanſhip of omnipotency! And yet there is no Subject wherein the power and providence of the Almighty doth ſo much magnifie it ſelf as in the divers Oeconomy of man; In ſo much as in this little world, there is a world of diverſities; Marvell at your ſelves, brethren, and be aſtoniſhed at your

E owne proſpects: Whether we looke at the faſhion of the face, or the proportion of parts, or the colour of the ſkin, or the ſtature of the body, or the indowments of the minde, the degrees of faculties, the diſpoſition of nature, the meaſure of graces, the oportunities of ſtations, or laſtly the outward condition of our life; O good God what wondrous diverſitie is here; how impoſſible is it for the eye to meete twiſe with the like object, whitherſoever it roveth? Thus *there are diverſities of gifts.*

Away now from hence with all haughtines of pride, all mutinies of envy; Theſe two dangers will be ſure to haunt the moſt juſt inequality; the needy is envious, the rich is proud.

Poore I am contemned, others are ſet up; others ſhine in ſcarlet, and purple, whiles I am patching of naſty rags, others wallow in their wealth and exceſſe, I famiſh for

hunger; others Lord it in lofty ſeats, I am trod under their foot-ſtooles; Others are eloquent, I am a ſtammerer: Others excell in the ſkill of Arts and Tongues, I am a ſilly ignorant, And why ſhould not I? Oh foole, theſe that thou talkeſt of, are gifts, and therfore freely beſtowed where it pleaſes the giver; What doth he owe to thee, that hath given theſe things to others? Withall, know, there are diverſities of gifts, God hath perhaps denied thee heapes of red and white earth; but he hath given thee ſtrength of body; At how high a rate would the great ones of the world buy that bleſſing of thine? He hath denied thee eloquence, he hath yet given thee ſharpnes of wit; he hath denied thee honor, but he hath given thee ſweet reſt, quiet ſecurity; he hath denied thee preferment, he hath not denied thee health. Goe then, and envie the great mans weake ſtomack, ſleeples nights, racks of cares; envy, to him, if thou canſt, the ſlippery ſtaires of the Court, and the common envy of the moſt; He wants ſomthing that thou enjoyeſt, and ſomthing he hath which is denied thee: He had rather make choice of thy condition, thou of his: Each of you hath his own, neither of you ſhall have all; Neither ſhall have both: *There are diverſities of gifts.*

Yea, and we new-blown bladders, how eaſily are we puft up with every blaſt of gifts; I am not like other men, How baſe are the vulgar of men? I ſit glorioufly impurpled, other fellows may be glad to lick the duſt of my foot ſtoole; I am enriched with all liberall ſciences, this people which know not the Law, are accurſed; I have ſkill of tongues, others are rude Idiots; I leade the amazed hearers by the eares whither I liſt, through the power of my oratory, others freeze and languiſh in their Pulpits. Heare, O thou proud man, Theſe things whereof thou braggeſt, are not thine own; what haſt thou that thou haſt not received? All theſe are gifts; And art thou thus happy alone? Vain boaſter, thou knoweſt not others, thou knoweſt not thy ſelf; *There are diverſities of gifts* which thy thoughts reach not unto: Sit thou aloft, and cheer thy ſelf with the bowed knees of thy ſuppliants, they are happier men than thy ſelf that are glad to lie cloſe, and affect a quiet and ſafe obſcurity: Be thou more learned than another, that other perhaps is wiſer than thou: be thou more eloquent than another man, that other is perhaps more juditious: if thy tongue be richer than anothers, his mind is richer than thine.

It is reported, that in the houſe of worthy M. *Luther* was found written, *Res & verba Philippus, Res ſine verbis Lutherus, Verba ſine re Eraſmus*: *Melanchon* was words and matter: *Luther*, matter without words: *Eraſmus*, words without matter: Every one hath his own ſhare: Neither art thou furniſhed with all gifts; nor that other with none: Let not him envie thee, neither doe thou contemn him; Rather both apply your ſelves to caſt in the ſhot of your contributions to the publique good: For to what end hath our bountifull God ſhowred down theſe divers kinds of gifts from heaven upon man, but that he might hereby provide for the common profit & welfare of mankind?

Why hath the blinde man legs, and the lame man eyes, but that the one may exchange with the other, for the benefit of both? Thinkeſt thou that God meant to heape his gifts upon thee for thine own ſake only? Fie on this ſhamefull ſelfe-love: Surely he that made thee, made thee for a conduit-pipe to convay, not a Ciſterne to hold the water of his graces. God hath cloathed you (as ye well know, Reverend Prelates) with this ſacred purple, that you ſhould ſhine before others as conſpicuous Guides of that ſtrait and hard way of life, and that by your well beſtowed honours you ſhould credit his Church, and be the ſervants of many.

Ye perceive now, I imagin, how nuexpectedly my ſpeech is glided from Gifts to Miniſteries: The author of theſe Gifts, the ſpirit of God, leads me by S. *Pauls* hand; who preſently upon the mention of gifts, ſubjoynes miniſteries, and upon the mention of miniſteries, ads operations. This moſt munificent Spirit (τὸ πνεῦμα) (that with *Athanaſius* we may note the force of the Article) hath enabled the moſt of you, Fathers & brethren, with an eminent meaſure of gifts: With what powers of the mind, what ſingular learning, what powerfull eloquence, with how great wiſdom, with what gravity, with what titles of honor, with what large dignities? It is a great word that I ſhall ſpeak, and yet I muſt, and will ſay it, without all, either arogance or flattery;

A tery; *Stupor mundi Clerus Britannicus* : The wonder of the world is the Clergie of *Britain*. So many learned Divines, so many eloquent Preachers shal in vain be sought elsewhere this day, in whatever region under the cope of heaven; What should I reckon up those great lights of our Church, not long since set; *Juels, Humfreys, Foxes Whitgifts, Fulkes, Whitakers, Raynolds, Bilsons, Greenams, Babingtons, Eedeses, Hollands, Playfers, Abbotses, Perkinses, Feilds, Hookers, Overalls, Willets, Whites, Masons*? There are now of you under this very roofe, that heare me this day, in whose just praises I could be content to spend not an houre, but a life, were it not that mutuall modesty injoynes me silence: How great soever yee are, yee are not your own; All these gifts end in services. Oh let it please you to stir up this grace of God in you; and faithfully to imploy all these your gifts to the happy advancement of your ministeries; in the practice of your life, (as in the course of my speech) Let the Diversities of B gifts be taken up with the Diversities of ministeries.

There are then as differences of gifts, so of ministeries; And which be they? differences in Offices, and in degrees; There were Apostles, Prophets, Evangelists; There are, were, shall be Bishops, Presbyters, Deacons; These are more than one ranke of Ministers; It was part of the exploded heresie of *Erius* that tooke away these three steps of the Clergie, as the Synod of *Carthage* calls them. Yea, and somewhere, *Jerome* himself smarts with the lash of this censure, as if perhaps he did more favour of *Ærius*, than of *Tully*; Not without open wrong in both; but I may not now stay upon needlesse Apologies; There is none of you, I hope, can be so witlesse as to question these diversities of Ministeries; Did they ever reade Histories that D doubt of this point? Sure, they have never so much as seen them: Turne over all C the monuments of Times, and places, so farre as ever Christendome hath spred it selfe, you shall finde nothing more evident; I will not here stand to abridge the Annalls of all Ages, and Regions; Look upon the Councels; and first of all, the first and chiefe of those which are stiled Generall, the great Councell of *Nice*, You shall there see three hundred and eighteen Bishops, so many as *Abraham* had souldiers in the victory over the Kings, as *Ambrose* wittily alludeth. But perhaps they were then but newly instituted, newly received in the Church; No such matter; Those Fathers professe it to be (ἀρχαῖον ἔθος) the ancient guise, that the Bishop of *Alexandria* should be over *Ægypt, Libya, Pentapolis*, as the Bishop of *Rome* was over his Suburbicary Churches: Do but hear *Policrates* Bishop of *Ephesus*, an old man of above threescore D solemnly protesting that he succeeded his grand-fathers, and great-grand-fathers, for seven successive generations, in the same Episcopall chaire. Heare but *Irenæus, Tertullian, Clement, Dorotheus, Eusebius*, describing & recording the Bishops of *Antioch Alexandria, Hierusalem, Rome*, in the undoubted order of their successions, not onely by their numbers, but by their names also. Certainly, never day lookt forth since the age of the Apostles, wherein the Spouse of Christ wanted the attendance of these Bride-men: But what doe I urge this? The Sunne is in heaven, and shines there: Even *Jerome* himselfe, though but a Presbyter, and a stout Champion of his own order, yet deduceth this difference of degrees from the cradle of the first Schisme, from the common degree of the first Church, from tradition Apostolicall; yea, when St. *Paul* wrote this to his *Corinthians*, that jarring word had sounded in the Church, I am E *Pauls*, I am *Apolloes*, I am *Cephaes*, and therefore even then had these differences been.

Differences perhaps in Order you will say, not in Degree; Yes, both in Order, and in Power, too; There were those whom *S. Paul* calls (προϊσταμένους καὶ ἡγουμένους) Presidents and Rulers, I whom *Ignatius* calls (ἡγεμόνας) Governours; *Dionysius Hierarchs*; *Cyprian*, Overseers; to whom Saint *Paul* attributes Power of reformation and correction; to whom the Canons of the Apostles give the power of sententc or constitution; *Ignatius*, chiefety and authority; *Eusebius*, out of *Egesippus*, the throne of Episcopality; *Cyprian*, the vigor and authority of the chaire; *Origen*, the highest pitch of the Church; *Jerom*, a peerlesse and eminent power; The Councell of *Sardis*, the height of government; and lastly, *Epiphanius* an order generative of Fathers. But what doe I gleaning after the harvest of so great Authors as have discussed this point?

ἐπισκόπους καὶ πρεσβυτέρους, ἀρχιερέας καὶ ἱερεῖς.

Oh how oft, and with what deep sighes hath this most flourishing and happy Church

Church of *England* wisht, that she might with some of her owne blood have purchased unto her deerest Sisters abroad, the retention of this most ancient, and every way best forme of government; Which might happily also have taken place, if they had met with such a Monarchicall reformation, as (through the blessing of God) was designed unto us; Now they are faine to undergoe that administration, Provisionally onely (if we may beleeve wise and learned *Fregevil*) which the necessity of their condition doth for the time cast upon them: The God of heaven raise them up Queenes for their nurses, and Kings for their nursing-fathers, that they may once enjoy with us this happy blessing of the sequence and subordination of degrees; In the meane time I dare with *Ignatius* professe to put my soule (ἀντίψυχον &c.) in pawn for the safe observation of this excellent order; Which, if it have ever not happily succeeded to any region, or Church, it is the fault of the person, not of the institution it selfe, which cannot justly be deemed other, than wholsome, holy, divine.

But remember, I beseech you, in the meane while, (Reverend Fathers) that these are διακονίαι) ministeries; a word taked out of the very dust, lest it should not imply humility enough; Yee are graced with honors by the pious munificence of Princes, But our Lord Jesus Christ (ye know) uses to measure your honors by your services; Yee are Fathers of the Church, but Sons of the Bride-chamber; Peeres of the state, but servants of the Church; Generalls of this warfare, but with S. *Paul* fellow-souldiers; Rulers in Gods house, but withall, fellow-servants; Intreat your Clergie kindly, use them familiarly, as knowing your selves to be Fathers in dignity, brethren in service; Yee know the Counsell of Saint *Ambrose*; Let those of the Clergie, within your charge, be as limmes of your owne body: God hath called you starres and Angels; Imitate ye the starres, which the higher they are, the lesser they are wont to appeare; Imitate ye the Angels, who though Peers of heaven, yet are wont to approve themselves ministring spirits for the poorest of Gods Saints; No spectacle can be more odious than a proud Prelate.

But heare me also, O ye Laicks, take heed of contemning this sacred function: These are ministeries indeed, but glorious and honourable: To serve God, is to rule and command; And what is it even to serve you? Surely those heavenly spirits, those principalities and powers doe the very same to us continually; whom yet their love and service, hath never drawn into contempt; We beseech you brethren, that you know them which labor amongst you, and are over you in the Lord, and admonish you, and hold them deare for their works sake.

We have dispatched the *Diversities of Ministeries*: now follows that of *Operations*; God hath not ordained to himselfe ildle sereices, but busie and painfull; One governs, another teaches, a third doth both teach and governe, worthy therefore of double honour, for his rule, for his labor. And he that governs, sometimes must strike with the rod, sometimes with the sword; One while he must kindly allure, another while he must sharply punish; he must uphold the falling, retaine the wavering, reduce the wandering; And for him that teaches, it is not onely the charge of doctrine that lies upon him, but of reproof, of correction, of instruction in righteousnes. One while he directs with counsels, then he erects with promises; than again he dejects with threatnings, he wounds the whole, salves the wounded, workes alwaies: The office of a Bishop is (καλὸν ἔργον) a worthy worke; Whosoever playes in this holy Chaire, shall once waile in hell: Saint *Bernard* said well in that famous Epistle of his, to *Henricus Senonensis*; Many would not so eagerly run to honors, if they could thinke them burdens; Certainly they would feare to be crushed with this weight, neither would with so much paine and perill gape for every promotion; Thus he. But will it please you withall, to heare what that pious Censor casts in the teeth of his owne time; *Sola attenditur gloria, & non pœna; Curritur in clero passim, &c.* The dignity only is cared for, not the duty; Men of all ages and ranks in the Clergie, learned and unlearned, runne to spirituall Cures, as if they might live for ever, *Sine curis*, when once they have gotten Cures of soules; Doe you marke well this Prophecie (for such it might seeme) of the Oracle of *Clarevall*? would

A Would to God this were not the very diſeaſe of our times. There be ſome delicate peeces that thruſt themſelves into fat benefices, onely that they may make much of one; and give themſelves over to their pleaſure, and eaſe; Even of thoſe mouthes which are ſacred to God, there want not ſome, which out of a wanton cuſtome favour of nothing but Indian ſoot; and takes more pleaſure to put forth a cloud of ſmoake, than the thundrings and lightnings of the Law: ſome negligent paſtorlings there are, which have more heed to their own hides, than to the ſoules of their people. I ſpeake plaine truth, in a plaine faſhion, *nudè nudè*, as that faithfull monitor profeſſes.

Howſoever I beſeech you, brethren, ſuffer you ſelves to be ſtirred with this poore
B ſpeech of mine: Even ſleeping lions are wont to be awakned with the ſting of a gnat. Are theſe the Operations, the diverſities whereof call God their Father? God indeed, but *Deum ventrem*; that beaſtly deity, the belly; I tremble to adde the reſt, but I muſt; whoſe glory is their ſhame, whoſe end is damnation. It is now time for us to play, and keep holy-day? Behold two cruell enemies are upon us, Impiety and ſuperſtition, and doe we either ſit ſtill with our hands folded, or riſe, and in a wilfull careleſneſſe open the gates to our enemie? That ſoveraigne Maſter of ours the great Houſholder of the world, when he was to goe forth into a farre Countrey, yea rather when he was to returne to his owne everlaſting countrey and Ours, committed to every one of us one talent at the leaſt, to ſome more; and bade us, *Negotiamini dum venio*; Traffique till I come; Loe he bade us *Negotiari*, not *nepotari*; To trade, not to triſle, to labor, not to deboſhe. And is this the traffique which he requires, to ſeeke
C our owne, to take our eaſe, to ſay nothing, to doe worſe? No, theſe are thoſe unclean napkins rather, wherein we have ſlothfully hid the Talents, which we ſhould have improved to the gaine of our Maſter, by putting them into the hands of the Exchangers. That awfull Judge of heaven and earth will be ſure upon his return to call us to an account; which if we muſt give for our idle words, why not alſo for our idle ſilence, as *Ambroſe* wittily? What ſhall we wretched creatures then anſwer for our ſelves? where ſhall we appeare? It is a fearefull word, O evill ſervant, but more fearefull that which follows, Bring him hither, and kill him before me; Oh then, let me intreat you, let me adjure you, brethren, by the deare reſpect to your owne ſouls, by the bowels, yea by the wounds and precious bloud of Jeſus Chriſt, by that dreadfull Tribunall, before which we muſt all, one day ſtand, that you carefully en-
D deavour to ſet forth and accompliſh your miniſteries with all holy operations; Preach the Word, be inſtant, in ſeaſon, out of ſeaſon, reprove, exhort with all long ſuffering and doctrine. Let every of us ſtudy to approve himſelfe unto God, a labourer that ſhall not be aſhamed, and a right divider of the Word of Truth; Oh ſweet Word, and ſuch as in compariſon whereof the very harmony of heaven ſounds harſhly, Well done good ſervant; thou haſt been faithfull in a little, enter into thy maſters joy. Oh let it be our onely ambition, deare brethren, that we may once heare this Word; Let us work that which God hath commanded, and God ſhall be ſure to crown that which we have wrought.

Yea and ye (Honored Fathers) who are this day met to conſult of the weighty af-
E faires both of Church and Common-wealth, work now; If ever ye have wrought heretofore, if ever ye will work hereafter, Now work; A large doore and effectuall is opened unto you, and many adverſaries; ye ſee how audacious Will-worſhip hath of late ſet upon us; how proudly the Tridentine faith hath advanced her creſt, and hath dared to flie fiercely in the very face of the Goſpell: The Romiſh forces put themſelves openly into array; and have dared to ſound not an alarum only, but (which no wiſe man knows whether he ſhould more ſtampe at or ſcorn) a victory: They preſume to erect here amongſt us an Hierarchy emulous to yours, and in the time of your life, and health, and vigor, appoint what heires ſhall ſucceed in your Seas: What wiſe ſpectator can think this indignity to be endured? Is this to be ſmothered in ſilence? Is this to be longer winked at? Rouſe up your ſelves, O yee holy Fathers, if there be any order of piety in your breſts, and deſtroy this Tyberine Monſter, (Popery, I mean) with the breath of your mouthes: and what ever grace and

authoritie

authority yee have with our Gracious King, with the Peeres, and commons of this Realme, improve it all with your beſt prayers and counſels, to the utter extermination of Idolatry, to the happy victory, and advancement of the ſincere Truth of God.

And thus ye ſee with how ſwift a pace I have run over theſe *Operations*, *Miniſteries*, *Gifts*, and the diverſities of them all; One thing onely remaines to be duly conſidered of us; and that is, That all theſe *Miniſteries*, *Gifts*, *Operations*, doe flow from one and the ſame, Spirit, Lord, and God; This Trinity from an Unity; Wherein yee eaſily diſcover the Emphaſis to lie not ſo much in the Author, as in the Identity; (τῦ αὐτοῦ) I ſhall not therefore in the remainder of my diſcourſe proſecute, either the wonderfull wiſdome, of abſolute perfection, or the bouutifull liberality of God, but rather drive my ſpeech to the conſideration of the Unity of this gracious giver of all theſe.

Wee ſilly men, in the height of our bounty, beſtow ſome one favour upon ſome one Subject; But this one God hath beſtowed all upon all, and upon every one, ſome: Neither may we conceive of any other, whether fountain, or Ocean of good; And why hath our Apoſtle ſo carefully beaten upon this point; urging not ſo much the beneficence, as the unity of the Giver? Surely, as *Salmeron* gueſſes well, *ut ſchiſmatum radices everleret*, that he might pull up the roots of ſchiſmes: For if there were divers givers, there might be ſome reaſon for every ſect to ſtand for the author of his owne gift, of his owne miniſterie; But now, that one and the ſame Spirit hath given to every one theſe divers gifts, that one and the ſame Lord hath appointed to every one theſe divers miniſteries, that one and the ſame God hath diſtributed to every one theſe divers operations, Why ſhould not all theſe gifts, miniſteries, operations unanimouſly conſpire to the glory of that one giver and founder of them all?

Certainly, every thing here ſounds of unity: The Church is an intire body (as our Apoſtle ſpeakes ſoon after) we are members of it: One man is an eye, another, an eare, a third is a tongue; One is a palate, another a hand, another a foot; yea one is a Thumbe, another a little finger, or (if lower yet) a joint of that ſmall limme: We muſt all concurre in our deſires and endevours to the conſtitution and maintenance of this one body: Whoſoever he be that doth otherwiſe, he is juſtly found guilty, not onely of the violation of the publike weale, but of Divine Unity: And now, O ye Reverend Fathers, I find my ſelfe entred into a pleaſing and ample common place; and ſuch a one, as wherein I could wiſh with *Peter* to fix the Tabernacle of my abode: Would to God your leiſure could allow you to walk along with me a while throrow theſe ſweet, and flowry Meades of Unity, and happie conſpiration of thoughts: And yet I ſhall not ſo much bend the reſidue of my ſpeech to the praiſe of unity (to what purpoſe were that waſte?) as to the neceſſary vindication of it from the unjuſt challenges of the enemies of peace.

It is an heavy crime, and, of all other, the moſt hainous, wherewith we are charged by the Romaniſts, That we are faln off from the Catholick Church, that wee have rent the ſeamleſſe coat of Chriſt, yea broken his bones, and torne his very body in pieces, whereof if we were indeed guilty, how unworthy were we to breath in this aire, how moſt worthy of the loweſt Hell? But we call heaven and earth to record, how unjuſtly this calumny is caſt upon us, yea, we proteſt before God and men, that the envy of this ſo foule a crimination lights moſt juſtly upon the heads of the accuſers. May it pleaſe you to heare a ſhort Apologue; A certaine man invited to a feaſt one or two of his friends, entertained them bountifully; They ſate together lovingly, they ate together, and were merry one with another; In the ſecond courſe (as the cuſtome is) the Maſter offereth them wine, ſets before them an apple: now a worme had ſomewhat eaten the apple, and a ſpider by chance had fallen into the cup; The gueſt ſees and balks it; The Maſter urgeth him; Why doe you not eat, quoth he, why drink you not? I dare not, ſaith the other, t'is not ſafe to doe either; ſeeſt thou not this vermine in the cup, and that in the apple? Tuſh, ſaith the Maſter, what ſo great matter is this? It was I that ſet this before thee; It was I that began to thee in the other; drink it, eat it, at leaſt for my ſake. But, ſuffer me firſt (replies the

A the gueſt) to take out this ſpider, to cut out this worme; the wine, the apple likes me well enough; the ſpider, the worm, I cannot away with; Away with ſuch over-nice and curious companions (quoth he againe) Fy upon thee, thou ungratefull fellow, that doſt ſo little regard my friendſhip, ſo contemn my cheere; and with that in a rage, throws the platters and pots in the very face of his gueſt, and thruſts him out of doores all wounded. Tell me now, I beſeech you; worthy Auditors, whether of theſe violates the lawes of hoſpitality? I dare ſay, you have eaſily applied it before me; There was a time when we ſate together in a familiar manner with theſe Romaniſts, and fared well; The ſpider in the cup, The worm in the apple, what elſe be they, but ſuperſtition in their worſhip, rotten and unwholſome traditions in their faith? without theſe, the Religion pleaſeth us well: But they will needs importunately thruſt theſe upon us, and we refuſing, are therefore ſcorned, ſpit upon, beaten,
B and caſt out; Had they but given us leave to take out this ſpider, this worme, we had ſtill eaten, and drank together moſt gladly: They obſtinately reſiſted, and prefer'd their own headſtrong will to our good and ſafety; nay, they repell us with reproches, ſtrike us with their thundering Anathemaes, condemn us to the ſtakes; what ſhould we doe in this caſe? Heare, oh heavens, and hearken oh earth, and thou Almighty God, the Maker and Governor of them both, ſuffer thy ſelfe, and thy glorious ſpirits to be called to the teſtimony of our innocency; We are compelled, we are driven away from the Communion of the Church of *Rome*; They forced us to goe from them, who departed firſt from themſelves.

We have willingly departed from the Communion of their errors, from the Com-
munion of the Church we have not departed; Let them renounce their erroneous
C doctrine, we imbrace their Church; Let them but caſt away their ſoul-ſlaying Traditions, we will communicate with them in the right of one and the ſame Church, and remaine ſo for ever.

But, alas, I muſt be forced to complain, and that not without extreme grief of heart how that it cannot be determined, whether thoſe that boaſt themſelves for Catholikes, be greater enemies to Truth, or to Charity. To Truth, in that they have of late forged new errors, and forced them upon the Church; to Charity in that they have not ſtuck to condemne the adverſe part, and to brand them with the black marke of Hereſie. I will ſpeake (if you pleaſe) more plainly; Three manner of waies doe theſe Romaniſts offend againſt Charity. Firſt; that they will not remit any thing
D either of their moſt convicted opinion or vicious practice: no not for Peace ſake. Secondly, that for Articles of Chriſtian faith, they put upon the Church certaine opinions of their owne, falſe, doubtfull, and uncertaine, peculiar onely to the Schooles, which doe no whit touch the foundation of Religion. And laſtly, that if they meet with any faithfull and ſound monitors, which doe never ſo little gainſay theſe new Articles, they cruelly caſt them out of the boſome of the Church, and throw them headlong into Hell: Away with theſe ſchiſmatiks, Hereticks, Atheiſts; I wis the Proteſtants have no Church, no faith, no ſalvation. Good Lord what fury, what frenzy diſtempers Chriſtians; that they ſhould be ſo impotently malicious againſt thoſe, who profeſſe themſelves to be redeemed by the ranſome of the ſame moſt precious bloud? At length, At length, O ye Chriſtians, be wiſe, and acknow-
E ledge thoſe, whom the God and Father of mercies holds worthy of his armes, yea of his bowels. Let frantick error bawle what it liſt, we are Chriſtians, we are Catholicks, the undivided members of one holy Catholick and Apoſtolik Church; Let us meet at this barre, if you pleaſe; Let who will maintaine the plea; What is it which maketh a Church? What is it which maketh that Church One, holy, Catholick, Apoſtolick? Is it not one holy Catholick Apoſtolick faith? But which is that? Is it not the ſame which was delivered by Chriſt, and the Apoſtles, to the whole world, and was alwaies and every where approved through all ages, even unto our times? Wherefore are the Scriptures, wherefore the Creeds, wherefore were the primitive Counſels but that there might be certaine marks, whereby Catholicks might be undoubtedly diſcerned from Hereticks? You know the Epilogue of the Athanaſian Creed, this is the Catholick Faith. If we may beleive *Leo*, the heads of all hereſies

are

are quite cut off with this one ſword of the Creed; How much more then, with that two-edged ſword of the ſcriptures, and of the Fathers their interpreters? What then? Thoſe that then were Catholicks, can they in any age be condemned for Hereticks? No: Faith is alwaies conſtant to it ſelfe, and ſo is the Church that is built upon that Faith. Did we ever deny or make doubt of any Article, or clauſe of that Ancient Divinity? Either then Chriſt himſelfe, the Apoſtles, Councels, Fathers, erred from the Catholick Truth; or we yet remaine Catholicks. What ever other opinions we meet withall, concerning Religion, neither make nor marre it; Say they be falſe, ſay they be vicious, they are but hay and ſtubble, which nothing appertaine to the fonndation of this everlaſting frame. The Church may be either more ſound, or more corrupt for them; It cannot be more or leſſe a Church; The beauty or deformity of a Church may conſiſt in them; the ſtrength, the welfare of it doth not: Surely, whoſoever willingly ſubſcribes to the Word of God ſigned in the everlaſting monuments of Scripture, to the ancient Creeds, to the foure Generall Counſels, to the common conſent of the Fathers, for ſix hundred yeares after Chriſt, which we of the reformed Church religiouſly profeſſe to doe; if he may erre in ſmall points, yet he cannot be an Heretick. Some particular Church may eaſily offend by imputing hereſie to an undeſerved opinion, whether perhaps true, or lightly erroneous; but neither ſoule, nor Church can greatly erre, while it treads in the ſteps of the moſt ancient and univerſall: Muſt he therefore of neceſſity die a Romaniſt, that would die a Catholick? This is an idle fancy, and worthy of no leſſe than Bedlam.

Give me leave (ye Reverend Fathers) The bleſſed Ghoſt of the moſt holy, and lateſt Biſhop of this See, interrupts my ſpeech, and charges me not to ſuffer his aſhes ſo ſhamefully to be wronged. I can neither be ſilent for indignation, nor ſpeake for anger: It was not only rumor'd, but bookes were caſt a broad over the world, concerning the revolt of this worthy and excellent Prelate, reporting that at his death, he reconciled himſelf to the Church of *Rome*, and with many ſighs, renounced the Hereſies of the Church of *England*: and at laſt being abſolved by a Popiſh Prieſt, ſweetly ſlept in the faith of the Church of *Rome*; Neither did his departed ſoule want, ſomewhere (as is reported) ſuffrages and oblations of Maſmongers in this behalfe; Oh immortall God! what blaſphemy is here? Can impudency it ſelfe, ſo caſt off all ſhame, as to raiſe ſo ſlanderous a ly, thus boldly, againſt the credit of ſo many witneſſes, againſt the ſolemne deteſtation of their own Prieſt, againſt the religious oathes of his neereſt friends, and domeſtick ſervants? againſt the Sermon and publike writings of his learned Son? a Son well worthy of ſuch a Father? Other lies have ſome colour to plead for their credit; This (beſides boldneſſe) hath none at all. How many of us ſate by that faithfull Paſtor of ours then breathing towards his laſt, and received from his dying lips, words of moſt conſtant piety: And ſome of you (Reverend Fathers) devoutly received with him, that ſacred *Viaticum*, the laſt bread that ever he taſted, even the bread of the Lord; and were witneſſes of the laſt motions of his ſoule, then ready to depart, and breathing towards his heaven. Ours he lived, Ours he died, and now, as ours, is crowned in heauen. Goe on now, ye miſ-zealous ſpirits; go on to lie ſtoutly; ſomewhat will alwayes ſtick faſt to the accuſers; but in the meane time, it cannot be truth, that needs the props of lies. Only this by the way.

Let the boldeſt Sophiſter of the Romiſh Schoole, come forth now, and if he can, for ſhame, let him undertake to prove that thoſe moſt noted additions of the Tridentine Faith, which onely we reject, were received of all the Church, in all Ages, for neceſſary heads of Religion: or let him confeſſe (as he needs muſt) that we have ſtill conſtantly perſiſted in the Communion of One, Holy, Catholick Church and faith; He ſhall eaſily bewray his own novelty, but never ſhall evince any Hereſie of ours. It is a golden ſaying of Cardinal *Contarenus*; Hearken I beſeech you, if any ingenuous ſpirit of you all, be a friend to *Rome*, *Non opus eſt concilio, non ſyllogiſmis ad ſedandas hal ſe Lutheranorũ turbas, &c.* There needs no Councel (ſaith he) no Syllogiſmes to allay theſe broyles of the Lutherans, but onely charity, humility, and a ſincere mind, that being void

A void of all ſelfe-love, we may be perſwaded to correct and reform thoſe things wherin we have manifeſtly tranſgreſſed. Thus he: Thou art wiſe indeed (O *Contarenus*) would to God thy fellows were ſo alſo. But we (forſooth) are the diſobedient and rebellious children of our mother the Church, whoſe commands while we diſdain to receive, and obey and reverence her decrees, we are enwrapped in a ſhamefull ſchiſme, and ſtricken with the curſes of an angry Mother. Surely this were an odious contumely. But for us; we have not acknowledg'd her a Mother, a Siſter we have: But grant we were ſons, yet we are no ſlaves. To forge a new faith, and imperiouſly thruſt it upon her own, is not the part of an indulgent parent, but of a Tyrant; This lawleſſe liberty (we confeſſe) we could never endure, and therefore are we openly
B thunder-ſtricken with more than one Anathema. Neither have they otherwiſe dealt with us, than that fooliſh fellow in *Gerſon*, who being very buſie to drive away a fly from his neighbours forehead, braind the man.

But lament ye with me (my brethren) the wofull caſe of that Church, that hath learned to fit her faith to the Times, and is more impatient of a remedy, than of the diſeaſe. Whilſt they ſo eagerly perſecute us, let us heartily pity them: And let us ſtill wiſh to them, (that which they envy and deny to us) Salvation; *Father forgive them, for they know not what they doe.*

Our prayers, our teares, our admonitions muſt not be wanting: Return to your ſelves now at laſt (oh ye Chriſtian ſoules) Returne, from whence you have ſenſibly
C declined; Recover your firſt love, your firſt works. Suffer not your ſelves any longer to be mocked with the glorious title of a Church. Frame your ſelves to that holy Unity which hitherto you have ſo ſtifly reſiſted, which if once we might live to ſee effected, you ſhould well find (as it runs in the law of the twelve Tables) that the recovered ſhould with us have the ſame priviledges with the healthfull. Behold we are ready (as our gracious and peaceable King *James* piouſly undertooke) to meet you halfe way.

But if they ſhall ſtill obſtinatly caſt off all hope of Unity, and being ſet on fire with the hatred of peace, ſhall go on to delight themſelves onely, in the alarum of their ſacred Trumpet (as they call it) why ſhould not we, religiouſly and entirely keepe peace among our ſelves? I ſpeak to all the Sonnes of the purer Church whereſoever diſperſed, we profeſſe this Church of ours by Gods grace reformed: Reformed (I
D ſay) not new made, as ſome emulous ſpirit ſpightfully ſlander us. For me; I am ready to ſink to the very ground, when I heare that hedge-row reproach, Where was your Religion before *Luther*? Where was your Church? Heare, oh ye ignorant, Heare, oh ye envious Cavillers, we deſired the reformation of an old Religion, not the formation of a new. The Church accordingly was reform'd, not new wrought. It remaines therefore the ſame Church it was before, but onely purged from ſome ſuperfluous and pernicious additaments of error. It is a new face that was lately waſhed? a new garment that is but mended? a new houſe that is reparied? Bluſh, if ye have any ſhame, who thus ignorantly, and maliciouſly caſt this in our teeth.

Goe to now (my brethren) we are by Gods grace reformed, let us take heed leſt we be deformed again by mutuall diſſentions; This is that which weakens, and lames
E us, and which laies us open to the inſulting triumphs of our Adverſaries. Yet (leſt we ſhould ſeeme to give too much way to a ſpightfull ſlander) theſe jarres of ours are not ſo great, as our enemies either deſire, or clamour. Certainly, what diſcords ſoever hitherto have troubled us, we are beholding to none other for them, but to theſe our kinde enemies, who upbraid us with them: For if they had but reacht forth unto us an helping hand in due time, and joyntly conferd their endevours (which then behoved them) for the reforming of the Church, all had runne ſquarely on; There had been no jarres, no grudgings, no parts taking: But they ſtifly refuſed and by their frowardneſſe, and pertinacie, cauſed this ſo weighty a taſke to be caſt upon ſome few: and thoſe both weak, unable, and altogether unfit for ſuch a charge. It could not therfore be otherwiſe, but that the opinions of ſome ſingle men, not conferd together, in ſuch a buſineſſe, muſt needs ſomwhat differ. But thanks be to thee O bleſſed God the Author of peace, that haſt vouchſafed by thy ſpirit ſo to bridle the

distemperate affections of men, that their busie spirits being stirred up have not boyled forth into more fearefull divisions.

But what are these so great dissentions, and blowes of bloudy warre, which our adversaries so cry out upon? Forsooth, rather than want, they can faine names of sects to themselves; And where they can finde the least difference in the paper of any obscure Author of ours, presently they cry out, new schismes, new sects; What malice is this? what eager desire of multiplying quarrells? If it had been so of old, so small hides had not served to containe the Volumes of *Augustine*, *Epiphanius*, *Philastrius*: there had not been fewer sects, than teachers since the publishing of the Gospell. But let us passe over the number, and come to the weight. Let the malicious prattle what they will; With some of ours, the controversie is not about any solid lims of Christian Faith, but onely of the very skin; with some others, not about the skin, but the garment rather, not about the garment it selfe neither, but of the very hem. There are certaine scholasticall opinions of a middle ranke, meere Theological Corollaries, or perhaps some outward ceremonies, wherein we differ: Principles of Christian Religion there are not. And withall these controversies are but such, as that when the heat whether of zeal, or anger, shall abate, and either part shall well understand each other, they will easily admit of a Reconciliation. Neither have these very Romanists lesser quarrells amongst themselves; They can more hide their enmities, not exercise them lesse. If they be more wise, they are not more accordant. Neither is there (I dare say) any head of Religion, wherein they doe at once differ from us, and agree all with one another. Finally, our differences are no greater, than were those of old, among the holy Fathers of the Church, whose quarrels notwithstanding are not so odiously blazoned by posterity. I let passe the private scoldings of the Ancients, not without some unpleasing (I had almost said misbeseeming) tartnesse. I had rather set before your eyes (for good lucke sake) those publique altercations of the Churches and Fathers, which afterward shut up in a blessed concord. What quarrels arose at the Counsell of *Ephesus*, betweene *Cyril* of *Alexandria*, and *John* of *Antioch*? The Churches under both, stuck not to counterthunder Anathemaes one against another; Thereupon *Theodoret* thrust in his sickle into this harvest; against whom *Cyrillus* (by *Evoptius* instigation) makes as strong opposition: *Theodoret* accuseth *Cyril* of Apolinarisme; *Cyril* accuses *Theodoret* of Nestorianisme; The flame of their rage brake out more & more, & almost drew the Christian world to parties; so that afterwards when *Theodoret* would have entred the Councell of *Chalcedon*, the Ægyptian, and other reverend Bishops cryed out, We must cast out *Cyril*, if we take in *Theodoret*: The very Canons cast him forth: God abhors him. The like was done afterwards in the eighth Action; The Bishops openly proclaiming, He is an Heretick, a Nestorian; Away with the Heretick. But when the matter was well scand, and it was found that he willingly subscrib'd to the Orthodox Creeds, and the Epistle of *Leo*; The whole Synod with one accord cried out, *Theodoret* is well worthy of a See in the Church, Let the Church receive her Orthodox Pastor.

It is worthy of immortality, that which *Gregory Nazianzen* recorderh of holy *Athanasius*: The Romans seem'd to the Eastern Churches to follow the heresies of *Sabellius*, in denying of three Hypostases; The Easterne likewise seemed to the Romans, to savour too much of *Arrius*, in denying three Persons; the quarrell grew hot; Then came that great dispenser of soules, and having meekly and mildly called forth both sides before him, he so handled the businesse, that granting them the free use of their termes, he tied them close to the matter, and shewed them a light, whereby they might behold one another: upon this, without more adoe, finding themselves, both, in the right, they fall to mutuall imbracements. Neither would it speed otherwise with us, Brethren, (as I doe verily believe) if some *Athanasius* from Heaven would but joyn our hands together.

Oh if once the gates of intestine & horrid warres were shut up, and the Religious Princes, which are the Nursing fathers of the reformed Churches, would command by vertue of their authority a Synod to be assembled (as generall as it might) wherein both parts freely and modestly might lay forth their opinions, and such common

termes

A termes might be agreed upon, as wherein both parts might freely reſt without prejudice to either: How eaſily then, how happily might theſe grievous ſtirs be quietly pacified? Let us pray for this (my Bretheren) let us pray devoutly. In the mean while let us all ſweetly incline our hearts to peace, and unity. Let there be amongſt us (as S. *Auguſtine* to *Jerome*) pure brotherhood; Neither let us ſuffer our ſelves, upon every ſlight quirke of opinion, to be diſtracted, or torn aſunder. Let us forget that there were ever any ſuch (in reſpect of the devotion of a Sect) as *Luther*, *Melanthon*, *Calvin*, *Zuinglius*, *Arminius*, or if any other mortall name, for what have we to doe with man? Let us breath nothing, let us affect nothing, but Jeſus Chriſt.

We Divines are Pleyades, (as *Gregory* ſaith wittily) Let us therefore ſhine ſtill together, though not without ſome difference of place. In a Pomegranate are many graines under one rinde; You know the myſtery. Let us joyne theſe pomegranates to our Bels; Let us be loud, but conſorted. Let us devote for ever, with one heart, all our operations, miniſteries, gifts, to one God, the Father, Sonne, and holy Ghoſt; to one Head, Chriſt; one body, the Church; that being waſht with one Baptiſme, ranſomed with one price, profeſſing one Faith, and holding the unity of the Spirit in the bond of Peace, we may at laſt happily enjoy one, and the ſame Heaven, through Jeſus Chriſt our Lord:

To whom with the Father, and the holy Spirit, be aſcribed all honour and glory for evermore.

Amen.

A COMMON APOLOGIE OF THE CHURCH OF ENGLAND

AGAINST THE UNJUST CHALLENGES OF THE OVER-JUST SECT, COMMONLY. called BROWNISTS.

WHEREIN THE GROUNDS AND DEFENCES OF THE SEPARATION ARE LARGELY DISCUSSED.

Occasioned by a late Pamphlet, publiſhed under the name of AN ANSWER TO A CENSORIOUS EPISTLE: which the Reader ſhall finde Prefixed to the ſeverall SECTIONS.

By JOS. HALL.

LONDON,
Printed by RIC. HODGKINSONNE
in Little-*Britaine*. 1641.

TO OUR GRATIOVS AND BLESSED MOTHER, THE Church of England;

THE MEANEST OF HER CHILDREN DEDICATES THIS HER APOLOGIE, AND WISHETH ALL PEACE AND HAPPINESSE.

NO leſſe than a yeare and a halfe is paſt (Reverend, Deare and Holy Mother) ſince I wrote a loving monitory Letter to * *two of thine unworthy Sons; which (I heard) were fled from thee in perſon, in affection, and ſomewhat in opinion: Supposing them yet thine in the maine ſubſtance, though in ſome circumſtances their own. Since which, one of them hath waſht off thy Font-water as uncleane, and hath written deſperately both againſt Thee and his own fellows: From the other, I received (not two moneths ſince) a ſtomackefull Pamphlet; beſides the private injuries to the Monitor, caſting upon thine honorable Name blaſphemous imputations of Apoſtaſie, Antichriſtianiſme, Whoredome, Rebellion: Mine own wrongs I could have contemned in ſilence; but, For Sions ſake, I cannot hold my peace: If I remember not thee, O Jeruſalem, let my tongue cleave to the roofe of my mouth: It were a ſhame and ſinne for me, that my zeale ſhould be leſſe hot for thine innocency, than theirs to thy falſe diſgrace,*

* *Smith* and *Robinſon.*

Meam injuriam patienter tuli, impietatem contra Sponſam Chriſti ferre non potui, *Hieron. ad Vigilant.*

disgrace. How have I hastened therefore to let the World see thy sincere Truth, and their perverse slanders! Unto thy sacred Name then (whereto I have in all piety devoted my selfe) I humbly present this my speedy and dutifull labor: whereby I hope thy weake Sonnes may be confirmed, the strong encouraged, the rebellious shamed: And if any shall still obstinately accurse thee, I refer their revenge unto thy Glorious Head, who hath espoused thee to himselfe, in Truth and righteousnesse: Let him whose thou art, right thee: In the meane time, we thy true sonnes shall not only defend, but magnifie thee: Thou maist be black, but thou art comely: the Daughters have seen thee, and counted thee blessed; even the Queen, and the Concubines, and they have praised thee: thou art thy Welbeloveds, and his desire is towards thee. So let it be, and so let thine be towards him for ever; and mine toward you both, who am the least of all thy little Ones.

JOS. HALL.

A COMMON APOLOGIE AGAINST THE BROWNISTS.

SECTION I.

IF *Truth* and *Peace* (*Zacharies* two Companions) had met in our love, this Controverſie had never been; the ſevering of theſe two hath cauſed this ſeparation: for while ſome unquiet minds have ſought Truth without Peace, they have at once loſt Truth, Peace, Love, us and themſelves. God knows how unwillingly I put my hand to this unkind quarrell: Nothing ſo much abates the courage of a Chriſtian, as to call his Brother Adverſary: We muſt doe it; woe be the men by whom this offence commeth: Yet by how much the inſultation of a brotherly enemie is more intolerable; and the griefe of our bleſſed mother greater for the wrong of her own; So much more cauſe I ſee to break this ſilence: If they will have the laſt words, they may not have all. For our carriage to them: They ſay, when Fire, the God of the Chaldees had devoured all the other wooden Deities, that *Canopis* ſet upon him a Caldron full of water, whoſe bottome was deviſed with holes ſtopt with wax; which no ſooner felt the flame, but gave way to quenching of that furious Idoll. If the fire of inordinate zeale, conceit, contention, have conſumed all other parts in the ſeparation, and caſt forth (more than *Nebuchadnezzars* Furnance) from their Amſterdam hither; it were well if the waters of our moderation and reaſon could vanquiſh, yea abate it: This little Hin of mine ſhall be ſpent that way: we may try and wiſh, but not hope it: the ſpirits of theſe men are too well known, to admit any expectation of yeeldance. Since yet both for prevention and neceſſary defence, this taſk muſt be undertaken, I crave nothing of my Reader but patience and juſtice; of God, victory to the Truth: as for favour, I wiſh no more than an enemy would give againſt himſelfe: With this confidence I enter into theſe liſts, and turne my pen to an Adverſary, God knowes whether more proud or weak.

The entrance into the work *Zach.* 8.19.

Mat. 18.7.

Otho Friſing. ex Philon Vr. Chaldæorum. Ruffin. Eccleſ. Hiſt. l. 2. *c.* 26.

Dan. 3.

Vid. Treatiſ. of certaine godly Miniſt. againſt *Bar.*

SEP.

It is an hard thing even for ſober-minded men in caſes of controverſie, to uſe ſoberly the advantages of the times: upon which whileſt men are mounted on high, they uſe to behold

behold such as they oppose too overlie, and not without contempt, and so are ofttimes emboldned to roule upon them as from aloft very weake and weightlesse discourses, thinking any sleight and slender opposition sufficient to oppresse those underlings, whom they have (as they suppose) at so great an advantage. Upon this very presumption it commeth to passe, that this Author undertaketh thus solemnly and severely to censure a cause, whereof (as appeareth in the sequell of the discourse) he is utterly ignorant: which had he been but halfe so carefull to have understood, as he hath been forward to censure, he would either have been (I doubt not) more equall towards it, or more weighty against it.

As this Epistle is come to mine hands so I wish the answer of it may come to the hands of him that occasioned it: Intreating the Christian Reader, in the name of the Lord, unpartially to behold without either prejudice of cause, or respect of person, what is written on both sides, and so from the Court of a sound Conscience to give just judgement.

Section II.

The answerers Preamble retorted, confuted.

IT is an hard thing even for those that would seem sober-minded men, in cases of Controversie, to use soberly the frownes and disadvantages of causes and times: whereby whiles men are dejected and trodden down, they use to behold their opposites mounted on high, too repiningly, and not without desperate envy: and so are oft-times moved to shoot up at them, as from below, the bitter arrowes of spightfull and spleenish discourses; thinking any harefull opposition sufficiently charitable, to oppugne those adversaries, which have them (as they feele) at so great an advantage: upon this impotent maliciousnesse, it commeth to passe, that this Answerer undertaketh thus severely and peremptorily, to censure that charitable censure, of ignorance, which (as shall appeare in the sequell) he either simply or willingly understood not: and to brand a deare Church of Christ with Apostasie, Rebellion, Antichristianisme: What can be more easie than to return accusations?

Hier. Mauco. Presbyt. De cavernis cellularum damnamus orbem; in sacco & cinere volutati de Episcopis sententiam ferimus: Quid facit sub tunica pœnitentis regius animus. Cyp. l. 3. ep. 9. Hæc sunt initia hæreticorum, ut sibi placeant, ut præpositum superbo tumore contemnant. Harison once theirs, in Psal. 122. of Brownes Antichristian pride and bitternesse, Bredw. pref. M. Brinsley his pref. to the 2. part of the Watch. Optat. Milde Donat. College non erit is si nolitis, fratres estis, &c. Disclaimed by themselves. Answer against Broughton page 21.

Your Preamble (with a grave bitternesse) charges me with, First, Presumption upon advantages; Secondly, weake and weightlesse discourse; Thirdly, Ignorance of the cause censured: It had been madnesse in mee to write, if I had not presumed upon advantages; but of the cause of the truth, not of the times: Though (blessed be God) the times favour the truth, and us: if you scorne them and their favours, complaine not to be an underling: think that the times are wiser than to bestow their favours upon wilfull adversaries; but in spight of times, you are not more under us in estate, than in conceit above us: so we say, The Sunne is under a Cloud, we know it is above it. *Would God overlinesse and contempt were not yours, even to them which are mounted highest upon best desert; and now you that have not learned sobriety in just disadvantages, tax us, not to use soberly the advantages of time: there was no gall in my pen, no insultation, I wrote to you as brethren and wisht you companions: there was more danger of flattery in my stile, than bitternesse: wherein used I not my advantages soberly? Not in that I said too much, but not enough; Not in that I was too sharpe, but not weighty enough; My opposition was not too vehement, but too slight and slender: So, strong Champions blame their adversary for striking too easily: you might have forborne this fault, it was my favour that I did not my worst: you are worthy of more weight, that complaine of ease. The discourse that I roll'd down upon you, was weak and weightlesse: you shall well finde, this was my lenity, not my impotence. The fault hereof is partly in your expectation, not in my letter: I meant but a short Epistle, you look't belike for a volume, or nothing; I meant only a generall monition; you look't for a solid prosecution of particulars: It is not for you to give taskes to others pens. By what Law, must we write nothing but large Scholasticall Discourses? Such Tomes as yours: May wee not touch your sore, unlesse wee will launce and search it? I was not enough your enemy; forgive me this error, and you shall smart more: But, not only my omissions were of ignorance, but my censures, though severe and solemne: An easie imputation from so great a controuler: I pardon you, and take this as the common lot of enemies. I never yet could see any Scribler so

so unlearned, as he durst not charge his opposite with ignorance. If *D. Whitaker*, *Mr. Perkins*, Mr. *Gyfford*, and that Oracle of our present times Dr. *Andrwes*, went away content with this livery from yours; how can I repine? If I have censured what cause I knew not, let me be censured for more than ignorance, impudency: but if you know not what I censured (let all my trust lie on this issue) take both ignorance, boldnesse, and malice to your selfe: Is your cause so mysticall, that you can feare any mans ignorance? What Cobler or Spinster hath not heard of the main holds of Brownism? Am I only a stranger in Hierusalem? If I know not all your opinions, pardon me: your own have not received this illumination; I speak boldly, not your selfe; Every day brings new conceits, and not one day teaches, but corrects another: you must be more constant to your selves, ere you can upbraid ignorance or avoid it. But whither I knew your prime fancies, appeares sufficiently by a particular discourse, which above a yeer since was in the hands of some of your Clyents, and I wonder if not in yours: Shortly; am I ignorant? If I were obstinate too, you might hope (with the next Gale) for me, your more equall aduersary, at Amsterdam. As I am; my want of care and skill, shall (I hope) lose nothing of the truth by you, nor suffer any of your foule aspersions upon the face of Gods Church and ours.

Separat. schis. M Gyffords an ignorant Priest. Bar. p. 63. Confer. of D. And. & M. Hutchins. with Barrow.

M. Spr. Consider. at. Iren. lib. 1 Per singulos dies novum aliquod adfellant, &c.

But whiles we strive, who shall be our Judge? The Christian Readers: who are those? Presume not, ye more zelous and forward Countreymen, that you are admitted to this bench: so farre as we meer English, from being allowed Judges of them; that they have already judged us to be no * Christians: We are Goats and Swine, no Sheep of Gods: since none but your Parlour in the West, and Amsterdam, must be our Judges, who (I beseech you) shall be our adversaries? God shall be Judge betwixt you and us, correct this your unchristian uncharitablenesse.

Barr. confer. with Hutchins. fol. 1. Browne Estate of true Christians. Defence of true Christians against the D. D of Oxford. *Johns.* against *Jacob. passim Bar* against *Gyfford.*

Sep.

The crime here objected is separation, a thing very odious in the eyes of all them from whom it is made: as evermore casting upon them the imputation of evill, whereof all men are impatient: And hence it commeth to passe, that the Church of England *can better brooke the vilest persons continuing communion with it, than any whomsoever separating from it, though upon never so just and well grounded reasons.*

The parties written to, and their crime. To *M. Smith* and *M. Rob.* Ring-leaders of the late separation at *Amsterdam.* Charact. of the Beast, written by *M. Smith*

Section III.

Pref. Be it known therefore to all the separation, that we account them in respect of their constitution, to be as very an Harlot, as either her Mother the Church of England, or her Grand-mother *Rome* is, &c. *Iterato baptizatus scienter, iterato Dominum crucifigit. De consecr. dist. 4. Quivis, &c.* *The crime of the separation how great, M. Perry in his disc. of this subject.*

I Wrote not to you alone: what is become of your partner, yea your guide? Woe is me, he hath renounced our Christendome with our Church: and hath washt off his former water, with new: and condemnes you all, for not separating further, no lesse then we condemn you for separating so farre. As if you could not be enough out of Babylon, unlesse you be out of your selves. Alas, miserable Countreymen, whither run you? Religion hath but his height, beyond which is error and madnesse: he tels you true, your station is unsafe; either you must forward to him, or back to us.

*I objected separation to you: yet not so extreme as your answer bewrayes: a late separation, not the first; my charity hoped you lesse ill, than you will needs deserve: you grant it odious, because it casts imputation of evill upon the forsaken: Of evill? Yea of the worst, an estate incurable & desperate. He is an ill Physitian, that will leave his Patient upon every distemper: his departure argues the disease helplesse, were we but faulty, as your Land-Lord Churches, your own rules would not abide your flight *Vid. Johnson, Preface in his inquire; Esay 5. 20.* Hence the Church of England justly matches Separatists with the vilest persons. God himselfe doth so: who are more vile than patrons of evill? yet no greater woe is to them that speake good of evill, than those that speak evill of good: So wise Generals punish mutinous persons, worse than Robbers or Adulterers: So *Corah* and his company (a Story cunningly turned upon us by your Martyr) their opposition to *Moses*, were more fearefully plagued, than the Idolatrous Israelites. These sinnes are more directly against common society, the other more personally: and if both have like iniquity; yet the former

mer have both more offence, and more danger: And if not ſo, yet who cannot rather brooke a lewd ſervant, then an undutifull ſonne, though pretending faire colours for his diſobedience? At leaſt, you think the Church of England thinks her ſelf Gods Church, as well as your Saints of Amſterdam, You that ſo accurſe Apoſtaſie in others, could you expect, ſhe ſhould brook it in you?

Prov.21.2. But your reaſons are juſt and well grounded: every way of a man is right in his owne eyes; Said we not well, that thou art a Samaritane, and haſt a Devill, ſay the Jewes? What Schiſme ever did not thinke well of it ſelfe? For us: we call Heaven and Earth to record, your cauſe hath no more juſtice than your ſelves hath charity.

SEP.

And yet ſeparation from the World, and ſo from the men of the World, and ſo from the Prince of of the world that reigneth in them, and ſo from whatſoever is contrary to God, is the firſt ſtep to our communion with God, and Angels, and good men, as the firſt ſtep to a ladder is to leave the Earth.

SECTION LIIII.

The kinds of the ſeparation, and which is juſt. ἀκλησία.

YET there is a commendable and happy ſeparation from the World, from the Prince & men of the World, and whatſoever is contrary to God: who doubts it? There were no Heaven for us without this, no Church; which hath her name given by her Father and Huſband, of calling out from other. Out of the Ægypt of the World doth God call his ſonnes: But this ſeparation is into the viſible Church from the World; not (as yours) out of the Church, becauſe of ſome particular mixtures with the World: or (if you had rather take it of profeſſion) out of the World of Pagans and Infidels, into the viſible Church; not out of the World of true (though faulty) Chriſtians, into a purer Church. That I may here at once for all give light to this point of ſeparation: we find in Scripture a ſeparation either to good, or from evill: To good; ſo the Levites were ſeparated from among the children of Iſrael, to beare the Ark, and to miniſter: ſo the firſt born, firſt fruits, and Cities of refuge: So *Paul* was (ἀφορισθὲις) ſeparated, which ſome would have allude to his Phariſaiſme, but hath plain reference to Gods own words (*Acts* 13.2.) Separate me *Barnabas* and *Saul*: Though this is rather a deſtination to ſome worthy purpoſe, than a properly called ſeparation.

Num.18.14. Num.16.9. Deut.10.1. Exod.13.12. Levit.15.21. Deut.4.41. Rom.1.1. ἀφορισθεὶς εἰς τὸ εὐαγγέλιον Θεοῦ.

From evill, whether ſinne or ſinners: From ſinne; ſo every ſoul muſt eſchew evill, whether of doctrine or manners, & diſclaim all fellowſhip with the unfruitfull works of darkneſſe, whether in himſelfe or others. So S. *Paul* charges us to hold that which is good, and abſtaine from all appearance of evill: ſo *Jeremie* is charged to ſeparate the precious (doctrine or practice) from the vile. From ſinners, not only practiſed by God himſelf (to omit his eternall and ſecret Decree, whereby the Elect are ſeparated from the Reprobate) both in his gracious vocation, ſequeſtring them from nature and ſin, as alſo in his execution of judgement, whether particular, as of the Iſraelites from the Tabernacles of *Corah*; or univerſall, and finall, of the Sheepe from the Goats; But alſo enjoyned from God to men, in reſpect either of our affection, or of our yoke, and familiar ſociety, whereof Saint PAUL: *Be not unequally yoked with Infidels, Come out from among them, and ſeparate your ſelves.* In all this we agree: In the latitude of this laſt only we differ: I finde you call for a double ſeparation. A firſt ſeparation in the gathering of the Church: A ſecond in the menaging of it: The firſt at our entrance into the Church, the ſecond in our continuance: The firſt of the Church, from Pagans and Worldlings, an initiatory profeſſion; The ſecond of lewd men from the Church by juſt cenſures; You ſpeak confuſedly of your own ſeparation; one while of both, another while of either ſingle. For the 1. either confeſſe it done by our Baptiſme, or elſe you ſhal be forced to hold, we muſt rebaptiſe: But of this conſtitutive ſeparation anon: For the 2. of ſinners, whether in judgement, or life, ſome are more groſſe, hainous, incorrigible: others leſſe notorious, and more tractable: thoſe other muſt be ſeparated by juſt cenſures; not theſe. Which cenſures if they be neglected, the Church is foul, and (in your Paſtors word) faulty, and therfore cals for our teares, not for our flight. Now of Churches faulty and corrupted, ſome raze the founda-

1 Theſſ. ult. ad fin. Jer.15.19. Vide Tremel. & Jun. Num.16. Mat.13. ad fin. 2 Chron.19.2. 1 Cor.6. ad fin. Nullacum malis communia vel colloquia miſceantur, ſimuſq; abiis tam Separati, quàm ſunt illi ab eccleſia Dei profugi. Cypr. l.1 epiſt ad Corn 2.

Character of Beaſt, pref.

foundation, others on the true foundation build timber, hay, ſtubble: from thoſe we muſt ſeparate, from theſe we may not. *Peters* rule is eternall, ***Whither ſhall we goe from thee? thou haſt the words of eternall life:*** where theſe words are found, woe be to us, if we be not found. Amongſt many good ſeparations then, yours cannot be ſeparated from evill, for that we ſhould ſo far ſeparate from the evill, that therefore we ſhould ſeparate from Gods children in the communion of the holy things of God, that for ſome (after your worſt done) not fundamentall corruptions, we ſhould ſeparate from that Church, in whoſe wombe we were conceived, and from betwixt whoſe knees we fell to God: in a word, (as one of yours once ſaid) to ſeparate not only from viſible evill, but from viſible good, as all Antichriſtian: who but yours can think leſſe than abſurd and impious? Grant, we ſhould be clean ſeparated from the world; yet if we be not, muſt you be ſeparated from us? Doe but ſtay till God have ſeparated us from himſelf: Will the wiſe Huſbandman caſt away his Corn-heap for the chaffe and duſt? Shall the Fiſher caſt away a good draught, becauſe his Drag-net hath Weeds? Doth God ſeparate from the faithfull ſoule, becauſe it hath ſome corruptions her Inmates, though not her commanders? Certainly, if you could throughly ſeparate the World from you, you would never thus ſeparate your ſelves from us: Begin at home, ſeparate all ſelf-love, and ſelf-will, and uncharitableneſſe from your hearts, and you cannot but joyn with that Church, from which you have ſeparated: Your Doctor would perſwade us, you ſeparate from nothing but our corruptions: you are honeſter, and grant it from our Church: it were happy for you, if he lied not; who in the next page confutes himſelf, ſhewing that you ſeparate from us, as Chriſt from the Samaritans, namely from the Church, not the corruptions only; and not as he did from the Jewes, namely from their corruptions, not from their Church: His memory ſaveſ our labor, and mars his diſcourſe.

John 6.68.

H. Cl. Epiſtle before Treatiſe of ſin againſt the Holy Ghoſt.

Nequ propter paleam relinquam aream Domini, neque propter piſces malos rumpimus retia Domini. Aug. epi. 48. Anſ. Counterpoyſon, p. 2.

Counterpoiſon pag. 7. & 8 &c.

Sep.

The ſeparation we have made in reſpect of our knowledge, and obedience, is indeed late, and new: yet is in the nature and cauſes thereof as ancient as the Goſpell, which was firſt founded in the enmity which God himſelfe put betwixt the ſeed of the Woman, and the ſeed of the Serpent, Gen. 3. 15. ***which enmity hath not only been ſucceſſively continued, but alſo viſibly manifeſted by the actuall ſeparation of all true Churches, from the World in their collection and conſtitution, before the Law, under the Law, and under the Goſpell,*** Gen. 4. 13, 14, 16. & 6. 1, 2. & 7. 17. *with* 1 Pet. 3. 20. 12. & 12. 2. Levit. 20. 24. 26. Nehem. 9. 2. Joh. 17. 14. 16. Acts 2. 40. & 19. 9. 1 Cor. 6. 17.

Section V.

YEt, if not equity, it were well you could plead age: This your ſeparation in the nature and cauſes of it (you ſay) is no leſſe ancient than the firſt inſtitution of enmity betwixt the two ſeeds: you might have gone a little higher, and have ſaid, than our firſt Parents running from God in the Garden, or their ſeparation from God by their ſin: But we take your time and eaſily believe that this your late ſeparation was founded upon that ancient enmity of the ſeed of the ſerpent with the Womans. That ſubtill devill, when he ſaw the Church breath from the perſecutions of Tyrants, vexed her no leſſe with her own diviſions; ſeeking that by fraud, which by violence he could not effect. Hence all the fearfull Schiſmes of the Church, whereof yours is part. This enmity hath not only been ſucceſſively continued, but alſo too viſibly manifeſted by the actuall (but wilfull) ſeparation of Hereticks and Sectaries from the Church in all ages: But I miſtake you; yours is as ancient as the Goſpell: What? that *Evangelium æternum* of the Friers? whoſe name they accurſedly borrowed from Rev. 14. 6. Or that *Evangelium Regni* of the familiſts? Or that *Evangelium aliud*, whereof S. *Paul* taxeth his Galatians? None of all theſe, you ſay; but as that Goſpell of Peace, of Truth, of Glory; ſo ancient, and never known till *Bolton*, *Barrow*, and *Brown*? Could it eſcape all the holy Prophets, Apoſtles, Doctors of the old, middle, and latter world, and light only upon theſe your three Patriarchs? Perhaps *Novatus* or *Donatus* (thoſe Saints with their Schooles) had ſome little glimpſe of it; but this

The antiquity and examples of ſeparation.

Euſeb. Hiſt. Eccl.

Hen. Steph. Apol. Herod. Fox. Act. & Mon. H. N. his booke *Gal. 1. 6. Epheſ. 6. 17. Coloſſ. 3. 5. 1 Tim. 1. 11.* πίστις, ἀγάπη

perfection of knowledge is but late and new: So many rich Mines have lien long unknown, and great parts of the World have been discoured by late Venturers. If this course have come late to your knowledge and obedience, not so to others: For loe, it was practised successively in the constitution and collection of all true Churches, through all times, before the Law, under the Law, after it: We have acknowledged many separations: but as soon shall you find the time past in the present, as your late separation, in the ancient & approved. You quote Scriptures, though (to your praise) more dainty indeed than your fellows. Who cannot doe so? Who hath not? Even Satan himselfe cites the word against him which was the word of his Father. Let us not number, but weigh your texts: The rather, for that I find these as your Master-proofes, set as challengers in every of your defences: In *Gen.*4.13. *Cain* a bloudy Fratricide is excommunicated: In *Gen.*6.1,2. The Sons of God maried the daughters of men: In *Gen* 7.1.&7. *Noah* is approved as righteous and enters the Arke: In 1 *Pet.* 3.20,21. The rest in *Noahs* time were disobedient, and perished: What of all this? Alas, what mockage is this of the Reader, and Scriptures? Surely, you even joyn Scriptures, as you separate your selves: This is right as your Pastor, to prove all members of the visible Church, elect and precious stones, cites, 1 *King.*7.9. where is speech only of *Salomons* house in the Forrest of Lebanon, his porch for his Thron, his Hall, his Palace for *Pharaohs* daughter, and when he comes to describe the office of his imaginary Doctor, thwacks fourteen Scriptures into the margent, whereof not any one hath any just colour of inference to his purpose: and in this discourse of the power of the Church (that he might seem to honor his serpent with shew of texts) hath repeated six places twice over in the space of six lines. For these of yours you might object the first to the Cainites, not to us. *Cain* was cast out worthily. Do we either deny, or utterly forbear this censure? Take heed you follow him not, in your voluntary exile, to the land of Nod. The second you might object to those mungrell Christians that march with Turks and Pagans. There are sonnes of God, that is, members of the visible Church; and daughters of men which are without the bounds, meer Infidels: it is sin for those sons to yoke themselves with those daughters. What is this to us? *Noah* was righteous, the multitude disobedient: Who denies it? yet *Noah* separated not from the corrupted Church, till the floud separated him from the earth, but continued an ancient Preacher of righteousnesse, even to that perverse and rebellious generation. But it sufficeth you, that *Cain* and the Giants were separated from the rest: We yeeld it: what will follow hence, save only that notorious Malefactors must be cast out, and professed Heathen not let into the Church? We hold and wish no lesse: your places evince no more. These before the Law: In *Lev.*20.24,26. God chose out Israel from other people: This was Gods act, not theirs: a seque string of his Israelites from the Gentiles, not of Israel from it self: yours is your own, and from men, in all main points, of your own profession: But therefore Israel must be holy: If any man deny holinesse to be required of every Christian, let him feel your *Maranatha*. In *Neh.*9.2. The Israelites separated themselves from the strangers, which were Infidels: whether in their marriage, or devotion: Neither Gods service, nor an Israelites bed was for heathens. This was not the constituting of a new Church, but reforming of the old; If therefore you can parallel us with Pagans, and your selves will be Jews, this place fits you. Lastly, what if there be an hatred betwixt the World and Christs true Disciples, *Joh.*17.14.16. what if *Peter* charged his Auditors to save themselves from the errors & practice of that froward Generation, whose hands were yet freshly imbrewed with the bloud of Christ, *Act.*2.40? What if the same which *Peter* taught, *Paul* practised, in separating his followers from hearing some obstinate and blasphemous Jewes, *Act.*19.9. what if the Church of Corinth were Saints by calling, 1 *Cor.*1.2. and therefore must be separated from the yoke of infidels, 2.6.17. Are these your patterns? Are these fit matches for your brethren, baptized in the same water and name, professing every point of the same true faith, using (for substance) the same worship with you? *He that saith he is in the light and hateth his brother, is in darknesse*, 1 *John* 2.9.

Iren. de Valen. l. 1. *Innumerabilem multitudinem Scripturarum quas ipsi finxerunt, afferunt adstuporem insensatorum. Vid. l* reface to *M. Jacobs* and *Johnson*, Confer. and *Barr. pass.*

Description of the true visible Church.

Nihil autem mirum si ex ipsius instrumento aptentur argumenta, cum oporteat haereses esse, quae esse non possunt: si non & perperam Scripturae intelligi possint. Tertul. de Resurrect: Ibid.

So Barrow warmes *M. Gyffords* Refu. pag. 102.

Si Christianus Judaica praevaricanti carnaliter conjungatur & communione Ecclesia segregetur. Dist. 28. *c.*1. *Cave &c. Aequis Judaica, &c. Pet.*4.19. 2 *Pet.*2.5.

SECTION

SEP.

Which separation the Church of England *neither hath made, nor doth make, but stands actually one with all that part of the World within the Kingdome, without separation: for which cause, amongst others, we have chosen by the grace of God, rather to separate our selves to the Lord from it, than with it from him, in the visible constitution of it.*

SECTION VI.

BUt all these examples, perhaps are not so much to warrant what you have done as to condemn the Church of England for what she hath not done: for such separation she neither hath made nor doth make, but stands actually one with all that part of the world within the Kingdome without separation. Lo, here the main ground of this Schism, which your *Proto-Martyr Barrow* hammers upon in every page; an ill constitution: Thus he comments upon your words: For where such prophane confuse multitudes without any exception, separation or choise, were all of them from publike Idolatry, at one instant received or rather compelled to be members of the Church, in some parish or other, where they inhabited, without any due calling to the faith, by the preaching of the Gospell going before, or orderly joyning together in the faith, there being no voluntary or particular confession of their own faith and duties made or required of any, and lastly, no holy walking in the faith amongst them; who can say that these Churches consisting of this people, were ever rightly gathered or built according to the rule of Christs Testament? In his words & yours I find both a miscollection, and a wrong charge. For the former: the want of noting one poore distinction, breeds all this confusion of Doctrine, and separation of men: for there is one case of a new Church to be called from Heathenism to Christianity, another of a former Church to be reformed from errors, to more sincere Christianity. In the first of these is required indeed a solemn initiation by Baptisme; and before that, a voluntary and particular confession of faith, and therefore a cleare separation, and exception of the Christian, from the infidell: In the latter, neither is new Baptisme lawfull (though some of you belike of old were in hand with a rebaptization: which not then speeding, succeedeth now to your shame) nor a new voluntary and particular confession of Faith, besides that in baptisme (though very commendable) will ever be proved simply necessary to the being of a Church; so long as the erring parties doe actually renounce their doctrines, and in open profession embrace the truth; and (as generally in the publike confession) so particularly upon good occasion give just testimonies of their repentance: This is our case, we did not make a new Church, but mended an old: your *Clifton* is driven to this hold by necessity of Argument; Otherwise he sees there is no avoyding of Anabaptisme: Mended, saith your Doctor, and yet admitted the miscelline rabble of the prophane? Say now, that such separation were not made: Let some few be holy, and the more part prophane: Shall the lewdnesse of some disanull Gods Covenant with others? This is your mercy Gods is more: who still held Israell for his, when but few held his pure service: Let that Divine Psalmist teach you how full the Tents of Israel were of mutinous Rebels in the Desart; yet the Pillar by day and night forsook them not; and *Moses* was so farre from rejecting them, that he would not endure God should reject them to his owne advantage: Look into the black censures, and bitter complaints of all the Prophets and wonder that they separated not: Looke into the increased masse of corruptions in that declined Church; whereof the blessed eyes of our Saviour were witnesses, and marvell at his silent & sociable incuriousnesse: yea, his charge of not separating; Ye know not of what spirit you are: Now you fly to constitution, as if notorious evils were more tolerable in continuance, than in the collection of Assemblies: *Sardi* had but a few names that had not defiled their garments; God praises these, bids them not separate from the rest. *Thyatira* suffers a false propheteesse: the rest that have not this learning, yet are bidden but to hold their own; not to separate from the Angell, which hath not separated *Jezabel* from the Church.

What separation is to be made by Churches in their planting or restauration. In his Preface to the Reader, and in his causes of separation defended. pag. 4. Ejusdem pag. 10 Refutat. of M. Gyff. p. 22. & 2. Transgres. p. 5. 52, & 55, 66, & 70, 85, & 86. &c. Inconstance of Browne, p. 110. Inquiry into M. white, confessed by Fr. Johnson pa. 63. passage betwixt Clifton and Smith: And concerning the constitution of the Churches, &c. But the constituting of Churches now after the defection of Antichrist, may more properly be called a reparing than a constitution, &c.

Matth. 23.

Revel. 3, 4.

Revel. 2. 24.

Section VII.

What separation the Church of *England* hath made. *Bar p.22.&55. F. Johns. against M.H. Act. & Mon. passim.*

YOur charge is no lesse injurious; that the Church of England hath made no separation: Concerning which you have learned of your Martyr, and overseers so to speake, as if before her late disclamation of popery, in Queen *Elizabeths* time, she had not been. Her monuments could have taught you better, and have lead you to her ancient Pedigree not much below the Apostolike dayes, and in many descents have shewed you not a few worthy witnesses and patrons of Truth; all which, with their holy and constant off-spring, it might have pleased you to have separated from this imputation of not separating: Will you know therefore how the Church of England hath separated? In her first conversion she separated her selfe from Pagans: in her continuance she separated her selfe from grosse heretiques, and sealed her separation with bloud: in her reformation she separated her selfe from wilfull Papists, by her publike profession of Truth, and proclaimed hatred of error? and she daily doth separate the notoriously evill, by suspensions, by excommunications, though not so many as yours; Besides the particular separations of many from the acknowledged corruptions, in judgement, profession, practice. All these will be avowed in spight of all contradiction: with what forehead then can you say; the whole Church of England hath not at all separated?

Troubl. & excom *pa.191. M.Sprag.1.*

After all your shifts and idle tales of constitution, you have separated from this Church against the Lord; not with the Lord, from it: If there be Christ with us, if the Spirit of God in us, if Assemblies, if calling by the word: whatsoever is, or is not else in the Constitution, there is whatsoever is required to the essence of a Church. No corruption either in gathering or continuance can destroy the truth of being, but the grace of being well: If Christ have taken away his Word and Spirit you have justly subduced; else you have gone from him in us.

Fr. Jun. lib. de Eccles.

And when you have all done, the Separatists Idoll; visible Constitution, will prove but an appendance of an externall forme, no part of the essence of a true Church: and therefore your separation no lesse vaine than the ground, than the Authors. Lastly, if our bounty should (which it cannot) grant, that our collection was at first deeply faulty: cannot the *Ratihabition* (as the Lawyers speake) be drawn back? may not an after-allowance rectifie and confirme it? In contracts (your own similitude) a following consent justifies an act done before consent: and why not in the contract betwixt God and his visible Church? Loe, he hath confirmed it by his gracious benedictions, and as much as may be in silence given us abundant proofes of his acceptation: That after-act, which makes your Baptisme lawfull, why can it not make our Church?

Ratihabitio retrahi, &c. Subsequens consensus Jacobi in Laam fecit eos conjuges d. 19. q.1.5 sed objicitur Barrow against Gyff.

Section VIII.

Constitution of a Church.

BUt for as much as Constitution is the very state of Brownisme, Let us (I beseech you) inquire a little into the complexion of your Constitution: Whether Physick, or Law, or Architecture have lent you it: sure I am, it is in this use, Apocryphall: Never man used it thus scrupulously till your times: Though, what need you the helpe of Fathers or Schooles: new words must expresse new *Paradoxes*. It is no treason to coine termes: What then is Constituion? Your Doctor can best tell us: As the Constitution of a Common-wealth, or of a City, is a gathering or uniting of a people together into a civill Politie: So (saith he) the Constitution of the Common-wealth of Israel, and of the City of God, the new Jerusalem, is a gathering and uniting of people into a divine Polity. The forme of which Polity, is Order: which order is requisite in all actions, and Adminstrations of the Church, as the Apostle sheweth, and specially in the Constitution thereof: so that next unto faith in God, it is to be esteemed most necessary for all holy societies. Hence *Paul* rejoyced in the *Colossians* Order and Faith: To this Constitution therefore, belong a people, as the matter; secondly, a calling, or gathering together, as the form, whereof the Church consisteth. The Constitution of the Church of England is false in both: Why so? Have we not a people? Are not those people called together? To prevent this, you say our Constitution is false, not none: Why false? Because

H. Answorth. Counterp pag. 170.

Coloss. 1.5.

cause those people have neither Faith, nor Order. For Faith first: Who are you that dare thus boldly break into the closets of God, the hearts of men? and condemn them to want that, which cannot be seen by any but divine eyes? How dare you intrude thus into the Throne of your Maker? Consider, and conferre seriously: What Faith is it, that is thus necessarily required to each member in this Constitution? Your own Doctor shall define it: Faith required to the receiving in of members, is the knowledge of the Doctrine of salvation by Christ, 1 *Cor.* 12. 9. *Gal.* 3. 2. Now I beseech you in the feare of God, lay by a while all unchristian prejudice, and peremptory verdicts of those soules, which cost Christ as much bloud as your own: and tell me ingenuously, whether you dare say, that not only your Christian brethren with whom you lately conversed, but even your fore-fathers which lived under Queen *Elizabeths* first confused Reformation, knew not the Doctrine of salvation by Christ: if you say they did not, your rash judgement shall be punished fearefully by him whose office you usurp. As you look to answer before him that would not break the bruised Reed, nor quench the smoaking Flax; presume not thus, above men and Angels. If they did, then had they sufficient claime both to true Constitution and Church: But this faith must be testified by obedience; so it was. If you thinke not so, yours is not testified by love: both were weak, both were true: Weakneſse in any grace or work, takes not away truth: Their sinnes of ignorance could no more disanull Gods Covenant with them, than multiplicity of wives with the Patriarchs.

Tertul. de Præscript. Tu ut homo extrinsecus unumquemque nosti, putas quod vides, videt autem quousque oculos habes, sed oculi Domini sunt alti, homo in faciem, Deus in præcordia contemplatur.

Principles and inferences concerning the visible Church *Anno* 1607. pag. 13.

SECTION IX.

WHat wanted they then? Nothing but Order; and not all Order, but yours: Order, a thing requisite and excellent; but let the world judge whether essentiall. Consider now, I beseech you in the bowels of Christ Jesus, whether this be a matter for which heaven and earth should be mixed: whether for want of your Order, all the world must be put out of all order, and the Church out of life and being. Nothing (say we) can be more disorderly, than the confusion of your Democracy, or popular state (if not Anarchy:) Where all (in a sort) ordaine and excommunicate; We condemn you not for no true members of the Church: what can be more orderlesse (by your own confessions) than the *Trivenue* Church at *Amsterdam*? which yet you grant but faulty. If there be disproportion and dislocation of some parts, is it no true humane body? Will you rise from the feast, unlesse the dishes be set on in your own fashion? Is it no City, if there be mud-wals half broken, low Cottages unequally built, no State-house? But your order hath more essence than you can expresse; and is the same which Politicians in their trade call (συνταξιν τῆς πολεως) an incorporating into one common civill body, by a voluntary union, and that under a lawfull government: Our Church wants both: wherein there is both constraint, and false office. Take your own resemblance and your own asking: Say that some Tyrant (as *Basilius* of Russia) shall forcibly compell a certaine number of Subjects into Mosco, and shall hold them in an awfull Garrison, forcing them to new laws and Magistrates, perhaps hard and bloudy: They yeeld; and making the best of all, live together in a cheerfull communion, with due commerce, loving conversation, submissive execution of the enjoyned lawes: In such case, whether is Moscoa true City, or not? Since your Doctor cites *Aristotle*, let it not irke him to learn of that Philosopher, who can teach him, that when *Calisthenes* had driven out the Tyrant from Athens, and set up a new Goverument, and received many strangers, and bondmen into the Tribes, it was doubted, not which of them were Citizens, but whether they were made Citizens unjustly. If you should find a company of true Christians in utmost *India*, would you stand upon termes, and inquire how they became so? whiles they have what is necessary for that heavenly profession; what need your curiosity trouble it selfe with the meanes?

Order 2. Part of Constitution, how farre requisite and whither hindred by constraint. *D. Alliſ.* against the descript. Confess. of the *Brownists. Brow.* State of true Christians. Enquire into *M. White. Anſ. ibid. Ariſt. Pol.* 3. *cap.* 1.

Ariſt. Pol. 3. *c.* 1. *Edesius & Frumentius pueri a Meropio Tyrio philoſopho in Indiam deportati, poſtea ibi Chriſtianam religionem plantarunt, Ruffin. lib.* 1. *cap.* 9. *Fœmina inter Ibtres.*

SECTION X.

Conſtraint requiſite. 2 Chron. 33.16. 2 Chr. 34.32, 33 2 Chron. 15.13. Barr. against Gyff. Brow. Reformation without tarrying. Greenwood Conference with Cooper, Browne, Reformation without tarrying. Conference with Doctor And. M. Hutch. Conference with Doctor Andr. Reformation without tarrying. Ber. fides ſuadenda non cogenda Counterpoiſon. Dixit Pater-familias ſervis, Quoſcunque inveneritis, cogite intrare, &c. Aug. Epiſt. 48. Pleſſ. de Eccleſ. c. 10. Aug. Quod ſi cogi per legem aliquem vel ad bona licuiſſet; vos ipſi miſeria nobis ad finem puriſſimam cogi debuiſtis: ſed abſit à noſtra conſcientia, ut ad fidem noſtram aliquem cogamus. Aug. Epiſt. 48. & 68. Qui phreneticum ligat, & qui lethargum excitat, ambobus moleſtus ambos amat, Ibid. Clamare, Neminem ad unitatem cogendum; quid hoc aliud quam quod de vobis quidam. Quod volumus ſanctum eſt.

YOu ſee then what an idle plea conſtraint is in the conſtitution of a Citty, the ground of all your exception: But it is otherwiſe in Gods city, the Church, why then doth his Doctorſhip parallel theſe two? And why may not even cõſtraint it ſelf have place in the lawfull conſtitution or reformation of a Church? Did not *Manaſſes* after his comming home to God, charge and cõmand *Juda* to ſerve the Lord God of Iſrael? Did not worthy *Joſiah*, when he had made a covenant before the Lord, cauſe all that were found in Jeruſalem, and *Benjamin*, to ſtand to it, and compelled all that were found in Iſrael, to ſerve the Lord their God? What have Queen *Elizabeth*, or King *James* done more? Or what other? did not *Aſa* upon *Obeds* prophecy gather both *Juda* and *Benjamin*, and all the ſtrangers from *Ephraim*, *Manaſſes* and *Simeon*, and enact with them, that whoſoever would not ſeek the Lord God, ſhould be ſlaine? What means this perverſneſſe? You that teach we may not ſtay Princes leiſure to reform, will you not allow Princes to urge others to reform? What crime is this, that men were not ſuffered to be open Idolaters, that they were forced to yeeld ſubmiſſion to Gods ordinances? Even your own teach, that Magiſtrates may compell Infidels to hear the doctrine of the Church; and Papiſts, you ſay elſe-where (though too roughly) are Infidels: but you ſay, not to be members of the Church: Gods people are of the willing ſort: True, Neither did they compell them to this: They were before entred into the viſible Church by true Baptiſme, though miſerably corrupted: They were not now initiated, but purged: Your ſubtill Doctor can tell us from *Bernard*, that faith is to be perſwaded, not to be compelled: yet let him remember that the gueſts muſt be compelled to come in, though not to eate when they are come. Compelled, not by perſwaſions; for theſe were the firſt invitations; therefore by further meanes; Though this conceit hath no place with us, where men are urged not to receive a new faith, but to perform the old; to abandon that wicked Idolatry which had defiled them, and to entertaine but that truth, which the very power of their Baptiſme challenged at their hand: but this was the old ſong of the Donatiſts; far be it from our conſcience, to compell any man to the faith. If God did not draw us, and by a ſweet violence bend our wils to his, when ſhould we follow him? Either you have not read, or not cared for the practice of the ancient Church, & *Auguſtines* reſolution concerning the ſharp penalties impoſed upon the Donatiſts (would God none of your kindred) in his time; with his excellent defences of theſe proceedings.

SECTION XI.

Conſtitution of the Church of *England*.] *Barrow* and *Greenw. paſſim.*

BUt tell us then, what ſhould have been done? The Goſpell ſhould have been every where preached; All converts ſhould have been ſingled out, and have given a voluntary and particular confeſſion of their Faith, and Repentance: I anſwer you: The Goſpell was long and worthily preached in the dayes of King *Edward*; enough to yeeld both Martyrs to the ſtake and Profeſſors to the ſucceeding times. Were their holy Sermons, their learned writings and their precious bloud (which was no leſſe vocall) of no force? Afterwards in the beginning of Famous Queene *Elizabeths* reparation, what confluence was there of zealous Confeſſors returning now from their late exile? How painfully and divinely did they labor in this Vineyard of God? How did they (with their many holy Partners which had ſhrowded themſelves during that ſtorme of perſecution, in a dangerous ſecrecy) ſpread themſelves over this Land, and each-where drew flockes of hearers to them, and with them? Is all this nothing to their ingrateſull Poſterity? If you murmure that there were no more, take heed leſt you forget there were ſo many: for us, we doe ſeriouſly bleſſe God for theſe, and triumph in them.

All this premiſed; now comes a Chriſtian Edict from the ſtate, that every man ſhal yeeld obedience to this Truth, wherin they had been thus inſtructed: It was perfor-

med

A med by the most, whose submission, what was it but an actuall profession of their faith, and repentance? And since such was their face, who dares judge of their hearts? More than this, if ever can be shewed absolutely necessary in such a State of the Church to the very constitution, and repaired Being thereof, I doe here vow never to take the Church of *England* for my Mother.

We know, and grieve to see how scornfully your whol Sect, and amongst the rest your resolute Doctor turns over these gracious entrances and proceedings of these two Royall and blessed Reformers; and whom should he finde to raise his scoffes upon, but that Saint-like Historian M. *Fox*? Now (saies M. *Fox*) a new face of things began to appeare, as it were in a Stage, new players comming in, the old thrust B out: Now (saith your Doctors Comment) new Bishops came in, as players upon the old stage of the Popish Church, as if the Church were no whit altered, but the men: Shall we say, this is too much malice, or too little wit, and conscience? Even in the Lord Protectors daies, that holy man reports, that after the Scriptures restored, and Masses abolished, greater things followed these softer beginnings, in the reformation of the Churches: Learned and godly Divines were called for from forreign parts, a separation was made (though not so much willing, as wilfull) of open and manifest Adversaries from Professors, whether true or dissembled: Commissioners were appointed to visit every severall Dioceese. Every Bench of them had severall godly & learned Preachers to instruct the people in the truth, and to dissuade them from Idolatry and Superstition. The Popes Supremacy not thrust, but taught down: All wil-worship whatsoever, oppugned by publike Sermons: Images de- C stroyed, Pilgrimages forbidden, the Sacraments injoyned to be reverently and holily ministred, Ecclesiasticall persons reformed in life, in Doctrine: Processions laid down, Presence and attendance upon Gods word commanded, the holy expending of Sabbath daies appointed, due preparation to Gods table called for, set times of teaching injoyned to Bishops and other Ministers, all Shrines & Monuments of Idolatry required to be utterly taken from publike and private houses: All this, before his Parliament: By that, all bloudy laws against Gods truth were repealed, zealous Preachers encouraged, so as (saith that worthy Historian) God was much glorified, and the people in many places greatly edified. What need I goe further than this first yeare? Heare this and be ashamed, and assure your selves, that no man can ever reade those holy Monuments of the Church, but must needs spet at your separation. D After that sweet and hopefull Prince, what his Renowned Sister Queen *Elizabeth* did, the present times doe speak, and the future shall speak, when all these Murmurers shall sleep in the dust. The publike Disputations, zealous preachings, restaurations of banished Religion and men, Extirpations of Idolatry, Christian laws wise and holy proceedings, and renewed covenants with God, are still fresh in the memories of some, and in the eares of all; so as all the World will justly say, you have lost shame with Truth, in denying it: Yea, to fetch the matter yet further: If the Reader shall look back to the dayes of their puissant Father King *Henry* the Eighth, he cannot but acknowledge (especially during the time of Queen *Anne*, and before those six bloody Articles) a true face of a Church (though over-spred with some Mor- E phue of corruptions) and some commendable forwardnesse of Reformation: for both the Popes Supremacy was abrogated, the true Doctrine of justification commonly taught, confidence in Saints untaught, the vanity of Pardons declared, worship of Images and Pilgrimages forbidden, learned and godly Minsters required, their absences and mis-demeanors inhibited, the Scriptures translated, publikely and privately enjoyned to be read and received, the Word of God commanded to be sincerely and carefully preached: and to all this, Holy Master *Fox* addeth for my conclusion, such a vigilant care was then in the King and his Councell, how by all waies and meanes to redresse Religion, to reform errors, to correct corrupt customes, to help ignorance, and to reduce the mis-leading of Christs Flock, drowned in blind Popery, Superstitious Customes, and Idolatry, to some better forme of Reformation, whereunto he provided not onely these Articles, Precepts, Injunctions above specified, to informe the rude people, but also procured the Bishops to help forward the

H. Ainsworth Counterp.

Acts and monuments, Edict 5. pag. 1180. Counterp. 226.

P. Martyr. P. Fagius Bucer. &c.

Six Articles, 1547. *Pag.* 1182. *Col.* 2. 60.

Acts and Monuments, *page* 999, and 1000.

Acts and Monuments, Edition 5. p. 1002.

Barr. against *Gyff.* Conference with *Sperin.* & *M. Egertus.*

Greenw. & Bar. Arg. to Master Cartw. Master Travers, Mast. Clark, Browne, Reformation without tarrying.

the same cause of decayed Doctrine, with their diligent preaching, and teaching of the people. Goe now and say, that suddenly in one day, by Queen *Elizabeths* Trumpet, or by the sound of a bell, in the name of Antichrist, all were called to the Church: Goe, say with your Patriarch, that we erect Religions by Proclamations, and Parliaments.

Upon these premises I dare conclude, and doubt not to maintain against all Separatists in the World, that *England* (to goe no higher) had in the dayes of King *Henry* the Eighth, a true visible Church of God: and so by consequent their succeeding seed was by true Baptisme justly admitted into the bosome thereof; and therefore that even of them, without any further profession, Gods Church was truly constituted. If you shall say, that the following Idolatry of some of them in Queen *Maries* dayes excluded them: Consider, how hard it will be to prove, that Gods covenant with any people, is presently disanulled by the sinnes of the most, whether of ignorance, or weakneſſe; and if they had herein renounced God, yet that God also mutually renounced them. To shut up your constitution then: There is no remedy: Either you must goe forward to Anabaptisme, or come back to us. All your Rabbins cannot answer that charge of your rebaptized brother: If we be a true Church you must returne; if we be not (as a false Church is no Church of God) you must rebaptize: If our Baptisme be good, then is our constitution good. Thus your own principles teach. The outward part of a true visible Church is a vow, Promise, Oath, or Covenant betwixt God and the Saints: Now I ask, Is this made by us in baptisme, or no? If it be, then we have by your confession (for so much as is outwardly required) a true visible Church: so your separation is unjust: If it be not, then you must rebaptize; for the first Baptisme is a nullity: and (if ours be not) you were never thereby as yet entred into any visible Church.

M. Smith against R. Clifton Princip. and Inser. pag. 11.

A B C D E

SEP.

To the title of a Ring-leader, wherewith it pleaseth this Pistler to stile me, I answer that if the thing I have done be good, it is good and commendable to have been forward in it; if it be evill, let it be reproved by the light of Gods Word, and that God, to whom I have done that I have done, will (I doubt not) give me both to see, and to heale mine error by speedy repentance: if I have fled away on foot, I shall return on Horse-back: But as I durst never set foot into this way, but upon a most sound and unresistable conviction of conscience by the word of God: (as I was perswaded) so must my retyring be wrought by more solid reasons from the same word, than are to be found in a thousand such pretty Pamphlets, and formall flourishes as this is.

SECTION XII.

The Answerers title.

AS for the title of Ring-leader, wherewith I stiled this Pamphleter; if I have given him too much honor in his Sect, I am sorry: Perhaps I should have put him (pardon an homly, but in this sense, not unusuall word) in the taile of this Traine: Perhaps, I should have endorsed my Letter to M. *Smith*, and his shaddow; So I perceive he was: Whatsoever, whether he lead or follow, God meets with him. If he lead: *Behold I will come against them that propheſie false dreams* (saith the Lord) *and doe tell them, and cause my people to erre by their lyes.* If he come behind; *Thou shalt not follow a multitude in evill* (saith God.) If either, or both, or neither, If he wil go alone; *woe unto the foolish Prophets* (saith the Lord) *which follow their own spirits, and have seen nothing.* Howsoever, your evill shall be reproved by the light of Gods word: Your conjunction I cannot promise, your reproofe I dare; If thereupon you finde grace to see and heale your errors, we should with all brotherly humbleneſſe attend on foot upon your return on Horse-back; but if the sway of your mis-resolved conscience be heady and unresistable, and your retyring hopeleſſe; these not solid reasons, these pretty Pamphlets, these formall flourishes shall one day be fearefull and materiall evidences against you before that awfull Judge, which hath already said, That judgements are prepared for the Scorners, and stripes for the back of Fooles.

Jerem. 23. 32.

Ezech. 13. 2.

Prov. 19. 21

SECTION

A

SEP.

Your pitying of us and sorrowing for us, especially for the wrong done by us, were in you commendable affections, if by us justly occasioned; but if your Church be deeply drencht in Apostasie, and you cry, Peace, Peace, when sodaine and certaine desolation is at hand, it is you that doe wrong, though you make the complaint: and so being cruell towards your selves, and your own, whom you flatter, you cannot be truly pitifull towards others whom you bewaile. But I will not discourage you in this affection, lest we finde few in the same fault: the most in stead of pity & compassion, affording us nothing but fury & indignation.

B

SECTION XIII.

I Professed to bestow pity and sorrow upon you and your wrong: You entertain both harshly, and with a churlish repulse: What should a man doe with such dispositions? Let him stroke them on the back, they snarle at him, and shew their teeth: Let him shew them a Cudgell, they fly in his face: you allow not our actions, and return our wrong; Ours is both the injury and complaint; How can this be? You are the Agents, we sit still, and suffer in this rent; Yet (since the cause makes the Schisme) let us enquire, not whose the action is, but whose the desert: Our Church is deepe drencht in Apostasie; and we cry Peace, peace: No lesse than a whol Church at once, and that not sprinkled, or wetshod, but drencht in Apostasie; What, did we fall off from you, or you from us? Tell me, were we ever the true Church of God? and were we then yours? We cannot fall, unlesse we once stood: Was your Church before this Apostasie? Shew us your Ancestors in opinion: Name me but one that ever taught as you doe, and I vow to separate: Was it not? Then we fell not from you: Every Apostasie of the Church must needs be from the true Church. A true Church, & not yours? And yet can there be but one true; See now whether in branding us with Apostasie, you have not proved yours to be no true Church; Still I am ignorant: Queen *Maries* dayes (say you) had a true Church, which separated from Popery, chose them Ministers, served God holily, from thence was our Apostasie: But, were not the same also (for the most part) Christians in King *Edwards* daies? Did they then, in that confused allowance of the Gospell, separate? Or (I pray you) were *Cranmer*, *Latimer*, *Ridley*, *Hooper*, and the rest, parts of that Church, or no? Was there any other ordination of Ministers than from them? Reject these, and all the world will hisse at you; Receive them, & where is our Apostasie? What Antichristianism have we, wherof these were freed; But you leap back (if I urge you farre) from hence to the Apostles times, to fetch our once true Church from far, that it might be deare; you shall not carve for us: we like not these bold over-leaps of so many Centuries: I speak boldly; you dare not stand to the triall of any Church, since theirs: Now I heare your Doctor say, this Challenge savours of *Rome*: Antiquity is with you, a Popish plea: we have willingly taken up our Adversaries, at this (by pretence, their own) weapon; You debar it in the cõscience of your own novell singularity; Yet your Pastor can be cõtent to make use of *Tertul.* alone against all Fathers; That such things are justly to be charged with vanity, as are done without any precept, either of the Lord, or of the Apostles: And the Apostles did faithfully deliver to the Nations the Discipline they received of Christ which we must believe to be the tumultuary Discipline of the refined houseful at *Amsterdam*: What? all in all ages, and places till now Apostates? Say if you can, that those famous Churches, wherein *Cyprian*, *Athanasius*, *Ambrose*, *Hierome*, *Austen*, *Chrysostom*, and the rest of those blessed Lights lived, were lesse deepe in this Apostasie than ours? O Apostaticall Fathers, that separated not! yea, say if you dare, that other reformed Churches are not over the Ankles with us in this Apostasie: what hard news is this to us, when as your Oracle dare say not much lesse, of the reformed Churches of *Netherlands*, with whom you live? Thus he writes; For not hearing of them in other Cõgregations in these countries; this I answer, That seeing by the mercy of God, we have seen & forsaken the corruptions, yet remaining in the publike ministration and condition

C

D

E

The Apostasie of the Church of *England*.

A Treatile of the Ministery of *England*, against *M. H. pag.* 125.

H. Ainsworth in his fore speech to his Counsel. *Inqu.* into *Wh. Tertul. l. de Ora. Tertul. l. de Præscript. So. de Virginib. Veland.* That no continuance of time can prejudice truth *Si me reprehendas errantem, patere me quæso errare cum talibus. Aug. Hier. Fr. Johnson* in his answ. to *T. Wh. p.* 26. Ans. against *Brough. pag.* 17. These *Dutch* Churches offend not only in practicall disorders, but in their Constitution, Government, Worship, &c.

dition of theſe Churches, (if they be all like to theſe of this city) we cannot therefore partake with them, in ſuch caſe, without declining, & Apoſtaſy from the truth which we have our ſelves already received and profeſſed. See here, to partake with them in Gods ſervice is Apoſtaſie; If ſo in the acceſſories, Alas, what crime is in the principall? It were but apoſtaſie to hear an *Engliſh* ſermon; a *Dutch* is no leſſe, Wo is you that you dwell ſtill in *Meſhech*: Good men; it were not more happy for you than the Church, that you were well in Heaven. No leſſe than Apoſtaſie? Let no Reader be appalled at ſo fearfull a word; this is one of the terms of Art, familiar to this way: Finde but any one page of a *Dutch* printed Volume without Apoſtaſie, Excommunication Cõmingling, Conſtitution, and ſuſpect it not theirs: Hereſy is not more frequent at *Rome*, than Apoſtaſie at *Amſterdam*; nor Indulgences more ordinary there, than here Excommunications. Cõmon uſe makes terrible things eaſie: Their own M. S L. for holding with the *Dutch* Baptiſme, and Read-prayers, is acknowledged to be caſt out for an Apoſtate: yea, their Doctor Maſter *Anſworth* is noted with this marke from themſelves: There is much latitude (as happy is) in their Apoſtaſie; For when *Stanſhal*, *Mercer*, & *Jacob Johnſon* were to be choſen Officers in their Church, and exception was taken by ſome at their Apoſtaſie, anſwer was made, It was not ſuch Apoſtaſie as debarred them from Office, it was but a ſlip. *John Marke* (whether, as *Iſichius* & *Theophylact* think, the bleſſed Evangeliſt, or ſome other holy Miniſter) is by the whol Parlour at *Amſterdam*, branded with this lame Apoſtaſie; who departed indeed, but from *Paul* in his journy, not from *Chriſt* in his faith, and therefore (שמעזיתה) is expounded by (μὴ συνιδοῦσα) *Act.* 15.38. why doe we thinke much to drink of an Evangeliſts Cup? Yet let this ignorant Epiſtler teach his cenſorious Anſwerer one point of his own (that is the Separatiſts) ſkill: and tell him that he objects two crimes to one poor Church, which are incompatible; want of Conſtitution, and Apoſtaſie. Thus writes your Maſter of us: If it were admitted (which can never be proved) that they ſomtimes had been true eſtabliſhed Churches. Lo here, we never had true Cõſtitution therfore we are not capable of apoſtaſie: If we once had it, & ſo were true Churches, hear what your Paſtor ſaith: As Chriſt giveth to all true Churches their being, ſo we muſt leave it unto him to take it away, when, and as he pleaſeth. And therfore ſince he hath not removed his Candleſticke, nor taken away his Kingdome, in ſpight of all objected Apoſtaſies, we ſtill continue ſo: and by conſequent your ſeparation upon this ground is moſt unjuſt. An apoſtat had wont to be the fearfull ſurname of damned *Julian*: *Tortus* was an eaſie accuſer, to whom yet, we may ſay with *Elihu*, *Num dicis Regi, Apoſtata?* Behold, now ſo many apoſtates as men: Holy *Cyprian* deſcribes him by forſaking Chriſts colours, and taking up Armes for Gentiliſme in life, or hereſie in judgement: And *Auſten* tels us, there cannot be a greater ſin than Apoſtaſie; making elſe-where this ſinner, worſe than the Infidell. And the old vulgar can give no worſe terme to (בליעל) where he findes it, yea to (חמודי ים) Rebels themſelves. What doth this brand to a Church, not Chriſtian only (though you deny it) but famous? Of whom is truly verified (after all your ſpleene) that which the Spirit writes to the Angell of Epheſus: *Laborasti & non Defeciſti:* Say if you can, what Article of the Chriſtian and Apoſtolike faith have we renounced? What Hereſie maintaine we? Wherein have we run from the Tents of Chriſt? What hold we that may not ſtand with life in Chriſt, and ſalvation? We challenge all men and Devils in this point, for our innocence: Diſtinguiſh for ſtarke ſhame, of ſo foule a word; or (which is better) eate it whole; and let not this blemiſh be left upon your ſoule & name in the Records of God, and the world; that you once ſaid of a Church, too good for yours, Drencht in Apoſtaſie. If we cry Peace, whiles you cry Apoſtaſie; ſurely we flatter, whiles you raile: betwixt theſe two dangerous extremes, we know an wholſome mean, ſo to approve, that we foſter not ſecurity: ſo to cenſure, that we neither revile, nor ſeparate: and in one word, to doe that which your Paſtor could exhort the Separators from your Separation (for even this Schiſme hath Schiſmes) If we ſhould miſlike, yet to reſt in our differences of judgement, and notwithſtanding peaceably to continue with the Church: Had you taken this courſe you ſhould neither have needed to expect our pitie, nor to complain of our cruelty. Surely, whether our love be cruell, or not, your hatred is: whereof, take heed leſt you heare

Troubl. and Excom. at *Amſterdam* p. 10. *Brown* charged with it by *Bar.* Letter to Maſter *Egerton.* *G. Johnſon ibid.* pag. 194. *Fr. Johnſ.* Inqu. *Act.* 15.38. Departing, that is, not going with them. *Bar.* pref. to the Separation defend. In his Obſervations, p. 251. We doe not there condemn the Pariſh-Aſſemblies as ſeparated from *Chriſt*, but prove them not as yet gathered to *Chriſt* So Conf. with *Sperin.* p. 9. *Fr. Johnſons* Inquiry. p. 36. *H. Bar.* Obſervation 242. No faults diſanull the being of a Church, until contempt of Gods Word be added thervnto after due cõviction. The faules & errors of a Church, may be ſeverely reproved & convinced according to the qualities thereof, and yet the Church not be condemned. *N, B.* *John* 14.19. *Vulg. Edit. Cyp. Epiſt. ad Cornel. Non eſt majus peccatum quàm apoſtatare à Deo. Aug. in Pſal.* 18. *Prov.* 6.12. *John* 34.18. *Ezech.* 2.3. *Apocal.* 2 3. Thou haſt labored and not given in.

A heare from old *Jacob*, *Cursed be their wrath, for it was fierce, and their rage, for it was cruell.*

How can you expect compassion, when you breath fire, and write gal? Never mention the fury of others indignation till the venomous and desperate writings of *Barrow* and *Greenwood* be either worn out with time, or by the Thunderbolts of your (not rare) censures be struck down to Hell, whence their maliciousnesse came. I forbeare to recapitulate: how much rather had I help to bury, than to revive such unchristian exprobrations?

Tertul. de pat. Si hominibus placetur, Dominus offenditur; si vero illud enitimur & laboramus ut possimus Deo placere, & convitia & maledicta debemus humana contemnere. Confessed by *M. John. lee sq.* Inquir. of *Th. White* pag. 65. *Gen.* 49. 7. *Cypr. de simplic. prael.* Quid facit in corde Christiano Luporum furiosus, & canum rabies? *August. Confess* l. 9. c. 9. Q. nulla foret erudiare turgens indigesta discordia.

B

Sep.

The first action laid against us, is of unnaturalnesse and ingratitude towards our Mother the Church of England, for our causelesse separation from her: to which unjust accusation, and triviall querimony, our most just defence hath been, and is, that to our knowledge we have done her no wrong, we doe freely, and with all thankfulnesse acknowledge every good thing she hath, and which our selves have there received.

Section XIV.

INgratitude and unnaturalnesse to your Mother is objected, in that you fly from her, yea now (woe is me) that you spet in her face, and mark her for an Harlot: Would God the accusation were as far from being just, as from being triviall: Yet C perhaps you intend it not in the lightnesse of this charge, but the commonnesse: you have caused me to smart for my charity, yet I forbeare it not: What is your defence? That you have done her no wrong, to your knowledg. Modestly spoken, but doubtfully: we know your wrong, but we know not your knowledge. It is well, if your wrong be not wilfull: an ignorant wrong is both in more hope of amends, and of mercy: But is not this caution added, rather for that you thinke no hard measure can possibly be a wrong to so vile a Church? I ask, and would be denyed: No, you do freely, and with all thankfulnesse acknowledge every good thing she hath: Whatsoever you doe to us, I will not any more in favor of you, wilfully wrong my selfe: you have bidden me now to take you as a compleat Separatist: and speake this for your selfe and yours; Let the Reader now judge whether the wrong of your Sect be D wilfull, and acknowledgement of our good, free and thankfull. Your first false named Martyr shall give the first witnesse of the titles of our Church: Who (saith he) that were not drunk and intoxicate with the Whores Cup, could affirm this confuse Babel, these cages of uncleane Birds, these Prisons of foule and hatefull spirits, to be the Spouse of Christ? And else-where, he cals the people of our Church, Goats and Swine. Is this any wrong to your knowledge? The same Author: They have not (saith he) in their Churches any one thing in their practice and proceedings, not one pin, naile, or hook according to the true pattern: Do you not now freely and thankfully acknowledge our Churches good things? What is more ordinary with him, and his brother in evil, *John Greenwood*, than to call our Ministers *Baals* Priests, *Cainits*, E the marked servants of Antichrist, Sellers of the Whores wares, Worshippers of the Beast? Is this yet any wrong to your knowledge? Pastor *Johnson* stickes not to say, that the Ministery and Worship of the Church of England were taken out of the Whores Cup; and plainly stiles our Church (as which of you doe not?) Daughter of the great Babylon, that mother of Whoredomes and abominations of the earth: yet more; That Hierarchie, Worship, Constitution, and Government, which they professe and practise, being directly Antichristian, doe utterly destroy true Christianity, so as their people and Churches cannot in that estate be judged true Christians: Doe you not now freely and thankfully acknowledge our good things? What can any Devill of Hell say worse against us than this, That we are no Christians? Or what good can there be in us, if no true Christianity? If we denyed every Article of the Christian Creed: if we were Mahumetans (as your good Pastor stickes not to compare us) if the most damned Heretikes under heaven, what could he

The Separatists acknowledgements of the graces of the Church of England.

H. Barr. Pref. to the separ. defended. Causes of separ. def. p. 1. 2. Confer. with Doctor *Andr.*

Pref. to separ. def.

Gyff. refuted touch *Danæ* Observat. of *M. H. Barr.* 239. *Fr. Johns.* Reason 9. against *M. Jac.* p. 74. *Johnson* against *M. Jac.* Exerp. 3. *Nota bene.*

he say, but no Christians? Your Teachers and Pastor (which is a wonder) agree: For your Doctor *Ainsworth* makes this one head of his poysonous Counterpoyson, that Christ is not the Head, Mediator, Prophet, Priest, King of the Church of England: You, their Disciple, are not yet promoted to this height of immodesty; yet what are your good things? Even to you we are Apostates, Traytors, Rebels, Babylonish: this is well for a Learner: Hereafter (if you will heare me) keep our good things to your selfe, and report our evill.

Ibid.

Counterpoyl. p. 127. & 131.

Yea, that your uncharitableness may be, above all examples, monstrous, You do not only deny us any interest in the Church of Christ, but exclude us (what you may) from all hope and possibility of attaining the honor of Christendome: For when a godly Minister protested to Master *Barrow*, the truth of his Ministery; upon the approbation also of his people, he received this answer from him: Though you had such allowance, it could nothing availe, but rather overthrow your Ministery, they being as yet ungathered to Christ, and therefore neither may not in this estate chuse them a Minister, nor any exercise a Ministery unto them, without hainous sacrilege. O desperate judgement; we neither are Christians, nor can be! No Christianity without Faith, no Faith without the Ministery of the Word, no Word to us without Sacrilege: What are we, that the very offer of bringing us to God should be criminal? These are your acknowledgements of our good; who have learned of your Pastor to kisse and kill all at once; to blesse and curse with one breath: your mercies are cruell.

Barr. Conference with *M. Sperin.* as *Barr.* himselfe hath written p. 9.

Fr. Johns. seven Rea. against *Jac.* pag. 46. *G. Johns.* Pref. to the Pastor.

Section XV.

BUt who can wonder at your unnaturalness to the Church, that heares what measure you meet to your owne? Error is commonly joyned with cruelty: The outragious demenors of the *Circumcelliones* in *Augustines* time, and more than barbarous tyranny of the *Arrians* before him, are well known by all Historie, and not enough by any: God forbid, that I should compare you to these. Heare rather of *Novatus*, the Father of a not unlike Sect, of whom *Cyprian* reports, that he would neither bestow bread on his father alive, nor buriall on him dead, but suffered him both to starve and stinke in the street: and for his wife (lest he should be mercifull to any) he spurned her with his heele: and slew his owne childe in her body: What need I seeke so farre? I grieve to think and report, that your own Pastor hath paralleld this cruelty: His own brother (which is no lesse savage) though one of your Sect, is the publike accuser condemner & of him in this crime to all the world: who after a pitifull relation of his eight yeeres quarrels with him, and foure yeeres Excommunication, in his Epistle before a large Volume to this purpose, writes thus.

The unnaturalness of some principall Separatists. *Ruffin. lib. 2. Eccles. Hist. cap. 3. Au. ep. & Posid. in vita Aug.*

Euseb. Hist. Ec. Damas gravissimis & cædibus afficiebant, armati diversis telis. Socrat. l. 2. c. 22. & 30. Cyprian. l. 2 Epi. 8. Novatianus pater in vico fame mortuus, nec postea ab illo sepultus. Sic optat l. 1. Purpurem Donatista occidat sororis filios &c.

After all these, hath not our kinde, carefull, and old Father come a long journey to make Peace? Hath he not labored with you, the Elders and the Church; to bring you to peace? Hath he not used the helpe and counsell of the reformed Churches herein? Yet will you not be reclaimed; but adding that sinne above all, have also monstrously excommunicated your Father the Peace-seeker, &c. And straight; How oft desired he you, (as if he had been the sonne, and you the father) even with teares, that you would repent? In a word, how came he and I to your doore, shewing you that it might be upon his departing) you should see his face no more? &c. Yet you forced him by your ill dealing, still to leave upon you his curse, and all the curses written in Gods booke against unthankfull and disobedient children. Thus farre a brother concerning a brother, against father and brother. Other strangely-unkinde usages of both, I had rather leave to the discovery of Master *White*, and this miserable Plantiffe, who have written enough to make an enemie ashamed. But whereupon was all this fearefull broyle in a pure Church? For nothing but a little lace, and Whale-bone in his wives sleeve. The Trojane warre could not be slandered with so weighty a beginning. As for your Elder, *Daniel Studly* (whom your Pastor so much extolleth) if Master *Whites* Apostasie may be your shift against his Relation; let him speake, who should have been a Fellow Elder with him, banished from your truth, though ejected by your censure: Marke (saith *G. Johns.* of this *Studly*) how the Lord hath judged him with unnaturalness to his owne children,

Discovery of Brownisme Vid. G. Johns. Book.

Inq. into Th. Whites discov. Same Epist. 15.

A children, suffering them to lye at other mens feet, and hang on other mens hands, whiles he, his wife, and her daughter fared daintily, and went prankingly in apparell, even in this place of banishment. It is no joy to me to blazon these, or your other sins; would God they were fewer, and lesse in us all. Onely it was fit the World should know, as how undutifull you are to your common Parent, so that Father, Brother, Children beare part with your Mother in these your cruelties.

They say, *Filia Sponsæ. Mihi aut ulcisci etiam vera contra fratrem displicet.* Hieron. *adversus Ruffin.*

SEP.

B *The superabundant grace of God covering and passing by the manifold enormities in that Church wherewith these good things are inseparably commingled, and wherein we also through ignorance and infirmity were inwrapped. But what then? should we still have continued in sin, that grace might have abounded? If God have caused a further truth, like a light in a darke place, to shine in our hearts, should we still have mingled that light with darknesse, contrary to the Lords own practise,* Gen. 1.4. *and expresse precept?* 2 Cor. 6.14.

SECTION XVI.

IF then such be the good things of our Church; What good can you acknowledge to have received from her? Nothing gives what it hath not: A Baptisme perhaps; Alas no true sacrament, you say: yea, the seale of graceleſneſſe and mischiefe; As litle are you beholden to the Church for that, as the Church to you, for your good acceptation: Why are you not baptized? You that cannot abide a false Church, why doe you content your selves with a false Sacrament? especially since our Church, being not yet gathered to Christ, is no Church, and therefore her baptisme a nullity.

What the Separatists think themselves beholden to the Church of England for. *Bar.* Exam. before the Archbishop and *L. Anderson. Brown*, state of Christians p. 39 *Qui non habet quod det, quomodo det? vox Donat. Opt. li. 1.*

What else doe you owe to the liberality of this Step-dame? You are close; your Pastor is lavish for you both; who thus speaks of himself, and you, and us: I confesse that whiles I was Minister in your Church of England, I stood in an Antichristian estate; yet doubt I not, but even then, being of the Elect of God, I was partaker through faith, of the mercy of God in Christ to salvation: but as for you (*M. Jacob* and his fellow-Christians) whiles you thus remain, you cannot in that estate approve your selves to have the promise of salvation. Behold here, the Church of England gave you but an Antichristian estate; if God give secret mercy, what is that to her?

Bar. supra. Fr. Johns against *M. Jacob* p. 41. Exc. 2.

D Gods superabundant grace doth neither abate ought of her Antichristianism nor move you to follow him in covering and passing by the manifold enormities in our Church, wherewith those good things are inseparably commingled: Your owne mouth shall condemn you: Doth God passe over our enormities, and doe you stick, yea separate? Doth his grace cover them, and doe you display them? Have you learned to be more just than your Maker? Or if you be not above his justice, why are you against his mercy? God hath not disclaimed us, by your own confession; you have prevented him. If Princes leasures may not be staied in reforming, yet shall not Gods in rejecting? Your ignorance enwrapped you in your errors: his infinite wisdome E sees them, and yet his infinite mercy forbears them: so might you at once have seen, disliked, stayed; If you did not herein goe contrary to the courses of our common God, how happy should both sides have been? yea, how should there be no sides? How should we be more inseparably commingled, than our good and evill?

But should you have continued still in sin that grace might have abounded? God forbid: you might have continued here without sinne (save your own) and then grace would no lesse have abounded to you, than now your sin abounds in not continuing: What need you to surfet of another mans Trencher? Others sinnes need no more to infect you, than your graces can sanctifie them. As for your further light, suspect it not of God: suspect it to be meere darknesse: and if the light in you bee darknesse, how great is that darknesse? What? so true and glorious a light of God, and never seen till now? No worlds, Times, Churches, Patriarchs, Prophets, Apostles, Martyrs, Fathers, Doctors, Christians, ever saw this truth looke forth besides you

untill you? Externall light was Gods firſt creature, and ſhall this ſpirituall light, whereby all Churches ſhould be diſcerned, come thus late? Miſtruſt therefore your eyes, and your light: and feare *Eſayes* woe, and the Jewes miſerable diſappointment: we wait for light, but loe, it is darkneſſe: for brightneſſe, but we walk in obſcurity.

Gen. 1. 2. Eſay 5.20. Woe to them that put darkneſſe for light. Eſay 59.9.

SEP.

But the Church of England (*ſay you*) *is our Mother, and ſo ought not to be avoyded: but ſay I, we muſt not ſo cleave to holy Mother Church, as we neglect our heavenly Father, and his commandements which we know in that eſtate we could not but tranſgreſſe, and that hainouſly, and againſt our conſciences, not only in the want of many Chriſtian Ordinances, to which we are moſt ſtraightly bound both by Gods Word and our own neceſſities.*

SECTION XVII.

THe Church of England is your Mother, to her ſmall comfort; ſhe hath born you, and repented. Alas, you have given her cauſe to powre out *Jobs* curſes upon your Birth day, by your not only forſaking but curſing her: Stand not upon her faults, which you ſhall never prove capitall: Not onely the beſt Parent might have brought forth a rebellious ſonne to be ſtoned. What then? Do we prefer duty to piety, and ſo plead for our holy Mother Church, that we neglect our heavenly Father, yea, offend him? See what you ſay: it muſt needs be an holy Mother that cannot be pleaſed without the diſpleaſure of God: A good wife, that oppoſes ſuch an huſband: a good ſonne that upbraids this unjuſtly: Therefore is ſhe a Church, your Mother, holy, becauſe ſhe bred you to God, cleaves to him, obeies his commandements, and commands them. And ſo farre is ſhe from this deſperate contradiction, that ſhe voweth not to hold you for her ſonne, unleſſe you honour God as a Father. It is a wilfull ſlander that you could not but hainouſly tranſgreſſe under her: I dare take it upon my ſoule, that all your tranſgreſſion which you ſhould neceſſarily have incurred by her obedience, is nothing ſo hainous, as your uncharitableneſſe in your cenſures and diſobedience. Conſcience is a common plea, even to thoſe you hate: we inquire not how ſtrong it is, but how well informed: not whether it ſuggeſt this, but whereupon. To goe againſt the conſcience is ſinne, to follow a miſ-informed conſcience is ſinne alſo: If you doe not the firſt, we know you are faultie in the ſecond: He that is greater than the conſcience, will not take this for an excuſe: But wherein ſhould have been this tranſgreſſion; ſo unavoydable, hainous, againſt conſcience? Firſt, in the want of many ordinances, to which we are moſt ſtrictly bound, both by Gods Word, and our own neceſſities.

The Motherhood of the Church of England, how far it obligeth us. *Deut. 21. 22, 23*

Mater Eccleſia, Mater eſt etiam Matris noſtræ. Aug. Epiſt. 38.

SECTION XVIII.

CAn you thinke this hangs well together? You ſhould here want many of Gods Ordinances: why ſhould you want them? Becauſe you are not ſuffered to enjoy them: who hinders it? Superiour powers: Did ever man wilfully and hainouſly offend, for wanting of that which he could not have? What hath conſcience to doe with that which is out of our power? Is neceſſity with you become a ſinne, and that hainous. *David* is driven to lurke in the wildernes, and forced to want the uſe of many divine Ordinances: It was his ſorrow, not his tranſgreſſion: He complains of this, but doth he accuſe himſelf of ſinne? Not to deſire them had been ſin, no ſinne to be debarred them: Well might this be *Sauls* ſinne, but not his. Have you not ſins enow of your own, that you muſt needs borrow of others? But I ſee your ground: You are bound to have theſe Ordinances; and therefore without Princes, yea againſt them: ſo it is your tranſgreſſion to want them in ſpight of Magiſtrates: *Gaudentius* the Donatiſt taught you this of old; and this is one of the Hebrew Songs which M. *Barrow* ſings to us in Babylon, that we care not to make Chriſt attend upon Princes, and to be ſubject to their Lawes and Government: and his Predeceſſor (the root of your Sect) tells us in this ſenſe the Kingdome of Heaven muſt ſuffer violence, and that it comes not with obſervation: that men may ſay, Loe the Parliament, or loe, the Biſhops decrees: and in the ſame Treatiſe; The Lords Kingdome muſt wait on your

The want of pretended Ordinances of God, whether ſinfull to us: and whether they are to be ſet up without Princes. οὐδ συμβολαιωσεσθε, &c. ἀλλ ὑμᾶς μολυνομεν &c. *Nemo per exteriorem violentiam corrumpitur, ſi interior innocentia cuſtodiatur. cap. 11. q. 3. Cuſtodi, &c.*

A your policy, forsooth; and his Church must be framed your civill State, &c. Just as that Donatist of old, in *Augustine*, *Quid vobis*, &c. What have you to do with worldly Emperours? and as that other in *Optatus*: *Quid imperatori cum Ecclesia?* What hath the Emperour to doe with the Church? Yea, your Martyr feares not to teach us, that Gods servants being as yet private men, may and must together build his Church, though all the Princes of the world should prohibit the same upon paine of death: Belike then you should sin hainously, if you should not be Rebels. The question is not, whether we should ask leave of Princes to be Christians; but whether of Christian Princes we should aske leave to establish circumstances of Government: God must be served though we suffer; our bloud is well bestowed upon our Maker: but in patience, not in violence. Private profession is one thing; Publike Reformation and Injunction is another; Every man must doe that in the main: none may do this, but they of whom God sayes, I have said, Ye are Gods: and of them, There is difference betwixt Christian and Heathen Princes: If (at least) all Princes were not to you Heathen: If these should have been altogether stayed for, Religion had come late: If the other should not be stayed for, Religion would soon be over-laid with confusion: Lastly, the body of Religion is one thing, the skirts of outward Government another: that may not depend on men to be embraced, or (with loyalty) prosecuted: these (upon those generall rules Christ) both may, and do, and must: If you cut off but one lap of these with *David*, you shall be touched: To deny this power to Gods Deputies on Earth, what is it, but ye take too much upon you, *Moses* and *Aaron*, all the Congregation is holy: wherefore lift ye your selves above the Congregation of the Lord? See, if herein you come not too neere the wals of that Rome, which ye so abhorre and accurse, in ascribing such power to the Church, none to Princes. Let your Doctor tell you, whether the best Israelites in the times of *Abijah*, *Asa*, *Jehosaphat*, *Ezekiah*, *Josiah*, tooke upon them to reform without, or before, or against their Princes? Yea, did *Nehemiah* himself without *Artabshat* (though an Heathen King) set upon the wals of Gods City? Or what did *Zerubabel*, and *Joshua* without *Cyrus*? In whose time *Hagai* and *Zachariah* prophesied indeed, but built not: And when contrary Letters came from above, they laid by both Trowels and Swords: They would be Jewes still, they would not be Rebels for God: Had those letters injoyned Swines flesh, or Idolatry, or forbidden the use of the Law, those which now yeelded, had suffered, and at once testified their obedience to authority, and piety to him that sits in the assembly of these earthen gods. I urge no more: Perhaps you are more wise, or lesse mutinous: you might easily therefore purge your conscience from this sinne, of wanting what you might not perforce enjoy.

B

C

D

Say that your Church should employ you back to this our *Babylon*, for the calling out of more Proselytes: you are intercepted, imprisoned: Shall it be sinne in you not to heare the Prophesies at *Amsterdam*? The Clink is a lawfull excuse: If your feet be bound, your conscience is not bound. In these Negatives, outward force takes away both sinne and blame, and alters them from the patient to the actor: so that now you see your straight bonds (if they were such) loosed by obedience, and over-ruling power.

E

Section XIX.

BUt what [a] bonds were these straight ones? Gods Word and your own necessity: Both strong and indissoluble.

Where God hath bidden, God forbid that we should care for the forbiddance of men: I reverence from my soule (so doth our Church, their deare sister) those worthy forrain Churches which have chosen and followed those formes of outward Government that are every way fittest for their own condition. It is enough for your Sect to censure them: I touch nothing common to them with you: *While the world standeth, where will it ever be shewed out of the Sacred Book of God, that he hath charged, Let there be perpetuall Lay-Elders in every Congregation: Let every Assembly have a Pastor and Doctor, distinct in their charge and offices: Let all Decisi-

Ad docendum populum Israeliticum, omnipotens Deus Prophetia praconium dedit; non Regibus imperavit. Aug. l. 2. contra Gaud. c. 11.

Barr. causes of separat. def. p. 6.

Barr. Reformation without tarrying.

Aug. contra Petilian lib. 2.

Optatus Milevit. lib. 30.

Bar. second Examination before the Lord Archbishop and Lord Chiefe-Justice compar. with his reply to M. *Gyff.* Art. 5.

1 Sam. 24. 6.

Numb. 16. 3.

Counterpoys. pag. 2. 30.

2 Chron. 13.

2 Chr. 14. & 15.

2 Chron. 29.

2 Chron. 30.

2 Chron. 34.

Ezr. 4. 23, 24.

[a] The bonds of Gods VVord unjustly pleaded by the Separ.

* *Aug. Epist. 58. Pastores autem & Doctores quos maxime ut discerneretem voluisti, eosdem puto esse sicut & tibi visum est, ut non alios Pastores, alios Doctores intelligeremus, sed ideo cum praedixisset Pastores subjunxisse Doctores, ut intelligerent Pastores ad officium suum pertinere doctrinam.*

ons, Excommunications, Ordinations, be performed by the whole multitude: Let private Christians (above the first turne, in extremity) agree to set over themselves a Pastor, chosen from amongst them, and receive him with Prayer, and (unlesse that Ceremony be turned to pompe and Superstition) by imposition of hands. Let there be Widowes (which you call Releevers) appointed every where to the Church-Service. Let certaine discreet and able men which are not Ministers, be appointed to preach the Gospell, and whole truth of God to the people.

Barr. against *Gyff.* inveighs or this cause against the Consistory of *Geneva*. *Fr. Johns.* complaints of the *Dutch* and *Fr.* Churches. Description of a visible Church cannot make a Distinct. in the Definition of their Offices.

All the learned Divines of other Churches are in these left, yea, in the most of them censured by you: Hath God spoken these things to you alone? Plead not Revelations, and we feare you not. Pardon so homely an example: As soon, and by the same illumination shall *G. Johns.* prove to your Consistory the lace of the Pastors wives sleeve, or ring, or Whale-bones, or others amongst you (as your Pastor confesseth) knit-stockings, or cork-shoes forbidden flatly by Scriptures, as these commanded. We see the letter of the Scriptures with you: you shall fetch bloud of them with straining, ere you shall wring out this sense: No, no, (*M.R.*) never make God your stale: Many of your ordinances came from no higher than your own brain: Others of them though God acknowledges, yet he imposed not: Pretend what you will: These are but the cords of your own conceit, not bonds of Christian obedience.

State of Christians 119. Description of visible Church. *H. Clap.* Epist. before his Treatise of Sin against the Holy Ghost. *Brownists.* Position. Trouble and Excommunication at Amster. *F. Johns.* in a Letter to M. *Smith.*

Section XX.

The necessity of their pretended ordinance.

THe first of these then, is easily untwisted: your second is necessity: Than which what can be stronger? what law, or what remedy is against necessity? What we must have we cannot want: Oppose but the publike necessity to yours: your necessity of having, to the the publike necessity of withholding: and let one of the necessities (like two nailes) drive out another: So they have done; and your own necessity (as the stronger) hath prevailed; for that other necessity might be eluded by flight: you have sought and found elsewhere what the necessitie of our laws denied, and the necessitie of your conscience required. Beware lest unjustly: Sinne is as strong bond to a good heart as impossibilitie; Christians cannot doe what they ought not: contrary to the laws of your Prince and Country, you have fled not only from us, but from our Communion. Either is disobedience no sin or might you doe this evill, that good may come of it? But what necessitie is this? simple & absolute, or conditionall? Is there no remedy but you must needs have such Elders, Pastors, Doctors, Releevers, such offices, such executions? Can there be no Church, no Christians without them? What shall we say of the families of the patriarks, of the Jewish congregations under the Law, yea, of Christ and his Apostles? Either deny them to have been visible Churches, or shew us your distinct offices amongst them: But as yet (you say) they were not: Therfore God hath had a true Church (thousands of yeeres) without them: Therefore they are not of the essence of the Church: You call me to the times since Christ: I demand then, was there not a worthy Church of God in Jerusalem from the time of Christs Ascension, till the election of the seven Deacons. Those hundred and twentie Disciples, *Act.* 1.15. and three thousand Converts, *Act.* 2.41. Those continuall Troups that flocked to the Apostles, were they no true Church? Let the Apostles and Evangelists be Pastors and Doctors: where were their Elders, Deacons, Releevers? Afterwards when Deacons were ordained, yet what news is there of Elders, till *Act.* 11? yet that of Jerusalem was more forward than the rest: We will not (as you are wont) argue from Scriptures negatively; no proofe, yet much probabilitie is in *S. Pauls* silence: He writes to *Rome*, *Corinth*, and other Churches; those his Divine letters in a sweet Christian civilitie salute even ordinary Christians; And would he have utterly passed by all mention of these Church-officers, amongst his so precise acknowledgement of lesser titles in others, if they had been ere this ordained? yet all these more than true Churches, famous some of them, rich, forward and exemplary. Onely the *Philippian* Church is stiled with Bishops and Deacons, but no Elders besides them. The Churches of Christ since these, (if

Nulla necessitas major est charitate Hier. Apol. ad. Ruff. Fr. Jun. de Eccl. Sed accidunt persæpe tempora quibus aut nova Ecclesia generatur, aut altera pars interrumpitur (scilicet regiminis ordo) & tamen Ecclesia esse non desinit, forma nimirum essentiali adhuc permanente. Act. 7. beg. Cyp. l. 3 Ep. 9. Meminisse Diaconi debent quoniam Apostolos (id est) Episcopos & præpositos Dominus elegit. Diaconos autem post ascensum Domini in Cælos Apostoli sibi constituerunt Episcopatus sui & Ecclesiæ ministros. Rom. 1.8. 1 Cor. 1.5. 1 Thes. 1.7. Gal. 4.15. Phil. 1.2.

(if at leaſt you will grant that Chriſt had any Church till now) have continued in a recorded ſucceſſion through many hundreds of yeeres. Search the Monuments of her Hiſtories: ſhew us where ever in particular Congregations all theſe your neceſſary Offices (as you deſcribe them) were either found or required. It was therfore a new-no-neceſſity that bound you to this courſe, or (if you had rather) a neceſſity of Fallibility: If with theſe God may be well ſerved, he may be well ſerved without them. This is not that *unum neceſſarium* that Chriſt commends in *Mary*: you might have ſate ſtill with leſſe trouble, and more thanks.

SEP.

But alſo in our moſt ſinfull ſubjection to many Antichriſtian enormities, which we are bound to eſchue as hell.

SECTION XXI.

BUt beſides that we ought to have had ſomwhat which we want, we have ſomwhat which we ſhould have wanted: Some? yea, many Antichriſtian enormities. To ſay we are abſolute, and neither want nor abound, were the voice of Laodicea or Tyrus in the Prophet: Our Church as ſhe is true, ſo humble: and is as farre from arrogating perfection, as ackowledging falſhood: If ſhe have enormities, yet not ſo many: or if many, not Antichriſtian. Your *Cham* hath eſpied ninety one nakedneſſes in this his mother, and glories to ſhew them; All his malice cannot ſhew one fundamentall error: and when the foule mouth of your falſe Martyr hath ſaid all, they are but ſome ſpots and blemiſhes, not the old running iſſues, and incurable botches of *Ægypt*: the particulars ſhall plead for themſelves. Theſe you eſchew as hell: While you goe on thus uncharitably both alike; Doe you hate theſe more, than Maſter *Smith*, and his faction hates yours; His Character ſhall be judge: So doe we value your deteſtation, as you his. It were well for you, if you eſchewed theſe enormites leſſe, and hell more: Your ſinfull ſubjection to theſe unchriſtian humors, will prove more fearefull than to our Antichriſtian enormities.

The enormities of the Church in common.

F. Johns againſt M. Jacob. Bar. Gyff. refuted, i. Tranſgreſſ. p. 18.

SEP.

Shee is our Mother: ſo may ſhe be, and yet not the Lords Wife: every Mother of children is not a wife. Ammi *and* Ruhamah *were bidden to plead with their mother Apoſtate* Iſrael, *and pleads that ſhe was not the Lords Wife, nor he her Husband,* Hoſ. 2. 1, 2. *And though you forbid us a thouſand times, yet muſt we plead: not to excuſe our fault, but to juſtifie our innocencie: and that not only not ſo much in reſpect of our ſelves, as of the truth: which without ſacrilege we may not ſuffer to be condemned unheard. And if you yet heare her not, rather blame your ſelves as deafe, than us as dumbe.* Hierom. ad Euſtoch. Epitaph. Paulæ ex Pſal. 67.

SECTION XXII.

SHe may be your Mother (your ſay) and not the Lords Wife. It is a good Mother that hath Children, and no Huſband: Why did you not call her plaine Whore? Your old Embleme is, As is the Mother ſo is the Daughter. Theſe are the modeſt circumlocutions of a good ſonne, who cares not to prove himſelfe a Baſtard, that his mother may be markt for an harlot: be you a true *Lo-ammi*; but England ſhall never (I hope) prove an Apoſtate Iſrael: We have no Calves in our Dan and Bethel, none of *Jeroboams* Idolatry: We have ſtill called God *Iſhi*, and never burnt incenſe of *Baalim*: It is your Synagogue that hath fallen away from us, as Iſrael from Juda: But theſe Children were bidden to plead: Gods command ſhields them from the note of ungratious. *Abraham* muſt ſacrifice his Sonne; and this Sonne muſt condemn his Mother: ſhew us either our equall deſert, or your equall warrant. Where hath God proclaimed our Church not his? By whoſe hand hath he publiſhed her divorce? You have ſhamed her wombe, not ſhe her bed, nor God her demeanour.

The Church of England is the Spouſe of Chriſt.

Cypr. de ſimplic. Prælatur. Adulterari non poteſt ſponſa Chriſti, incorrupta eſt & pudica.

1 Kyng. 12. 29. Hoſ. 2. 16. 2, 13.

Your tongues are your own, who can forbid you? We know you will plead, and excuſe; and cenſure, and defend; till all the world be weary: we may pray with *Hierom* to this ſenſe that of the Pſalmiſt, *Increpa Domine Beſtias Calami*: yet we ſee your

Aug. cont. Epiſt. Pgmen. lib. 1.

Epiſt. Junii ad Separ.

Pens, Tongues, and Preſſes, buſie and violent. I will not apply to you that which *Auguſtin* of his Donatiſts. Though truth compell you to be dumbe, yet iniquity will not ſuffer you to be ſilent. But if you write whol Marts and worlds of Volumes, you ſhall never be able either to juſtifie your Innocence, or excuſe your fault: In the meane time, the noiſe of your contentions is ſo great, that your truth cannot be heard. Learned *Junius*, and our learnedſt Divines, and neighbour Churches, have oft heard your clamors, never your truth: So little have you of this, and ſo much of the other, that we are ready to wiſh (as he of old) either our ſelves deafe, or you dumbe.

SEP.

Is not Babylon *the Mother of Gods people? whom he therefore commandeth to depart out of her, leſt being partakers of her ſins, they alſo partake of her plagues. And to conclude, what ſay you more againſt us, for your Mother the Church of* England, *than the Papiſts doe for their Mother, and your Mothers Mother, the Church of Rome, againſt you, whom they condemne as unnaturall Baſtards and impious Patricides in your ſeparation from her?*

SECTION XXIII.

How the Church of England hath ſeparated from Babylon. Gyff. refut. 2. tranſg. Revel. 18. 2. Anſw. fore-ſpeech to Counterpoyſ.

THe ſpirit of your *Proto-Martyr*, would hardly have digeſted this title of *Babylon* Mother of Gods people; a murdering Step-mother, rather: She cannot be a Mother of Children to God, and no Church of God: Notwithſtanding, Gods people (would he ſay) may be in her, not of her. So *Babylon* bore them not, but *Sin* in *Babylon*; But I feare not your exceſſe of charity: You fly to your Doctors challenge; and aſke what we ſay againſt you for us, which Rome will not ſay for her ſelf againſt us: Will you juſtifie this Plea of *Rome*, or not? If you will, why doe you revile her? If you will not, why doe you object it?

A Simone Zelota Niceph. Alii à Joſ. Arimath. cujus hic ſepulchrum cernitur. Angli. Paſcha Græco more celebrarunt. Jacob. Armin. Diſp. Cant. 8. 8. F. Junl. ſing. de Eccle.

Heare then what we ſay both to you and them, our enemies both: and yet the enemies of our enemies: Firſt, we diſclamie, and defie your Pedegree and theirs. The Church of *Rome* was never our Mothers Mother: Our Chriſtian faith came not from the ſeven-hils: Neither was derived either from *Auguſtine* the Monke, or Pope *Gregory*. *Britany* had a worthy Church before either of them lookt into the world: It is true that the ancient Romane Church was ſiſter to ours: here was neer kindred, no dependance: And not more conſanguinity, than (while ſhe continued faithfull) Chriſtian love: Now ſhe is gone a whoring, her chaſt ſiſter juſtly ſpitteth at her: yet even ſtill (if you diſtinguiſh, as your learned Antagoniſt hath taught you, betwixt the Church and Papacie) ſhe acknowledges her Siſterhood, though ſhe refrains her converſation: as ſhe hath many flaviſh and factious abettors of her known and groſſe errors (to whom we deny this title) affirming them the body, whereof Antichriſt is the head, the great Whore, and Mother of abominations; ſo againe how many thouſands hath ſhe, which retaining the foundation according to their knowledge (as our learned *Whitakers* had wont to ſay of *Bernard*) follow *Abſolom* with a ſimple heart: all which to reject from Gods Church, were no better than preſumptuous cruelty. It were well for you before God and the World, if you could as eaſily waſh your hands of unnaturall impiety, and trecherouſneſſe, as we of Baſtardy and unjuſt ſequeſtration. There can be no Baſtardy, where was never any Motherhood, we were Nephews to that Church, never ſonnes: unleſſe as *Rome* was the mother Citty of the world, ſo by humane inſtitution, we ſuffered our ſelves to be ranged under her Patriarchall authority, as being the moſt famous Church of the Weſt: a matter of courteſie, and pretended Order; no neceſſity, no ſpirtuall obligation. As for our ſequeſtration, your mouth and theirs may be ſtopt with this Anſwer: As all corrupted Churches, ſo ſome things the Church of *Rome* ſtill holds aright; a true God in three perſons, true Scriptures, though with addition, a true *Chriſt*, though mangled with foule and erroneous conſequences; true Baptiſme, though ſhamefully deformed with rotten Traditions; and many other undeniable truths of God: ſome other things (and too many) her wicked Apoſtaſie hath deviſed and maintained abominably amiſſe; the body of her Antichriſtianiſme, groſſe errors, and (by juſt ſequell) hereſies; their Popes Supremacy, Infallibility, Illumination, Tranſubſtantiation, Idolatrous and ſuper-

A ſuperſtitious worſhip, and a thouſand other of this bran, in regard of all theſe latter, we profeſſe to the world a juſt and ancient ſeparation from this falſe faith and devotion of the Romiſh Church; which neither you will ſay, nor they ſhall ever prove faulty: yea rather they have in all theſe ſeparated from us, who ſtill irrefragably profeſſe to hold with the ancient, from whom they are departed. In regard of the other we are ſtill with them, holding and embracing with them what they hold with Chriſt: neither will you (I think) ever prove that in theſe we ſhould differ. As for our communion, they have ſeparated us by their proud and fooliſh excommunications: if they had not, we would juſtly have begun: from their Tyrany and Antichriſtianiſme, from their miſerable Idolatry: but as for the body of their poore se-
B duced Chriſtians, which remaine amongſt them upon the true foundation (as doubtleſſe there are thouſands of them which laugh at their Pardons, Miracles, Superſtitions, and their truſt in merits repoſing only upon Chriſt) we adhere to them in love and pity, and have teſtified our affection by our bloud, ready upon any juſt call to do it more; neither would feare to joyn with them in any true ſervice of our common God: But the full diſcourſe of this point, that honorable and learned *Pleſſes* hath ſo foreſtalled, that whatſoever I ſay, would ſeem but borrowed. Unto this rich Treatiſe I referre my Reader, for full ſatisfaction: Would God this point were throughly known, and well weighed on our parts. The neglect or ignorance whereof hath both bred and nurſed your ſeparation, and driven the weake and inconſiderate into ſtrange extremities.

Phil Morn. du Pleſſis lib. de Eccle. cap. 10.

This ſay we of our ſelves in no more Charity than Truth: But for you; how dare
C you make this ſhameleſſe compariſon? Can your heart ſuffer your tongue to ſay, that there is no more difference betwixt *Rome* and us, than there is betwixt us and you? How many hundred errors, how many damnable hereſies have we evinced with you, in that (ſo compounded) Church? ſhew us but one miſ-opinion in our Church that you can prove within the ken of the foundation: Let not zeale make you impudent: Your Doctor could ſay (ingenuouſly ſure) that in the Doctrines which ſhe profeſſeth, ſhe is farre better and purer than the Whore Mother of *Rome*; and your laſt Martyr, yet better: If you mean (ſaith he) by a Church (as the moſt doe) that publike profeſſion whereby men doe profeſſe ſalvation to be had by the death and righteouſneſſe of Jeſus Chriſt, I am free from denying any Church of Chriſt to be in this Land: for I know the Doctrine touching the holy Trinity, the natures and offices of the Lord Je-
D ſus, free juſtification by him; both the Sacraments, &c. publiſhed by her Majeſties authority, and commanded by her laws, to be the Lords bleſſed and undoubted Truths, without the knowledge and profeſſion whereof no ſalvation is to be had: Thus he with ſome honeſt, though little ſenſe. If therefore your will doe not ſtand in your light, you may well ſee, why we ſhould thus forſake their communion, and yet not you ours. Yet though their corruptions be incomparably more, we have not dared to ſeparate ſo farre from them, as you have done from us for leſſe: Still we hold them even a viſible Church, but unſound, ſick, dying; ſick, not of a conſumption only, but of a leproſie or plague (ſo is the Papacie to the Church) diſeaſes, not more deadly than infectious: If they be not rather in *Sardis* taking; of whom the ſpirit of God
E ſaith, thou haſt a name that thou liveſt, but thou art dead; and yet in the next words bids them awake, and ſtrengthen the things which are ready to die. And though our judgement and practice have forſaken their erroneous doctrines and ſervice, yet our charity (if you take that former diſtinction) hath not utterly forſaken and condemned their perſons. This is our cooleneſſe, but equality: your reprobation of us for them hath not more zeale than head ſtrong uncharitableneſſe.

Count. p. 171.

1 Penry Exam. before M. Frampſhaw and Juſt. Young. Fr Jun. l. de Eccleſ. M. Hooker. Eccleſ. pol. Du Pleſſes, l. de Eccl. Jacob. Armin. Diſput. D. Reynolds. Theſſ. D. Field of the Church. Revel. 3. & 2.

SEP.

And were not Luther, Zuinglius, Cranmer, Latimer, *and the reſt begot to the Lord in the Wombe of the Romiſh Church? did they not receive the knowledge of his Truth when they ſtood actuall members of it? whom notwithſtanding afterwards they forſook, and that juſtly for her fornication.*

SECTION

Section XXIV.

The ſeparation made by our holy Martyrs.

BUt how could you without bluſhing once name *Cranmer*, *Latimer*, and thoſe other holy Martyrs, which have been ſo oft objected to the conviction of your Schiſme? Thoſe Saints ſo forſooke the Romiſh Church, as we have done, dyed witneſſes of Gods truth in that Church, from which you are ſeparted: lived, preached, governed, ſhed their bloud in the communion of the Church of England, which you diſclaime and condemn as no Church of God, as meerly Antichriſtian: Either of neceſſity they were no Martyrs, yea, no Chriſtians, or elſe your Seperations & Cenſures of us are wicked. Chuſe whether you will; They were in the ſame caſe with us; we are in the ſame caſe with them; no difference but in the time: either their bloud will be upon your heads, or your own: this Church had then the ſame conſtitution, the ſame confuſion, the ſame worſhip the ſame miniſtery, the ſame government (which you brand with Antichriſtianiſme) ſwayed by the holy hands of theſe men of God; condemn them, or allow us. For their Separation: They found many main errors of Doctrine in the Church of Rome (in the Papacy nothing but errors) worth dying for: ſhew us one ſuch in ours, and we will not only approve your Separation, but imitate it.

Sep.

But here in the name of the Church of England, *you waſh your hands of all* Babyloniſh *abominations, which you pretend you have forſaken, and her for them. And in this regard you ſpeak thus: The Reformation you have made of the many and maine corruptions of the* Romiſh *Church, we doe ingennuouſly acknowledge and doe withall embrace with you all the truths which to our knowledge you have received in ſtead of them. But* Rome *was not built all in a day. The myſtery of iniquity did advance it ſelfe by degrees: and as the riſe was, ſo muſt the fall be. That Man of Sinne, and Lawleſſe man, muſt languiſh and die away of a conſumption,* 2 Theſſal. 2. 8. *And what though many of the higheſt Towers of* Babel, *and of the ſtrongeſt Pillars alſo be demoliſhed, and pulled down, yet may the building ſtand ſtill, though tottering to and fro (as it doth) and only under-propped and upheld with the ſhoulder and arme of fleſh, without which in a very moment it would fall flat upon, and lye levell with the earth.*

Section XIV.

What ſeparation England hath made.

THe Church of England doth not now waſh her hands of Babyloniſh abominations, but rather ſhewes they are cleane. Would God they were no more foule with your ſlander than her own Antichriſtianiſme. Here will be found not pretences, but proofes of our forſaking Babylon; of your forſaking us, not ſo much as well coloured pretences: You begin to be ingenuous; while you confeſſe a reformation in the Church of England: not of ſome corruptions, but many; and thoſe many not ſlight, but maine.

The gifts of Adverſaries are thankleſſe: As *Jerom* ſaid of his *Ruffinus*; ſo may we of you, that you wrong us with praiſes: This is no more praiſe than your next page gives to Antichriſt himſelfe. Leave out many, and though your commendations be more uncertaine, we ſhall accept it: ſo your indefinite propoſition ſhall ſound to us as generall, That we have reformed the maine corruptions of the Romiſh Church: None therefore remain upon us, but ſlight and ſuperficiall blemiſhes. So you have forſaken a Church of foule ſkin, but of a ſound heart; for want of beauty, not of truth.

But you ſay many, not All, that if you can pick a quarrell with one, you might reject all: yet ſhew us that one maine and ſubſtantiall error, which we have not reformed: and you doe not more embrace thoſe truths with us which we have received, than we will condemn that falſhood which you have rejected, and embrace the truth of that ſeparation which you have practiſed.

The degrees whereby that ſtrumpet of Babylon got on horſback you have learned of us, who have both learned and taught, that as Chriſt came not abrupely into the world, but with many preſages, and prefigurations, (The day was long dawning ere this Sunne aroſe) ſo his adverſary (that Antichriſt) breakes not ſuddenly upon the Church

A Church, but comes with much preparation & long expectance: and as his riſe, ſo his fall muſt be graduall, and leiſurely: Why ſay you then, that the whole Church every where, muſt at once utterly fall off from the Church where the Man of ſinne ſitteth? His fall depends on the fall of others, or rather their riſing from under him: If neither of theſe muſt be ſudden, why is your haſte? But this muſt not be, yet ought: as there muſt be hereſies, yet there ought not: It is one thing what God hath ſecretly decreed, another what muſt be deſired of us: If we could pull that Harlot from her ſeat, and put her to *Jezabels* death, it were happy: Have we not endevoured it? What ſpeak you of the higheſt Towers, and ſtrongeſt pillars, or tottering remainders of Babylon? we ſhew you all her roofe bare, her walls razed, her vaults digged up, her monuments defaced, her Altars ſacrificed to deſolation. Shortly, all her building demoliſhed, not a ſtone upon a ſtone, ſave in rude heapes, to tell that here once was Babylon: Your ſtrife goes about to build again that her Tower of confuſion. God divides your languages: It will be well; if yet you build not more than we have reſerved.

B

SEP.

You have renounced many falſe doctrines in Popery, and in their places embraced the truth. But what if this truth be taught under the ſame hatefull Prelacie in the ſame deviſed office of Miniſtery, and confuſed communion of the prophane multitude, and that mingled with many errors?

SECTION XXVI.

C YOu will now be free both in your profeſſion and gift; You give us to have renounced many falſe doctrines in Popery: and to have embraced ſo many truths: we take it untill more: You profeſſe where you ſtick, what you miſlike: In theſe foure famous heads, which you have learned by heart from all your predeceſſours; An hatefull Prelacy, A deviſed Miniſtery, a confuſed and prophane communion, and laſtly, the intermixtures of grievous errors.

The maine grounds of Separation.

Barr. and *Gr.* againſt *Gyff.* Confer. & Exam. *Paſſim.* *Penry* in his Exam. *Exod.* 1. 2, 3, &c *Jerem.* 20. 1. *Jerem.* 5. *ult.*

What if this truth were taught under a hatefull Prelacy? Suppoſe it were ſo; Muſt I not embrace the truth, becauſe I hate the Prelacy? What if Iſrael live under the hatefull Ægyptians? What if *Jeremie* live under hatefull *Paſhur*? What if the Jewes live under an hatefull Prieſthood; What if the diſciples live under hatefull Scribes? What are other perſons to my profeſſion? If I may be freely allowed to be a true profeſſed Chriſtian, what care I under whoſe hands? But why is our Prelacy hatefull? Actively to you, or paſſively from you? In that it hates you? Would God you were not more your own enemies; Or rather becauſe you hate it? your hatred is neither any news, or paine; Who or what of ours is not hatefull to you? Our Churches, Bels, Cloathes, Sacraments, Preachings, Prayers, Singings, Catechiſmes, Courts, Meetings, Burials, Mariages: it is marvell that our aire infects not; and that our heaven and earth (as *Optatus* ſaid of the Donatiſts) eſcape your hatred; not the forwardeſt of our Preachers (as you terme them) have found any other entertainment; no enemy could be more ſpightfull; I ſpeak it to your ſhame. Rome it ſelf in divers controverſary diſcourſes hath bewrayed leſſe gall, than Amſterdam; the better they are to others, you profeſſe they are the worſe: yea, would to God that of *Paul* were not verified of you; hateful, and hating one another; but we have learned, that of wiſe Chriſtians, not the meaſure of hatred ſhould be reſpected, but the deſert; *David* is hated for no cauſe, *Michaiah* for a good cauſe: Your cauſes ſhall be examined in their places onwards. It were happy if you hated your own ſinnes more, and peace leſſe; our Prelacy would trouble you leſſe, and you the Church.

D

Johnſ. præf. to his 7. Reaſ.

p. 66. *Tit.* 3. 4.

Pſal. 69. 4.

E

SECTION XXVII.

FOr our deviſed office of Miniſtery you have given it a true title. It was deviſed indeed by our Saviour, when he ſaid, Go teach all Nations and Baptize; and performed in continuance, when he gave ſome to be Paſtors & Teachers; and not onely the Office of Miniſtery in generall, but ours whom he hath made able to teach, and deſirous, ſeparated us for this cauſe to the work, upon due triall admitted us, ordained us by impoſition of hands of the Elderſhip, and praier, directed us in the right diviſion

The truth and warrant of the Miniſtery of England. *Mat.* 28. 19. *Epheſ.* 4. 11. 2 *Tim.* 2. 2. 1 *Tim.* 1. 3.

Act. 13. 1 Tim. 3. 6. 1 Tim. 5. 22. 1 Tim. 2. 15. Diſcourſe of the trouble and Excom at Amſt.

diviſion of the Word, committed a charge to us; followed our Miniſtery with power, and bleſſed our labours with gracious ſucceſſe, even in the hearts of thoſe whoſe tongues are thus buſie to deny the truth of our vocation: Behold here the deviſed Office of our Miniſtery: What can you deviſe againſt this? Your Paſtor, who (as his brother writes) hopes to work wonders by his logicall ſkill, hath killed us with ſeven Arguments, which he profeſſeth the quinteſſence of his own, and *Penries* extractions, whereto your Doctor refers us as abſolute. I would it were not tedious, or worth a Readers labour to ſee them ſcanned. I proteſt before God and the world, I never read more groſſe ſtuffe ſo boldly and peremptorily faced out: ſo full of Tautologies and beggings of the Queſtion never to be yeelded. Let me mention the maine heads of them, and for the reſt be ſorry that I may not be endleſſe.

Certaine Arg. againſt the Miniſt. of England. Counterpoyſ.

To prove therefore that no communion may be had with the Miniſtery of the Church of England, he uſes theſe ſeven demonſtrations; Firſt, Becauſe it is not that Miniſtery which Chriſt gave, and ſet in his Church. Secondly, Becauſe it is the Miniſtery of Antichriſts Apoſtaſie. Thirdly, Becauſe none can communicate with the Miniſtery of England, but he worſhips the beaſts image, and yeeldeth ſpirituall ſubjection to Antichriſt. Fourthly, Becauſe this Miniſtery deriveth not their power and function from Chriſt. Fiftly, Becauſe they Miniſter the holy things of God by vertue of a falſe ſpirituall calling. Sixtly, Becauſe it is a ſtrange Miniſtery, not appointed by God in his word. Seventhly, Becauſe it is not from Heaven, but from Men.

Now I beſeech thee Chriſtian Reader, judge whether that which this man was wont ſo oft to object to his brother (a crackt brain) appeare not plainly in this goodly equipage of reaſons? For what is all this, but one and the ſame thing tumbled ſeven times over? which yet with ſeven thouſand times babbling ſhall never be the more probable. That our Miniſtery was not given and ſet in the Church by Chriſt, but Antichriſtian, what is it elſe to be from men, to be ſtrange, to be a falſe ſpirituall calling, not to be derived from Chriſt, to worſhip the image of the Beaſt? So this great challēger that hath abridged his nine arguments to ſeven, might aſwell have abridged his ſeven to one and a half. Here would have been as much ſubſtance, but leſſe glory: As for his maine defence: Firſt, we may not either have, or expect now in the Church that Miniſtery which Chriſt ſet: Where are our Apoſtles, Prophets, Evangeliſts? If we muſt alwaies looke for the very ſame adminiſtration of the Church which our Saviour left, why doe we not challenge theſe extraordinary functions? Doe we not rather thinke, ſince it pleaſed him to begin with thoſe Offices which ſhould not continue, that herein he purpoſely intended to teach us, that if we have the ſame heavenly buſineſſe done, we ſhould not be curious in the circumſtances of the perſons? But for thoſe ordinary callings of Paſtors and Doctors (intended to perpetuity) with what forehead can he deny them to be in our Church? How many have we that conſcionably teach and feed, or rather feed by teaching? Call them what you pleaſe, Superintendents (that is) Biſhops, Prelates, Prieſts, Lecturers, Parſons, Vicars, &c. If they preach Chriſt truly, upon true inward abilities, upon a ſufficient (if not perfect) outward vocation: ſuch a one (let all hiſtories witneſſe) for the ſubſtance, as hath been ever in the Church ſince the Apoſtles times: they are Paſtors & Doctors allowed, by Chriſt: We ſtand not upon circumſtances and appendances of the faſhions of ordination, manner of choice, attire, title, maintenance: but if for ſubſtance theſe be not true Paſtors and Doctors, Chriſt had never any in his Church, ſince the Apoſtles left the earth. All the difficultie is in our outward calling: Let the Reader grant our grave and learned Biſhops to be but Chriſtians, and this will eaſily be evinced lawfull, even by their rules: For, if with them every plebeian Artificer hath power to elect and ordaine by vertue of his Chriſtian profeſſion (the act of the worthieſt ſtanding for all) how can they deny this right to perſons qualified (beſides cōmon graces) with wiſedome, learning, experience, authority? Either their Biſhoprick makes them no Chriſtians (a poſition which of all the world beſides this Sect, would be hiſſed at) or elſe their hands impoſed are thus farre (by the rules of Separatiſts) effectuall. Now your beſt courſe is (like to an Hare that runnes back from whence ſhe was ſtarted) to fly to your firſt hold: No Church, therefore no Miniſtery: So now, not the Church

Ubi res convenit quis non verba contemnat? Aug. de Ordin. 2.

Brow. ſtate of Chriſtians.

A Church hath deviſed the Miniſtery, but the Miniſtery hath deviſed the Church: I follow you not in that idle circle: Thence you have been hunted already: But now, ſince I have given account of ours; I pray you tell me ſeriouſly, Who deviſed your Office of Miniſtery; I dare ſay, not Chriſt, not his Apoſtles, not their Succeſſors: What Church ever in the world can be produced (unleſſe in caſe of extremity for one turne) whoſe conſpiring multitude made themſelves Miniſters at pleaſure? What rule of Chriſt preſcribes it? What reformed Church ever did, or doth practiſe it? what example warrants it? where have the inferiours laid hands upon their Superiours? What congregation of Chriſtendome in all records afforded you the neceſſary patterne of an unteaching Paſtor, or an unfeeding Teacher?

B It is an old policy of the faulty, to complaine firſt: Certainly, there was never Popiſh Legend a more errand device of man than ſome parts of this Miniſtery of yours, ſo much gloried in for ſincere correſpondence to the firſt Inſtitution.

Section XXVIII.

YOur ſcornfull exception at the confuſed communion of the profane multitude, ſavors ſtrong of Phariſee, who thought it ſinne to converſe (*cum terræ filiis*) the baſe vulgar, and whoſe very Phylacteries did ſay, Touch me not, for I am cleaner than thou. This multitude is profane (you ſay) and this communion confuſed: If ſome be profane, yet not all; for then could be no confuſion in the mixture; If ſome be not profane, why doe you not love them as much as you hate the other? If all main truths be taught amongſt ſome godly, ſome profane; why will you C more ſhun thoſe profane, than cleave to thoſe Truths, and thoſe godly? If you have duly admoniſhed him, and deteſt and bewailed his ſinne; what is another mans profanenes to you? If profanenes be not puniſhed, or confuſion be tolerated, it is their ſin, whom it concerneth to redreſſe them: If the Officers ſinne, muſt we runne from the Church? It is a famous and pregnant proteſtation of God by *Ezekiel*: *The righteouſnes of the righteous ſhall be upon him, & the wickednes of the wicked ſhall be upon himſelf.* And if the Fathers ſowre Grapes cannot hurt the childrens teeth, how much leſſe ſhall the neighbours? But whither will you run from this Communion of the profane? The ſame fault you finde with the *Dutch* and *French*, yea, in your own. How well you have avoided it in your ſeparation, let M. *White*, *George Johnſon*, Maſter *Smith* be ſufficient witneſſes, whoſe plentifull reports of your known uncleanneſſes, D ſmothered miſchiefs, malicious proceedings, corrupt packings, communicating with known offenders, bolſtering of ſinnes, and willing connivences, as they are ſhamefull to relate, ſo might well have ſtopt your mouth from excepting at our confuſed Communion of the profane.

Confuſed Communion of the profane. *Perplexa ſunt iſtæ duæ civitates in hoc ſeculo invicemq; permixtæ, donec ultimo judicio dirimantur. Aug. de Civit. Dei. l. 133. Eze. 18. 20. Orig. Unuſquiſq; propter proprium peccatum morietur, in propria juſtitia vivet, &c. Fr. Johnſ. Art. againſt the Dutch and Fr. Anſw. againſt Broughton. Diſcover of Brown. Troubles and excom. at Amſt. Charact. præf. Iidem in publico accuſatores, in occultoreî, in ſemetipſos cenſores pariter & nocentes: Damnant foris quod intus operantur.*

Sep.

Shall ſome generall Truths (yea, though few of them in the particulars may be ſoundly practiſed) ſweeten and ſanctifie the other errors? Doth not one Hereſie make an Hereticke? and doth not a little Leaven, whether in doctrine or manners, leaven the whole lumpe? 1 Cor. 5. 6. Gal. 5. 9. Hag. 2. 13. *If Antichriſt held not many truths, wherewith ſhould he* E *countenance ſo many forgeries, or how could his worke be a myſtery of iniquitie? which in* Rome *is more groſſe and palpable; but in* England *ſpun with a finer threed, and ſo more hardly diſcovered. But to wade no further in univerſalities; we will take a little time to examin ſuch particulars as you your ſelf have picked out for your moſt advantage, to ſee whether you be ſo clear of* Babels *Towers in your own evidence, as you bear the world in hand.*

Section XXIX.

HOw many and grievous errors are mingled with our Truths, ſhall appeare ſufficiently in the ſequell; If any want, let it be the fault of the accuſer. It is enough for the Church of Amſterdam to have no errors. But ours are grievous: Name them, that our ſhame may be ſequell to your grief: So many they are, and ſo grievous, that your Martyr, when he was urged to inſtance, could find none but our opinion cõcerning Chriſts deſcent into hell; & except he had over-reached, not that.

Our errors intermingled with Truth. *B. rr. Conferwith M. Hatchinſ. &c. and D. Andra*

Call

Call you our Doctrines some generall truths? Look into our Confessions, Apologies, Articles, and compare them with any, with all other Churches; and if you find a more particular, sound, Christian, absolute profession of all fundamentall truths in any Church, since Christ ascended into heaven, renounce us as you doe, and we will separate unto you: but these truths are not soundly practised: Let your Pastor teach you, that if errors of practise should be stood upon, there could be no true Church upon earth: Pull out your own beame first: we willingly yeeld this to be one of your truths, that no truth can satisfie error: That one heresie makes an Hereticke: but learn withall that every error doth not pollute all truths: That there is hay and stubble, which may burn, yet both the foundation stand, and the builder be saved: Such is ours at the worst, why doe you condemn where God will save? No Scripture is more worn with your Tongues and Pens, then that of the Leaven, 1 Cor. 5. 6. If you would compare Christs Leaven with *Pauls*, you should satisfie your selfe. Christ sayes, *the Kingdome of heaven is as Leaven*; *Paul* saies, *A grosse sinne is Leaven: Both leavens the whole lumpe*: neither may be taken precisely, but in resemblace: not of equality (as he said well) but of qualitie: For notwithstanding *the Leaven of the Kingdome*, some part you grant is unsanctified; So notwithstanding *the leaven of sin*, some (which have striven against it to their utmost) are not sowred: The leavening in both places must extend only to whom it is extended: the subjects of regeneration in the one; the partners of sin in the other: So our Saviour saith, *Ye are the salt of the earth*; yet too much of the earth is unseasoned: The truth of the effect must be regarded in these speeches, not the quantity: It was enough for S. *Paul* to shew them by this similitude, that grosse sins where they are tolerated, have a power to infect other: whether it be (as *Hierome* interprets it) by ill example, or by procurement of judgements: and thereupon the incestuous must be cast out: All this tends to the excommunicating of the evill, not to the separating of the good: Did ever *Paul* say, If the incestuous be not cast out, separate from the Church? Shew us this, and we are yours; Else it is a shame for you that you are not ours: If Antichrist hold many truths, and we but many, we must needs be proud of your praises: We hold all his truths, and have shewed you, how we hate all his forgeries, no lesse than you hate us: Yet the mysterie of iniquitie is still spunne in the Church of England; but with a finer thread: So fine, that the very eyes of your malice cannot see it; yet none of our least Lots have escaped you: Thanks be to our good God, we have the great mystery of godlinesse so fairely and happily spun amongst us, as all, but you, blesse God with us, and for us: As soone shall yee finde Charitie and Peace in your English Church, as heresie in our Church of England.

Inquir. into *M. White*, pa. 35. *Mat.* 13. 33.

M. Bredwell.

Hierom. in hoc ignoratis, quia malo exemplo possunt plurimi interire? Sedet per unius delictum in omnem populum Judæorum iram Dei legimus advenisse.

1 *Tim.* 3. 16.

Sep.

Where (say you) are those proud Towers of their universall Hierarchie? One in Lambeth, *another in* Fulham: *and whersoever a Pontificall Prelate is, or his Chancellor, Commissarie, or other Subordinate, there is a Tower of* Babel *unruinated. To this end I desire to know of you whether the office of Archbishops, Bishops, and the rest of that ranke, were not parts of that accursed Hierarchie in Queen* Maries *dates, and members of that man of sinne? If they were then as shoulders and armes under that head the Pope, and over the inferiour members; and have now the same Ecclesiasticall Jurisdiction derived and continued upon them, whereof they were possessed in the time of Popery (as it is plaine they have by the first Parliament of Queen* Elizabeth) *why are they not still members of that body, though the head the Pope be cut off?*

Section XXX.

TO the particular instances: I ask where are the proud Towers of their universall Hierarchie? You answer roundly: One in *Lambeth*, another in *Fulham*, &c. What Universall? Did ever any of our Prelates challenge all the world as his Dioceese? Is this simplicitie or malice? If your Pastor tell us, that as well a World as a Province, Let me returne it; If he may be Pastor over a Parlor-full, why not of a Citie? And if of a City, why not of a Nation? But these you will prove unruinated Towers

Whether our Prelacy be Antichristian. Seven Argu. first Answ. Counterpoyse.

A Towers of that Babel: You aske therefore whether the Office of Archbishops, Bishops, and the rest of that ranke, were not in Queen *Maries* dayes, parts of that accursed Hierarchie, and members of that man of sinne. Doubtlesse they were: Who can deny it? But now (say you) they have the same Ecclesiasticall Jurisdiction continued: This is your miserable Sophistrie: Those Popish Archbishops, Bishops, and Clergy were members of Antichrist: not as Church-Governors, but as Popish; while they swore subjection to him, while they defended him, whiles they worshipt him above all that is called God, and extorted this homage from others, how could they be other but limmes of that man of sinne? shall others therefore which defie him, resist, trample upon him, spend their lives and labors in oppugnation of him, be necessarily in the same case, because in the same roome? Let me helpe your Anabaptists
B with a sound Argument: The Princes, Peeres, and Magistrates of the Land in Queene *Maries* dayes were shoulders and armes of Antichrist; their calling is still the same, therefore now they are such: Your Master *Smith* upon no other ground disclaimeth Infants Baptisme, crying out that this is the maine relique of Antichristianisme: But see how like a wise Master you confute your selfe: They are still members of the body, though the head (the Pope) be cut off: The head is Antichrist, therefore the body without the head is no part of Antichrist: He that is without the head Christ, is no member of Christ: so contrarily; I here you say, the very Jurisdiction and Office is here Antichristian, not the abuse: What? in them, and not in all Bishops since, and in the Apostles times? Alas, who are you that you should oppose all Churches and times? Ignorance of Church-story, and not distinguishing
C betwixt substances and appendances, personall abuses, and callings, hath led you to this error: Yet since you have reckoned up so many Popes, let me helpe you with more: Was there not one in Lambeth, when Doctor *Cranmer* was there? One in Fulham, when *Ridley* was there? One in Worcester, when *Latimer* was there? One at Winchester, when *Philpot* was there? We will goe higher; Was not *Hilarius* at Arles, *Paulinus* at Nola, *Primasius* at Utica, *Eucherius* at Lyons, *Cyril* at Alexandria, *Chrysost.* at Constantinople, *Augustine* at Hippo, *Ambrose* at Millain? What should I be infinite? Was not *Cyprian* at Carthage, *Evodius*, and after him *Ignatius* in Saint *Johns* time at Antioch, *Polycarpus* at Smyrna, *Philip* at Cæsarea, *James* and *Simeon* and *Cleophas* at Hierusalem, and (by much consent of Antiquity) *Titus* in Creet, *Tymothy* at Ephesus, *Marke* at Alexandria: yea, to be short, was there not every where in all Ages, an al-
D lowed Superiority of Church-Governors under this title? Look into the frequent Subscriptions of all Councels, and their Canons: Looke into the Registers of all times, and finde your selfe answered; Let Reverend * *Calvin* be our Advocate: I would desire no other words to confute you, but his: He shall tell you that even in the primitive Church, the Presbyters chose one out of their number in every City, whom they titled their Bishop, lest dissention should arise from equality. Let *Hemingius* teach you that this was the practice of the purest Church: Thus it was ever; and if Princes have pleased to annex either large maintenances, or stiles of higher dignitie, and respect unto these, doe their additions annihilate them? Hath their double honour made voide their callings? Why, more than extreme needinesse? If
E *Aristotle* would not allow a Priest to be a Tradesman, yet *Paul* could yeeld to homely Tent-making: if your Elders grow rich or noble, doe they cease to be, or begin to be unlawfull? But in how many Volumes hath this point beene fully discussed? I list not to gleane after their full carts.

Concerning the Beast against *R. Clifton.*

Archdeacon.

Beatissimus Papa passim in epist. Ignat. ad Trallian. Euseb. l. 3. Ex Euseb. Hier. Catalog. Scrip. Epiphanio, &c.

* *Calv. Inst. l. 4. Hieron. Evagrio Heming. Potest. Eccl. class. 3. c. 10. Hinc ecclesia purior secuta tempora Apostol. fecit duos Patriarchas quorum erat curare ut Episcopi circumjacentes Diœceses rite eligerentur, ut suum munus Episcopi singuli probe administrarent, &c. Arist. Pol. 7. Potentia divitiarum & paupertati humilitas vel humiliorem vel inferiorem Episcopum non facit. Hieron. Evagr.*

SEP.

And so doe all the Reformed Churches in the World (of whose testimony you boast so loud) renounce the Prelacy of England, *as part of that* Pseudo-Clergie, *and Antichristian Hierarchie derived from* Rome.

The judgement and practice of other reformed Churches.

Section XXXI.

FRom your own verdict you descend to the testimonies of all Reformed Churches: I blush to see so wilfull a slander fall from the pen of a Christian. That all Reformed Churches renounce our Prelacy as Antichristian; what one hath done it? Yea, what one forraine Divine of note, hath not given to our Clergie the right hand of Fellowship? so far is it from this, that *J. Alasco* was the allowed Bishop of our first Reformed strangers in this land; so far, that when your Doctor found himselfe urged (by *M. Spr.*) with a cloud of witnesses for our Church & Ministry, as *Bucer Martyr, Fagius, Alasco, Calvin, Beza, Bullinger, Gualter, Simler, Zanchius, Junius, Rollocus* and others, he had nothing to say for himself, but, Though you come against us with Horse-men and Chariots, yet we will remember the name of the Lord our God; and turns it off with the accusation of a Popish plea & reference to the practice of the Reformed: And if therfore they have so renounced it, because their practice receives it not; Why, like a true Make-bate do you not say, that our Churches have so renounced their Government? These sisters have learned to differ, and yet to love and reverence each other: and in these cases to enjoy their own forms, without prescription of necessity or censure. Let Reverend *Beza* be the Trumpet of all the rest, who tels you that the Reformed English Churches continue, upheld by the authority of Bishops, and Archbishops, that they have had men of that Rank, both famous Martyrs, and worthy Pastors and Doctors: and lastly, congratulates this blessing to our Church: or let *Hemingius* tell you the judgement of the Danish Church: *judicat ceteros, Ministros, &c.* It judgeth, saith he, that other Ministers should obey their Bishops in all things, which make to the edification of the Church, &c. But what do I oppose any to his nameless *All?* his own silence confutes him enough in my silence.

Answ. Counterpoys. third Consid.

Psal. 20. 7. Bez. de Minist. Evang. c. p. 18. Cited also by D *Down. p. 29 Hemingius. Judicat ceteros Ministros suis Episcopis ob tem perare debere. Potest. Ecc. c. 10.*

Sep.

It seems, the sacred (so called) Synod assumeth little lesse unto her selfe in her determinations: otherwise, how durst she decree so absolutely, as she doth, touching things reputed indifferent, viz. that all men, in all places must submit unto them without exception, or limitation? Except she could infallibly determine, that these her Ceremonies thus absolutely imposed, should edifie all men at all times, how durst she thus impose them? To exact obedience in and unto them, whether they offend or offend not, whether they edifie or destroy, were intolerable presumption.

Section XXXIX.

THere was never a more idle and beggerly cavill than your next: your Christian Reader must needs thinke you hard driven for quarrels, when you are faine to fetch the Popes infallibility, out of our Synod, whose flat Decree it was of old; That even Generall Councels may erre, and have erred. But wherein doth our sacred Synod assume this infallibility, in her determinations? Wherefore is a Synod, if not to determine? But of things reputed indifferent? What else are subject to the constitutions of men? Good and evill are either directly, or by necessary sequell ordred by God; these are above humane power: What have men to doe, if not with things indifferent? All necessary things are determined by God, indifferent by men from God, which are as so many particulars, extracts from the generals of God: These things (saith learned *Calvin*) are indifferent, and in the power of the Church: Either you must allow the Church this, or nothing. But these decrees are absolute, what laws can be without a command? The law that ties not is no law: No more than that (saith *Austin*) which ties us to evill. But for all men, and all times? How for all? For none (I hope) but our own. And why not for them? but without exception and limitation: Doe not thus wrong our Church: our late Archbishop (if it were not piacular for you to read ought of his) could have taught you in his publike writings, these five limitations of enjoyned ceremonies: First, that they be not against the word of God; Secondly, that Justification or Remission of sins be not attributed to them; Thirdly, that the Church be not troubled with their multitude; Fourthly, that they be not decreed as necessary, and not to be changed, And lastly, that men be not so tied to them but that by occasion they may be omitted, so it be without offence & contempt; you see

Our Synods determination of things indifferent. Article 21.

Obligatio sine coertione nulla. Reg. Jur. Non jura dicenda sunt, &c. De civit. lib. 19 Answ. to the Admon p 279. cited also by D *Sparks, p. 14. Aug. Epist. 86. In his enim rebus, de quibus nihil certi statuit Scriptura divina, nos populi Dei vel institutа majorum pro lege tuenda sunt Livius dec. 1. l. 4. Nulla lex satis commoda omnibus est, id modo quæritur, si majori parti & in summa prodest.*

A ſee our limits: but yonr feare is in this laſt, contrary to his. He ſtands upon offence in omitting, you in uſing: As if it were a juſt offence to diſpleaſe a beholder, no offence to diſpleaſe and violate authority: What Law could ever be made to offend none? Wiſe *Cato* might have taught you this, in *Livie*, that no Law can be commodious to all: Thoſe lips which preſerve knowledge, muſt impart ſo much of it to their hearers, as to prevent their offence: Neither muſt Law-givers ever fore-ſee what conſtructions will be of their Laws, but what ought to be: Thoſe things which your Conſiſtory impoſes, may you keep them if you liſt? Is not the willing neglect of your own Parlour-Decrees puniſhed with Excommunication? And now what is all this to infallibility? The ſacred Synod determines theſe indifferent Rites, for decency and
B comlineſſe to be uſed of thoſe whom it concernes, therefore it arrogates to it ſelfe infallibility: A concluſion fit for a Separatiſt.

Cum conſediſſent ſanctiſ& religioſi Epiſcopi Bin. Tom.1.p. 239. Sancta Synod. Carthagi. 4. ſub Anaſtaſio. 553. Sancta & Pacifica Synod. Antiochen.1.p.430 Sancti Dei & Apoſtolica Synodus,413. Pervenit ad Sanctam Synodum Can. Nod.18.309. Sancta Synod. Laodicena,288.

You ſtumble at the Title of Sacred: every ſtraw lyes in your way; your *Calepine* could have taught you, that Houſes, Caſtles, Religious buſineſſes, old age it ſelf have this ſtile given them: and *Virgil* (*vittaſq; reſolvit Sacrati capitis:*) No Epithete is more ordinary to Councels & Synods: The reaſon whereof may be fetched from that Inſcription of the Elibertine Synod; of thoſe nineteen Biſhops is ſaid: when the holy and Religious Biſhops were ſet: How few Councels have not had this Title? To omit the late; The holy Synod of *Carthage*, under *Anaſtaſius*, The holy and peaceable Synod at *Antioch*, The holy Synod of God, and Apoſtolicall, at *Rome* under *Julius*. The Holy and great Synod at *Nice*: and not to be endleſſe: The holy Synod of *Laodicea* (though but provinciall) What doe theſe idle exceptions argue but want of greater?

C

SEP.

To let paſſe your Eccleſiaſticall Conſiſtories, wherein ſins and abſolutions from them are as veniall and ſaleable as at Rome; *Is it not a Law of the Eternall God, that the Miniſters of the Goſpell, the Biſhops or Elders ſhould be apt and able to teach?* 1 Timoth. 3.2. Titus 1.9. *and is it not their grievous ſinne to be unapt hereunto?* Eſa. 56.10, 11. *And yet who knoweth not that the Patrons amongſt you preſent, that the Biſhops inſtitute, the Archdeacons induct, the Churches receive, and the Laws both Civill and Eccleſiaſticall allow and juſtifie Miniſters unapt and unable to teach? Is it not a Law of the eternall God, that the Elders ſhould feed the flocke over which they are ſet, laboring amongſt them in the Word and Doctrine?* Acts 20.28. 1 Pet.5.1.2. *And is it not ſinne to omit this duty? Plead not for* Baal. *Your diſpenſations for Non-reſidencie and Pluralities of Benefices, as for two three, or more; yea* tot quot, *as many as a man will have or can get, are ſo many Diſpenſations with the Lawes of God, and ſinnes of men. Theſe things are too impious to be defended, and too manifeſt to be denied.*

D

SECTION XXXIII.

SOme great men, when they have done ill, out-face their ſhame with enacting Lawes to make their ſins lawfull. While you thus charge our practice, you bewray your own: Who having ſeparated from Gods Church, deviſe ſlanders to
E colour your ſinne: We muſt be ſhamefull, that you may be innocent: You load our Eccleſiaſticall Conſiſtories with a ſhameleſſe reproach: Farre be it from us to juſtifie any mans perſonall ſinnes; yet it is ſafer ſinning to the better part: Fie on theſe odious compariſons: ſinnes as ſaleable as at *Rome*? Who knows not that to be the Mart of all the World? Perjuries, Murders, Treaſons are there bought, and ſold: when ever in ours? The Popes coffers can eaſily confute you alone: What tell you us of theſe? let me tell you: Mony is as fit an advocate in a Conſiſtory, as favor or malice: Theſe, ſome of yours have complained of, as bitterly as you of ours: As if we liked the abuſes in Courts: as if corrupt executions of wholſome Laws muſt be imputed to the Church, whoſe wrongs they are. No leſſe hainous, nor more true is that which followeth. True Elders (not yours) ſhould be indeed, *Ἀλλὰ μὴν*. This we call for as vehemently (not ſo tumultuouſly) as your ſelves.

Sinnes ſold in our Courts.

G. Johnſ. Trouble and Excommunications at Amſterdam.

That they ſhould feed their Flocks with Word & Doctrine, we require more than

you: That Patrons present, Bishops institute, Arch-Deacons induct some, which are unable, we grant and bewaile. But that our Church-Laws justifie them, we deny, and you slander: For our Law (if you know not) requires, that every one to be admitted to the Ministery should understand the Articles of Religion, not onely as they are compendiously set downe in the Creed, but as they are at large in our booke of Articles, neither understand them onely, but be able to prove them sufficiently out of the Scripture, and that not in English onely, but in Latine also: This competency would prove him (for knowledge διδακτικον: If this be not performed, blame the persons) cleer the Law. Profound M. *Hooker* tels you, that both Arguments from light of Nature; Laws, and Statutes of Scripture, the Canons that are taken out of ancient Synods, the Decrees and Constitutions of sincereſt times, the sentences of all antiquity, and in a word, every mans full consent & conscience, is against ignorance in them that have charge and cure of soules. And in the same booke; Did any thing more aggravate the crime of *Jeroboams* Apostasie, than that he chose to have his Clergie the scumme and refuse of his whole Land? Let no man spare to tell it them, they are not faithfull towards God, that burden wilfully his Church with such swarms of unworthy Creatures. Neither is it long, since a zealous and learned Sermon dedicated to our present Lord Archbishop by his own Chaplaine, hath no lesse taxed this abuse, whether of insufficiency, or negligence (though with more discretion) than can bee expected from your malicious Pen. Learne henceforth not to diffuse crimes to the innocent.

Can. 34.

M. Hookers fift booke of Ecclesiastical Policy pag. 26.

D. Downam of the office and dignity of the ministery. Counterpoyse. pag. 79. *Dist.* 34. *Can. Lector. Papa potest contra Apostolum dispensare, & Cauſ.* 25. *q.* 1. *Can. sunt quidā Dispensat. in Evangelio, &c. De concess. præbend. Tit.* 8. *Ca. Proposuit secundum plenitudinem potestatis de jure possumus supra jus dispensare, & Glossa paulo infra, Papa contra Apostolum dispensat &c. Sum. confe.* p. 52. *M. Whites* disco.

For the rest: your *Baal*, in our Dispensations of Pluralities, would thus plead for himselfe: First, he would bid you learn of your Doctor to distinguish of sinnes: Sins (saith he) are either controvertible, or manifest: if controvertible or doubtfull, men ought to beare one with anothers different judgment; if they doe not, &c. they sin: such is this: if some be resolved, others doubt; and in whole Volumes plead, whether convenience, or necessity: how could your charity compare these with sinnes evicted? Secondly, he would tell you that these Dispensations are intended and directed, not against the offence of God, but the danger of Humane Laws: not securing from sinne, but from losse: But, for both these points of Non-residence and sufficiencie, if you sought not rather strife than satisfaction; his Majesties Speech in the Conference at *Hampton* Court, might have staied the course of your quarrellous pen: No reasonable mind, but would rest in that Gratious and royall determination. Lastly, Why looke you not to your own Elders at home? even your handfull hath not avoided this crime of Non-residency: What wonder is it, if our world of men have not escaped?

SEP.

You are wiser; and I hope honester than thus to attempt, though that received Maxime amongst you (No Ceremony, no Bishop; no Bishop, no King) savours too strongly of that Weed. But what though you be loyall to earthly Kings and their Crownes and Kingdomes, yet if you be Traytors and Rebels against the king of his Church Jesus Christ, and the Scepter of his kingdome, not suffering him by his Lawes and officers to reigne over you, but instead of them do stoop to Antichrist in his Offices and Ordinances; shall your loyalty towards men, excuse your Treasons against the Lord? though you now cry never so loud, We have no King but Cæsar, John. 19. 15. *yet is there another King, one Jesus, which shall returne and passe a heavy doome upon the rebellious,* Luke 19. 29. *These enemies, which would not have me reigne over them, bring them and slay them before me.*

SECTION XXXIV.

Our loyalty to Princes cleered theirs questioned *Bar.* against *Gyffard.* Inconst. of *Brow.* p. 113.

YOu that confesse our wisdome and honesty, must now plead for your own: your hope is not more of us, than our fear of you. To depose Kings, & dispose Kingdomes is a proud work: you want power, but what is your will? For Excommunication it is clear enough: While you fully hold that every private man hath as much power in his censure, as the Pastor; and that Princes must be equally subject with them to these their censures. Let any man now devise if the *Brownists* could have

A a King, how that King could ſtand one day unexcommunicated? Or if this cenſure meddle only with his ſoule, not with his Scepter: How more than credible is it, that ſome of your Aſſemblies in Queen *Elizabeths* daies concluded, that ſhe was not (even in our ſence) Supreme Head of the Church, neither had authority to make Laws Eccleſiaſticall in the Church? It is well if you will diſclame it: But you know your received poſition; That no one Church is Superiour to other: No authority therefore can reverſe this Decree; your will may do it: yea, what better than Rebellion appears in your next clauſe? While you accuſe our Loyalty to an earthly King as treaſonable to the King of the Church, Chriſt Jeſus; If our Loyalty be a ſin, where is yours? If we be Traytors in our obedience, what do you make of him that commands it? Whether you would have us each man to play the *Rex*, and erect a new Government, or whether you would have accuſe us as Rebels to Chriſt in obeying the old: *God* bleſſe King *James* from ſuch ſubjects. But whoſe is that ſo unſavory weed; No Biſhop, no King? Know you whom you accuſe? let me ſhew you your Adverſary; it is King *James* him-ſelf in is Hampton Conference: is there not now ſuſpition in the word? ſurely you had cauſe to feare that the King would prove no good ſubject: Belike, not to Chriſt: What doe you elſe in the next but proclaim his oppoſition to the King of Kings? or ours in not oppoſing his? As if we might ſay with the Iſraelites, O Lord our God, other Lords beſides thee have ruled us: If we would admit each of your Elders to be ſo many Kings in the Church, we ſhould ſtoope under Chriſts Ordinances: Shew us your commiſſion, and let it appeare whether we be Enemies, or you Uſurpers; Alas, you both refuſe the rule of this true Deputy, and ſet up falſe; Let this fearefull doome of Chriſt light where it is moſt due: *Even ſo let thine enemies periſh O Lord.*

Ibid.

Inquiry into *Tho. White.*

B Pag. 36.

Eſay 26. 13.

C

SEP.

Not to ſpeak of the error of univerſall Grace, and conſequently, of Free-will that groweth on apace amongſt you, what doe you elſe but put in for a part with God in converſion? though not through freedome of will, yet in a deviſed miniſtery, the means of converſion: it being the Lords peculiar as well to appoint the outward Miniſtery of converſion, as to give the inward grace.

SECTION XXXV.

D GOe on to ſlander: Even that which you ſay you will not ſpeak, you doe ſpeak with much ſpight and no truth: What hath our Church to doe with errors of univerſall grace or Free-will? Errors which her Articles doe flatly oppoſe: what ſhameleſneſſe is this? Is ſhe guilty even of that which ſhe condemns? If ſome few private judgements ſhall conceive, or bring forth an error, ſhall the whol Church doe penance? Would God that wicked and hereticall Anabaptiſme, did not more grow upon you than thoſe errors upon us, you had more need to defend, then accuſe: But ſee (Chriſtian Reader) how this man drags in crimes upon us, as *Cacus* did his Oxen: We doe (forſooth) part ſtakes with God in our converſion; wherein? in a deviſed Miniſterie: the meanes of converſion; well fetcht about: There may be a Miniſterie, without a converſion; and (*è converſo*) there may be a converſion without a Miniſterie: Where now are the ſtakes parted? yet thus we part ſtakes (with the E Apoſtle) that we are Gods Fellow labourers in this great worke: He hath ſeparated us to it, and joyned us with him in it, it is he (as we have proved) that hath deviſed our Miniſterie: yea, your ſelf ſhall prove it: it is his peculiar to appoint the outward Miniſtery, that gives the inward grace. But hath not God given inward grace, by our outward Miniſterie? Your heart ſhall be our witneſſes: What will follow therefore, but that our Miniſteie is his peculiar appointment?

Errors of Free-will, &c. fained upon the Church of England,

1 *Cor.* 3. 9. Θεοῦ γάρ ἐσμεν συνεργοὶ ἐσμεν.

SEP.

Where (ſay you) are thoſe rotten heapes of Tranſubſtantiating of bread? and where (ſay I) learned you your devout kneeling to, or before the bread, but from the error of tranſubſtãtiation? Yea, what let can it inſinuate, than either that, or ſome other the like idolatrous cõceit if there were not ſomething more in the Bread & Wine than in the water at Baptiſm, or in

Word read or preached, why ſhould ſuch ſolemne kneeling be ſo ſeverely preſſed at that time, rather then upon the other occaſions? And well and truly have your owne men affirmed that it were far leſſe ſinne, and appearance of an Idolatry that is nothing ſo groſſe, to tie men in their prayers to kneele before a Crucifix, than before the Bread and Wine: and the reaſon followeth, for that Papiſts commit an Idolatry far more groſſe and odious in worſhipping the Bread, than in worſhipping any other of their Images or Idols whatſoever. Apol. of the Min. of Lincoln. Dioc. part. 1. pag 66.

SECTION XXXVI.

Kneeling at the Sacrament of the Lords Supper.
De conſecr. d. 2. Ego Bereng. Apol.

OUr kneeling you derive (like a good Herald) from the errour of Tranſubſtantiation: but to ſet down the deſcent of this pedigree, will trouble you: wee doe utterly denie it, and challenge your proofe. How new a fiction Tranſubſtantiation is, appeares out of *Berengaries* Recantation to Pope *Nicolas*: The error was then ſo young, it had not learned to ſpeake; ſhew us the ſame noveltie in our kneeling. Till of late, men held not the bread to be God; of old, they have held it ſacred: This is the geſture of reverence in our Prayer at the receipt, as Maſter *Burgeſſe* well interpreted it, not of Idolatrous adoration of the bread. This was moſt-what in the elevation: the aboliſhing whereof cleers us of this imputation: you know wee hate this conceit, why doe you thus force wrongs upon the innocent? Neither are wee alone in this uſe: The Church of *Bohemy* allows and practiſes it: and why is this error leſſe palpable in the wafers of *Geneva*? If the King ſhould offer us his hand to kiſſe, we take it upon our knees: how much more when the King of Heaven gives us his Son in theſe pledges? But if there were not ſomething more than juſt reverence, why doe we ſolemnly kneel at the Communion, not at Baptiſme? Can you finde no difference? In this (beſides that there is both a more lively and feeling ſignification of the thing repreſented) we are the parties, but in the other witneſſes: This therefore I dare boldly ſay, that if your partner **M. *Smith*** ſhould ever (which God forbid) perſwade you to rebaptize, your fitteſt geſture (or any others at full age) would be to receive that Sacramentall water, kneeling: How glad you are to take all ſcraps, that fall from any of ours for your advantage? would to God this obſervation of your malicious gathering, would make all our reverend Brethren wary of their cenſures: Surely, no idolatry can be worſe than that Popiſh ἀρτολατρεία. The Bread, and the Crucifix ſtrive for the higher place: if we therefore ſhould be ſo tied to kneele before the bread, as they are tied to kneele before the Crucifix, their ſentence were juſt: They adore the Crucifix, not we the Bread: they pray to the Crucifix, not wee to the Bread: they direct their devotions (at the beſt) by the Crucifix to their Saviour, wee doe not ſo by the Bread, we kneele no more to the Bread, than to the Pulpit when we joyne our prayers with the Miniſters: but our quarrell is not with them; you that can approve their judgements in diſlike, might learne to follow them in approbation, and peaceable Communion with the Church: if there be a galled place, you will be ſure to light upon that. Your charity is good; whatſoever your wiſdome be.

SEP.

To let paſſe your devout kneeling unto your Ordinary, when you take the Oath of Canonicall obedience, or receive abſolution at his hands, which (as the maine actions are religious) muſt needs be religious adoration: what is the adoring of your truly humane (though called Divine) Service booke, in and by which you worſhip God, as the Papiſts do by their Images? If the Lord Jeſus in his Teſtament have not commanded any ſuch Booke, it is accurſed and abominable: if you thinke he have, ſhew us the place where, that we may know it with you; or manifeſt unto us that ever the Apoſtles uſed themſelves, or commended to the churches after them any ſuch Service-book. Was not the Lord in the apoſtles time, and apoſtolike churches, purely and perfectly worſhipped, when the officers of the church in their miniſtration manifeſted the ſpirit of prayer which they had received according to the preſent neceſſities and occaſions of the church before the leaſt parcell of this patchery came into the world? And might not the Lord now be alſo purely & perfectly worſhipped, though this printed image, with the painted and carved images, were ſent back to Rome, *yea, or caſt to hell,*

from

A *from whence both they and it came? Speake in your selfe, might not the Lord be intirely worshipped with pure and holy worship, though none other Booke but the holy Scriptures were brought into the Church? If yea (as who can deny it that knows what the worship of God meaneth) what then doth your Service-booke there? the Word of God is perfect, and admitteth of none addition. Cursed be he that addeth to the Word of the Lord, and cursed be that which is added, and so be your great Idoll the Communion-book, though like* Nabuchadnezzars *Image some part of the matter be Gold and Silver, which is also so much the more detestable, by how much it is the more highly advanced amongst you.*

Section XXXVII.

YEt more Idolatry? And which is more, New, and strange; such (I dare say) as will never be found in the two first Commandements. Behold, here two
B new Idols, Our Ordinary, and our Service-book, a speaking Idoll, and a written Idoll. *Calecute* hath one strange Deitie the Devill, *Siberia* many, whose people worship every day what they see first. *Rome* hath many merry Saints: but Saint Ordinary, and Saint Service-book were never heard of till your Canonization. In earnest, doe you think we make our Ordinary an Idoll? What else? you kneele devoutly to him when you receive either the Oath or Absolution. This must needs be religious adoration: is there no remedy? You have twice kneeled to our Vice-Chancellor, when you were admitted to your degree; you have oft kneeled to your Parents, and God-fathers, to receive a blessing; did you make Idols of them? the party to be ordained, kneels under the hand of the Presbyterie: doth he religiously adore them? of old
C they were wont to kisse the hands of their Bishops, so they did to Baal: God and our Superiours have had ever one and the same outward gesture: Though here, not the Agent is so much regarded, as the action: if your Ordinary would have suffered you to have done this peece of Idolatry, you had never separated.

Whether our Ordinary and Service-booke be made Idols by us.

Paulus in vita Ambros.

But the true God Bel, and Dragon of *England* is the humane-Divine-Service-book: Let us see what ashes or lumps of pitch this *Daniel* brings: We worship God in, and by it, as Papists doe by their Images: Indeed, we worship God in, and by praier contained in it: Why should we not? Tell me, why is it more Idolatry for a man to worship God in, and by a prayer read, or got by heart, than by a praier conceived? I utter both, they are both mine: if the heart speak them both, feelingly and devoutly, where lies the Idoll? In a conceived praier, is it not possible for a mans thought to stray
D from his tongue? in a praier learned by heart, or read, is it not possible for the heart to joine with the tongue? if I pray therefore in spirit, and heartily utter my desires to God, whether in mine own words, or borrowed (and so made mine) what is the offence? But (say you) if the Lord Jesus in his Testament have not commanded any such Book, it is accursed and abominable: But say I, if the Lord Jesus hath not any where forbidden such a Booke, it is not accursed nor abominable: Shew us the place where, that we may know it with you: Nay but I must shew you where the Apostles used any such Service-book: shew you me, where the Apostles baptized in a Basin: or where they received women to the Lords table: (for your ἀνάπαυσον, 1 *Cor.* 11. will not serve) shew me that the Bible was distinguished into Chapters and Verses in the Apostles time: shew me that they ever celebrated the Sacrament of the Supper at any other time than evening, as your Anabaptists now doe: shew me that they used one
E prayer before their Sermons alwaies, another after; that they preached ever upon a Text: where they preached over a Table: or lastly, shew me where the Apostles used that prayer which you made before your last prophecy; and a thousand such circumstances. What an idle plea is this from the Apostolike times? And if I should tell you that Saint *Peter* celebrated with the Lords Prayer, you will not beleeve it: yet you know the Historie. But let the Reader know that your quarrell is not against the matter, but against the booke; not as they are prayers, but stinted, or prescribed: Wherein all the world besides your selves are Idolaters: Behold, all Churches that were, or are, are partners with us in this crime. Oh idolatrous Geneva, and all French Scottish, Danish, Dutch Churches! All which both have their set prayers with us, and approve them. *Quod ad formulam &c.* As concerning a forme of Prayers and Rites Ecclesiasticall (saith Reverend *Calvin*) I doe greatly allow that it should be set and

Passag. twixt *Calvin* and *Smith.*

Egyptiiubi laut è epulati sunt, post cenã id faciunt. Socr. l. 5. c. 22.

Plat. in initio.

Calvin Epist. ad Protect. Angl. Epist. 87.

and certaine, from which it ſhould not be lawfull for Paſtors in their function to depart. Judge now of the ſpirit of theſe bold Controllers, that dare thus condemne all Gods Churches through the world, as idolatrous. But ſince you call for Apoſtolike examples, did not the Apoſtle *Paul* uſe one ſet form of apprecations, of benedictions? What were theſe but leſſer Prayers? the quantity varies not the kinde: Will you have yet ancienter precedents? The Prieſt was appointed of old to uſe a ſet forme under the Law, *Num.*6.23. ſo the people, *Deu.*26.3.4.5. *&c.*15. Both of them a ſtinted Pſalme for the Sabbath, *Pſal.* 92. What ſaith your Doctor to theſe? Becauſe the Lord (ſaith he) gave formes of Prayers and Pſalmes, therefore the Prelates may? Can we thinke that *Ieroboam* had ſo ſlender a reaſon for his calves? Marke (good Reader) the ſhifts of theſe men: This Anſwerer cals for examples, and will abide no ſtinting of Prayers, becauſe we ſhew no patterns from Scripture. We doe ſhew patterns from Scripture, and now their Doctor ſaith, God appointed it to them of old, muſt wee therefore doe it? So, whether we bring examples or none, we are condemned: but Maſter Doctor, whom, I beſeech you, ſhould we follow, but God in his owne ſervices? If God have not appointed it, you cry out upon inventions: if God have appointed it, you cry, we may not follow it: ſhew then where God ever enjoyned an ordinary ſervice to himſelf, that was not ceremoniall (as this plainly is not:) which ſhould not be a direction for us? But if ſtinting our prayers be a fault (for as yet you meddle not with our blaſphemous Collects) it is well that the Lords Prayer it ſelfe beareth us company, and is no ſmall part of our Idolatry: Which, though it were given principally as a rule to our prayers, yet ſince the matter is ſo heavenly, and moſt wiſely framed to the neceſſity of all Chriſtian hearts; to deny that it may be uſed intirely in our Saviours words, is no better then a fanaticall curiouſneſſe: yeeld one and all, for if the matter be more divine, yet this ſtint is no leſſe faulty: This is not the leaſt part of our patchery: except you unrip this, the reſt you cannot. But might not God be purely and perfectly worſhipped without it? Tell me, might not God be purely and perfectly worſhipped without Churches, without houſes, without garments, yea, without hands or feet? In a word, could not God be purely worſhipped, if you were not? Yet would you not ſeeme a ſuperfluous creature: ſpeak in your ſelfe: Might not God be entirely worſhipped with pure and holy worſhip, though there were no other Bookes in the world, but the Scripture? If yea, as who can denie it, that knowes what the worſhip of God meaneth? What then doe the Fathers and Doctors, and learned Interpreters? To the fire with all thoſe curious Arts and Volumes, as your Predeceſſors called them: Yea, let me put you in minde, that God was purely and perfectly worſhipped by the Apoſtolike Church, before ever the New Teſtament was written. See therefore the idleneſſe of your proofes; God may be ſerved without a preſcription of Prayer: but (if all reformed Churches in Chriſtendome erre not) better with it: The Word of God is perfect, and admits no addition: curſed were we, if we ſhould adde ought to it: curſed were that which ſhould be added: But curſed be they that take ought from it, & dare ſay, Ye ſhal not pray thus, *Our Father, &c.* Doe wee offer to make our Prayers Canonicall? doe we obtrude them as part of Gods Word? why cavill you thus? why doth the ſame Prayer written adde to the Word, which ſpoken addeth not? Becauſe conceived Prayer is commanded, not the other: But firſt, not your particular Prayer: Secondly, without mention either of conception, or memorie, God commands us to pray in ſpirit, and with the heart: Theſe circumſtances, only as they are deduced from his Generalls, ſo are ours. But whence ſoever it pleaſe you to fetch our Booke of publike Prayer, from Rome or Hell; or to what image ſoever you pleaſe to reſemble it; Let moderate ſpirits heare what the precious *Jewell* of England ſaith of it: We have come as neere as we could to the Church of the Apoſtles, &c. neither only have wee framed our Doctrine, but alſo our Sacramens, and the forme of publike Prayers, according to their Rites and inſtitutions. Let no Jew now object Swines fleſh to us: He is no judicious man (that I may omit the mention of *Cranmer, Bucer, Ridley, Taylor*, &c. ſome of whoſe hands were in it, all whoſe voyces were for it) with whom one *Jewel* will not over-weigh ten thouſand Separatiſts.

Anſw. to the Miniſt. Counterpoyſ. 327.

Counterpoyſ.

Omnibus artibus gregis (id eſt) Apoſtolis ſuis dedit morem orandi, Dimitte nobis, &c. Aug. epiſt. 89.

Apolog. p. 170. Acceſſimus, &c. H. Barr againſt Gyfford.

SEP.

A

SEP.

The number of Sacraments ſeemes greater amongſt you by one at the leaſt, than Chriſt hath left in his Teſtament, and that is Mariage; which howſoever you doe not in expreſſe termes call a Sacrament (no more did Chriſt and the Apoſtles call Baptiſme and the Supper Sacraments,) yet doe you in truth create it a Sacrament, in the adminiſtration and uſe of it. There are the parties to be married and their marriage repreſenting Chriſt and his Church, and their ſpirituall union: to which myſtery, ſaith the Oracle of your Service-booke, expreſly, God hath conſecrated them: there is the Ring hallowed by the ſaid Service Booke, (whereon it muſt be laid) for the Element; there is the words of conſecration; In the Name of the Father, and of the Sonne, and of the holy Ghoſt: there is the place, the

B *Church; the time uſually, the Lords day; the Miniſter, the Pariſh-Prieſt. And being made as it is a part of Gods worſhip, and of the Miniſters office, what is it if it be not a Sacrament? It is no part of Prayer, or preaching, and with a Sacrament it hath the greateſt conſimilitude: but an Idoll I am ſure it is in the celebration of it, being made a Miniſteriall duty and part of Gods Worſhip, without warrant, call it by what name you will.*

SECTION XXXVIII.

HOw did Confirmation eſcape this numbber? how did Ordination? it was your over-ſight, I feare, not your charity: ſome things ſeem, and are not: ſuch is this your number of our Sacraments: you will needs have us take in mar-

C riage into this ranke: why ſo? we doe not (you confeſſe) call it a Sacrament as the vulgar miſinterpreting *Pauls Myſterium, Eph.* 5. why ſhould we not if we ſo eſteemed it? wherefore ſerve names, but to denotate the nature of things? if we were not aſhamed of the opinion, we could not be aſhamed of the word: No more (ſay you) did Chriſt and his Apoſtles call Baptiſme and the Supper, Sacraments; but we doe, and you with us: See now whether this clauſe doe not confute your laſt: where hath Chriſt ever ſaid, There are two Sacraments? Yet you dare ſay ſo: what is this but in your ſenſe an addition to the word? yea, we ſay flatly, there are but two: yet we doe (ſay you) in truth create it a Sacrament: how oft, and how reſolutely hath our Church maintained againſt Rome, that none but Chriſt immediately can create Sacraments? If they had this advantage againſt us, how could we ſtand? How wrongfull is this force, to faſten an opinion upon our Church which ſhe hath condemned?

D But wherein ſtands this our creation? It is true, the parties to be married, and their marriage repreſent Chriſt, and his Church, and their ſpirituall union: Beware, leſt you ſtrike God through our ſides: what hath Gods Spirit ſaid, either leſſe, or other than this? *Eph.* 5. 25, 26, 27, & 32. Doth he not make Chriſt the huſband, the Church his Spouſe? Doth he not from that ſweet conjunction, and the effects of it, argue the deare reſpects that ſhould be in mariage? Or what doth the Apoſtle allude elſewhere unto, when he ſayes (as *Moſes* of *Eve*) we are the fleſh of Chriſts fleſh, and bone of his bone? And how famous amongſt the ancient is that reſemblance of *Eve* taken out of *Adams* ſide ſleeping, to the Church taken out of Chriſts ſide ſleeping on the Croſſe; Since marriage therefore ſo clearely repreſents this myſterie, and this uſe is holy and ſacred: what error is it, to ſay that marriage is conſecrated to this myſ-

E terie? But what is the Element? the Ring; Theſe things agree not; you had before made the two parties to be the matter of this ſacrament: What is the matter of the Sacrament, but Element? If they be the matter, they are the Element, and ſo not the Ring; both cannot be: if you will make the two parties to be but the receivers; how doth all the myſtery lie in their repreſentation? Or if the Ring be the Element, then all the myſterie muſt be in the Ring, not in the parties: Labour to be more perfect, ere you make any more new Sacraments: but this Ring is laid upon the Servicebook: why not? For readineſſe, not for holineſſe: Nay but it is hallowed (you ſay) by the booke: If it be a Sacramentall Element, it rather hallowes the book, than the booke it; you are not mindfull enough for this trade: But what exorciſmes are uſed in this hallowing? Or who ever held it any other than a civill pledge of fidelity? Then follow the words of Conſecration: I pray you what difference is there betwixt hallowing, and

Mariage not made a Sacrament by the Church of *England*

and conſecration? The Ring was hallowed before the booke, now it muſt be conſecrated: How idly? By what words? *In the name of the Father, &c.* Theſe words you know are ſpoken after the Ring is put on: was it ever heard of, that a Sacramentall Element was conſecrated after it was applied? See how ill your ſlanders are digeſted by you: The place is the Church, the time is the Lords day, the Miniſter is the actor; and is it not thus in all other reformed Churches as well as ours? Behold we are not alone: all Churches in the world (if this will doe it) are guilty of three Sacraments: Tell me, would you not have marriage ſolemnized publikely? You cannot miſſlike: though your founder ſeems to require nothing here but notice given to witneſſes, and then to bed: Well, if publike, you account it withall, a grave and weighty buſineſſe: therefore ſuch, as muſt be ſanctified by publike praier: What place is fitter for publike praier than the Church? Who is fitter to offer up the publike praier, than the Miniſter? who ſhould rather joyn the parties in Marriage, than the publike deputie of that God who ſolemnly joyned the firſt couple? who rather than he which in the name of God may bleſſe them? The prayers which accompany this ſolemnity, are parts of God worſhip, not the contract it ſelfe: This is a mixt action, therefore, compounded of Eccleſiaſtiall and civill: impoſed on the Miniſter, not upon neceſſity, but expedience: neither eſſentiall to him, but accidentally annexed, for greater convenience. Theſe two frivolous grounds have made your cavill either very ſimple, or very wilfull.

Bro. ſtate of Chriſtians, 172

A B

SEP.

Your Court of faculties from whence your diſpenſations and tolerations for Non-reſidency, and Plurality of Benefices, are had together, with your commuting of Penances, and abſolving one man for another. Take away this power from the Prelates, and you maime the Beaſt in a limme.

C

SECTION XXXIX.

Commutation of Penance in our Church.

SEE if this man be not hard driven for accuſations, when he is faine to repeat over the very ſame crime which he had largely urged before: All the world will know that you want variety, when you ſend in theſe twice-ſod Coleworts: Some what yet we find new, Commutation of Penance. Our Courts would tell you, that here is nothing diſpenſed with, but ſome ceremony of ſhame in the confeſſion: which in the greater ſort is exchanged (for a common benefit of the poore) into a pecuniary mulct; yet (ſay they) not ſo as to abridge the Church of her ſatisfaction, by the confeſſion of the offender: and if you grant the Ceremony deviſed by them, why doe you finde fault that it is altered or commuted by them? As for Abſolution, you have a ſpite at it, becauſe you ſought it, and were repuiſed: If the cenſures be but their owne (ſo you hold) why blame you the menaging of them in what manner ſeems beſt to the authors? This power is no more a limme of the Prelacy, than our Prelacy is that Beaſt in the *Revelation*: and our Prelacy holds it ſelfe no more Saint *Johns* beaſt, than it holds you S. *Pauls* beaſt, *Phil.* 3. 2.

C D

SEP.

In your High Commiſſion Court very abſolute, where, by the Oath Ex officio, *men are conſtrained to accuſe themſelves of ſuch things as whereof no man will or can accuſe them; what neceſſity is laid upon them in this caſe, let your priſons witneſſe.*

D E

SECTION XL.

Oath *Ex officio.*

I ASKE of Auricular Confeſſion; you ſend me to our High Commiſſion Court: theſe two are much alike: But here is alſo very abſolute neceſſity of confeſſion: True; but as in a caſe of Juſtice, not of ſhrift: to cleare a truth, not to obtaine abſolution: to a bench of Judges, not to a Prieſts eare; Here are too many ghoſtly Fathers, for an auricular confeſſion: But you will miſtake, it is enough againſt us, that men are conſtrained in theſe courts to confeſſe againſt themſelves: why name you theſe courts only? Even in others alſo oaths are urged, (not only *ex officio mercinario*, but *nobili*:) The honorableſt Court of Star-chamber gives an oath in a criminall caſe to the defendant; So doth the Chancery, and Court of Requeſts: Shortly, to omit forraine examples, how many inſtances have you of this like proceeding in the common

E

common Lawes of this Land? But with all you might learn, that no Enquiry *Ex officio* may be thus made but upon good grounds, as Fame, Scandall, vehement preſumption, &c. going before, & giving juſt cauſe of ſuſpicion: Secondly, that this proceeding is not allowed in any caſe of crime, whereby the life, or lims of the examined party, may be indangered: nor yet where there is a juſt ſuſpition of future perjury upon ſuch enforcement. Thus is the ſuſpected wife urged to cleare her honeſty by oath: Thus the Maſter of the houſe muſt clear his truth, *Exod.* 22.8. Thus *Achan* and *Jonathan* were urged to be their own accuſers, though not by oath: But if perhaps any ſiniſter courſe be taken by any corrupt Juſticer in their proceedings; muſt this be imputed to the Church? Looke you to your petty-Courts at home: which ſome of your own have compared to theſe courſes, not onely to the Commiſſion-Court of *England*, but to the inquiſition of *Spaine*: See there your Paſtor defending himſelfe to be both an accuſer and Judge in the ſame cauſe: See their proceedings *Ex officio* without commiſſion: and if your priſons cannot witneſſe it, your excommunications may.

D. Coſens his Apol.

D. Avar. determ. de Jure jurando. Num. 5. 12. 1 Sam. 14. 43. Joſh 7. 19. G. Johnſ. & M. Crud. Trouble at Amſterd. p. 132 *Non poteſt quis in una cauſa eodem momento duas portare perſonas, ut in eodem judicio & accuſator ſit & judex Optat. Milevit. l. 7.*

SEP.

Though you have loſt the Shrines of Saints, yet you retaine their daies, and thoſe holy as the Lords day, and that with good profit to your ſpirituall carnall Courts, from ſuch as profane them with the leaſt and moſt lawfull labor, notwithſtanding the liberty of the ſix daies labor, which the Lord hath given: and as much would the Maſters of theſe Court be ſtirred at the caſting of theſe Saints dayes out of the Calendar as were the Maſters of the poſſeſſed maid, when the Spirit of divination was caſt out of her, Act. 16.19.

SECTION XLI.

WEe have not loſt, but caſt away the Idolatrous ſhrines of Saints: their dayes we retaine; theirs, not for worſhip of them, which our Church condemneth, but partly for commemoration of their high deſerts, and excellent examples: partly for diſtinction: indeed therefore Gods daies, and not theirs: their praiſes redound to him: ſhew us where we implore them, where we conſecrate daies to their ſervice: The maine end of Holy-dayes is for the ſervice of God, and ſome, as *Socrates* ſets down of old, (*quo ſe à laborũ contentione relaxent*) for relaxation from labor: and if ſuch dayes may be appointed by the Church (as were the Holy-daies of *Purim*, of the dedication of the wall of Jeruſalem, the dedication of the Temple) whoſe names ſhould they rather bear (though but for meere diſtinction) than the bleſſed Apoſtles of Chriſt? But this is a colour onely: for you equally condemn thoſe daies of Chriſts Birth, Aſcenſion, Circumciſion, Reſurrection, Anunciation, which the Church hath beyond all memory celebrated: what then is our fault? We keep theſe holy as the Lords day, in the ſame manner, though not in the ſame degree: Indeed we come to the Church, and worſhip the God of the Martyrs and Saints: is this yet our offence? No, but we abſtaine from our moſt lawfull labour in them; True, yet not in conſcience of the day, but in obedience to the Church: If the Church ſhall indict a ſolemn Faſt, do you not hold it contemptuous to ſpend that day in lawfull labor; notwithſtanding that liberty of the ſix dayes which God hath given? Why ſhall that be lawfull in a caſe of dejection, which may not in praiſe and exultation? If you had not loved to cavill, you would rather have accepted the Apology, or excuſe of our Siſter Churches in this behalf, than aggravated theſe uncharitable pleas of your own: yet even in this, your own Synagogue at *Amſterdam* (if we may beleeve your own) is not altogether guiltleſſe: your hands are ſtill, and your ſhops ſhut upon feſtivall daies; But we accuſe you not: would God this were your worſt. The Maſters of our Courts would tell you, they would not care ſo much for this diſpoſſeſſion, as that it ſhould be done by ſuch conjurers as your ſelfe.

Holy-dayes how obſerved in the Church of England.

Socr. l. 5. c. 21. Eſt. 9. 17. 1 Mac. 4. 59. Nehe. 12. 27. Joh. 10. 13. Aug. Ep. 44. Scias à Chriſtianis Catholicis nullum coli mortuorum, nihil deniq; ut numen adorari, quod ſit factum & conditum à Deo Quæ toto orbe terrarum, &c. ſicuti quoq; Domini paſſio & reſurrectio & in cœlum aſcenſus, & adventus Spiritus ſancti anniverſaria ſolemnitate celebrantur. Aug. Epiſt 118. Churches of *France* and *Flanders* in *Harmi.* confeſſ. Tho. Whites Diſcover. p. 19.

SEP.

If an ignorant and unpreaching Miniſtery be approved amongſt you, and the people conſtrained by all kinde of violence to ſubmit unto it, and therewith to reſt (as what is more uſuall throughout the whole Kingdome? then let no modeſt man once open his mouth to de-

ny

ny, that ignorance is conſtrained and appproved amongſt you. If the ſervice ſaid or ſung in the Pariſh Church may be called devotion, then ſure there is good ſtore of unknown devotion, the greateſt part in moſt pariſhes, neither knowing nor regarding what is ſaid, nor wherefore.

SECTION XLII.

Our approbation of an unlearned Miniſtery diſproved

YOur want of quarrels makes you ſtill run over the ſame complaints: which if you redouble a thouſand times, will not become juſt, may become tedious: God knows how far we are from approving an unlearned Miniſtery: the proteſtations of our gracious King, our Biſhops, our greateſt Patrons of conformity in their publike writings, might make you aſhamed of this bold aſſertion: we doe not allow that it ſhould be, we bewaile that it will be: our number of Pariſhes compared with our number of Divines, will ſoone ſhew, that either many pariſhes muſt have none, or ſome Divines muſt have many Congregations, or too many Congregations muſt have ſcarce Divine-Incumbents. Our deare Soveraigne hath promiſed a medicine for this diſeaſe; But withall tels you that *Jeruſalem* was not built all on a day. The violence you ſpeake of is commonly in caſe of wilfull contempt, not of honeſt and peaceable deſire of further inſtruction, or in ſuppoſall of ſome tolerable ability in the Miniſtery forſaken; we doe heartily pray for labourers into this harveſt: we doe wiſh that all *Iſrael* could propheſie: we publiſh the Scriptures, we Preach, Catechiſe, Write, and (Lord thou knoweſt) how many of us would doe more, if we knew what more could be done, for the information of thy people, and remedy of this ignorance which this adverſary reproves us to approve.

Confer. at Hampt.

We doubt not but the ſervice ſaid in our Pariſh-Churches, is as good a ſervice to God, as the extemporary devotions in your Parlours: But, it is an unknown devotion, you ſay: Through whoſe fault? The Readers, or the Hearers, or the Matter? Diſtinct reading you cannot deny to the moſt Pariſhes: the matter is eaſie Prayers, and *Engliſh* Scriptures: if the hearers be regardleſſe, or in ſome things dull of conceit, lay the fault from the ſervice to the men: All yours are free from ignorance, free from wandering conceits: we envy you not, ſome knowledge is no better than ſome ignorance, and careleſneſſe is no worſe than miſ-regard.

SEP.

What are your ſheet-penances for adultery, and all your purſe-penances for all other ſinnes? than which though ſome worſe in Popery, yet none more common.

SECTION XLIII.

Penances injoyned in the Church of England.

COmming now to the vaults of Popery, I aſke for their Penances, and Purgatory; thoſe Popiſh Penances, which preſumptuous Confeſſors enjoyned as ſatisfactory, and meritorious upon their bold abſolutions: You ſend me to ſheet penances and purſe-penances: the one, ceremonious corrections of ſhame, enjoyned and adjoyned to publike Confeſſions of uncleanneſſe, for the abaſing of the offender, and hate of the ſinne: ſuch like as the ancient Church thought good to uſe for this purpoſe. Hence they were appointed (as *Tertullian* ſpeaketh) in ſack-cloth and aſhes, to crave the prayers of the Church, to beſmeare their body with filthineſſe, to throw themſelves downe before Gods Miniſter and Altar; not to mention other more hard, and perhaps no leſſe ancient Rites; and hence was thoſe five ſtations of the Penitent, whereby he was at laſt received into the body of his wonted Communion: the other a pecuniary mulct impoſed upon ſome (not all, you foulely ſlander us) leſſe hainous offences; as a penalty, not as a penance: I hope you deny not; Sodomy, Murder, Robbery, &c. (which you would not) Theft it ſelfe is more deeply avenged: But did ever any of ours urge either ſheet or purſe as the remedy of Purgatory, or enjoyne them to avoyd thoſe infernall paines? unleſſe we doe ſo, our Penances are not Popiſh, and our Anſwerer is idle.

Sacco & cinere iacere, corpus ſordibus obſcurare, preſbyteris advolvi, & aris Dei adgeniculari, Tert. de penit.

Canon. Greg. Neocaſar. φειλαυσι δεχεσθαι, &c.

SEP.

A

SEP.

Touching Purgatory, though you deny the doctrine of it, and teach the contrary, yet how well your practice suits with it, let it be considered in these particulars: Your absolving of men dying excommunicate after they be dead, and before they may have Christian buriall. Your Christian buriall in holy gound (if the party will be at the charges;) your ringing of hallowed bels for the soule; your singing the Corps to the grave from the Church stile; your praying over, or for the dead, especially in these words, That God would hasten his kingdome, that we with this our Brother (though his life were never so wretched, and death desperate) and other departed in the true faith of thy holy Name, may have our perfect consummation, both in body and soule. Your generall doctrines and your particular practices agree in this as in the most other things, like Harpe and Harrow. In word you professe many truths, B *which in deed you deny.*

These and many moe Popish devices (by others at large discovered to the world) both for pomp and profit, are not only not razed and buried in the dust, but are advanced amongst you above all that is called God.

SECTION XLIV.

YOur next accusation is more ingenuously malicious; our Doctrine you grant contrary to purgatory: but you will fetch it out of our practice, that we may build that which we destroy: Let us therfore purge our selves from your Purgatory: We absolve men dying excommunicate, a rare practice, and which yet I have not lived to see: but if Law-makers contemn rare occurrents, surely accusers do not: C Once is too much of an evill: Marke then; Doe we absolve his soule after the departure? No: what hath the Body to doe with Purgatory? Yet for the body: doe we by any absolution seeke to quit it of sinne? Nothing lesse: reason it selfe gives us, that it is uncapable either of sin or pardon; To lie unburied, or to be buried unseemly, is so much a punishment, that the Heathens objected it (though upon the havock and fury of Warre) to the Christians, as an argument of Gods neglect. All that authority can do to the dead Rebell, is to put his carkasse to shame, & deny him the honour of seemly sepulture: Thus doth the Church to those that will dye in wilfull contempt. Those Grecian Virgins that feared not death, were yet restrained with the feare of shame after death: it was a reall, not imaginary curse of *Jezabel*; The dogs shall eat *Jezabel*. Now the absolution (as you call it, by an unproper, but malicious name) is no D thing else but a liberty given by the Church (upon repentance signified of the fault of the late offender) of all those externall rites of decent Funerall: Death it selfe is capable of inequality, and unseemlinesse: Suppose a just Excommunication: What reason is it, that he which in his life and death would be as a Pagan, should be as a Christian in his buriall? What is any, or all this to Purgatory?

The next intimation of our Purgatory is our Christian Buriall, in the place, in the manner: The place, holy gound, the Church, Churchyard, &c. The manner, Ringing, Singing, Praying over the Corps. Thus therefore you argue; We bury the body in the Church, or Churchyard, &c. therefore we hold a Purgatory of the Soule; a proofe not lesse strange than the opinion: We doe neither scorn the carcasses of our friends, as old *Troglodites*: nor with the old *Ægyptians* respect them more, than when they were enformed with a living soule: but we keep a meane course betwixt both, using them E as the remainders of dead men, yet as dead Christians: & as those which we hope one day to see glorious. We have learned to call no place holy in it self (since the Temple) but some more holy in their use, than others. The old (κοιμητηρια) of the Christians, wherin their bodies slept in peace, were not lesse esteemed of them, than they are scorned of you. *Gallienus* thought he did them a great favor (and so they took it) when he gave them the liberty not only of their Churhes, but of their former burying places. In the same book *Eusebius* commends *Astirius* a noble Senator, for his care, and cost of *Marinus* his buriall. Of all these rites of funerall, & choise of place, we professe to hold with *Augustine*, that they are only the comforts of the living, not helpes of the dead; yet as *Origen* also teacheth us, we have learned to honour a reasonable (much more a Christian) soule; and to commit the instrument or case of it honorably to the grave.

The practices of the Church of England concerning funerals of the Dead.

Aug. de Civ. l. 1. Athenienses decreverunt ne si quis se interfecisset sepeliretur in agro attico, &c.

Sleeping places *Cæmiteria, Euseb. l. 7. c. 12.* ἵνα τὸν ὕπνον ἀγρυπνούμενοι κοιμήσωσι. *Splendidissimæ sepulturæ tradidit. Eus. l. 7. c. 15. Curatio funeris, conditio sepulturæ, pompa exequiarum, magis sunt vivorum solatia quam subsidia mortuorum. Aug. de civit. l. 1. c. 12. Si enim paterna vestis & annulus tanto charior est posteris, nullo modo ipsa spernenda sunt corpora. Aug. de civ. l. 1. c. 13. Orig. cont. Cels. l. 8. Rationalem animam honorare didicimus, &c.*

All this might have taught our Anſwerer, that we make account of an heaven, of a reſurrection, not of a Purgatory. But we ring hallowed bels for the Soule: Do not thoſe bels hang in hallowed ſteeples too? and doe we not ring them with hallowed ropes? What fancy is this? If Papiſts were ſo fond of old: their folly and their bels (for the moſt part) are both out of date; we call them ſoule-bels, for that they ſignifie the departure of the ſoule, not for that they helpe the paſſage of the ſoule. This is meer Boyes-play. But we pray over or for the dead; Doe we not ſing to him alſo? Pardon me, I muſt needs tell you, here is much ſpite, and little wit. To pray for the conſummation of the glory of all Gods elect: What is it, but *Thy Kingdome come?* How vainly doe you ſeek a knot in a ruſh, while you cavill at ſo holy a Petition? Goe and learne how much better it is, to call them our brothers, which are not, in harmleſſe overweening and over-hoping of charity, than to call them no brothers, which are, in a proud and cenſorious uncharitableneſſe: you cannot be content to tell an untruth, but you muſt face it out. Let any Reader judge, how farre our practice in this diſſented from our doctrine; would to God in nothing more: Yes (ſaith this good friend) in the moſt other things; our words profeſſe, our deeds deny: at once you make us hypocrites, and your ſelves Phariſes. Let all the world know, that the Engliſh Church at *Amſterdam*, profeſſeth nothing which it practiſeth not: we may not be ſo holy, or ſo happy.

Generality is a notable ſhelter of untruth: Many moe, you ſay, Popiſh devices, yet name none; No, you cannot. Advanced above all that is called God? ſurely this is a paradox of ſlanders: you meant at once to ſhame us with falſhood, and to appoſe us with Riddles: we ſay to the higheſt, whom have we in heaven but thee? and for earth, your ſelfe have granted we give too much to Princes, (which are earthen Gods) and may come under *Pauls* (*vae oßaqua.*) Either name our Deity, or crave mercy for your wrong: certainly, though you have not remorſe, yet you ſhall have ſhame.

SEP.

You are farre from doing to the Romiſh *Idols, as was done to the* Ægyptian *Idols,* Mithra *and* Serapis, *whoſe Prieſts were expelled their Miniſtery, and Monuments expoſed to utter ſcorne and deſolation, their temples demoliſhed and razed to the very foundation.*

SECTION XLV.

THe Majeſty of Romiſh Petty-gods (I truly told you) was long agone, with *Mithra* and *Serapis*, expoſed to the laughter of the vulgar: you ſtrain the compariſon too farre; yet we follow you: Their Prieſts were expelled: for (as your Doctor yeeldeth) other actors came upon the ſame ſtage: others in religion, elſe it had been no change: Their Miniſtery & Monuments expoſed to utter ſcorn: Their Maſſes, their oblations, their adorations, their invocations, their anoylings, their exorcizings, their ſhrift, their abſolutions, their Images, Rood-lofts, and whatſoever elſe of this kind: But the Temples of thoſe old Heathens were demoliſhed & razed: Here is the quarrell: ours ſtand ſtill in their proud Majeſty: Can you ſee no difference betwixt our Churches and their Temples? The very name it ſelfe (if at leaſt you have underſtood it) Kirk or Church (which is nothing but an abbreviation of (*κυριακον*, the Lords houſe) might have taught you, that ours were dedicated to God, and theirs to the Devill, in their falſe gods: *Auguſtine* anſwers you, as directly, as if he were in my roome: The Gentiles (ſaith he) to their gods erected Temples, we not Temples unto our Martyrs, as unto Gods, but memorials as unto dead men, whoſe ſpirits with God are ſtill living: Theſe then if they were abuſed by Popiſh Idolatry, is there no way, but Down with them, down with them to the ground? Well fare the Donatiſts yet your old friends: they but waſhed the walls that were polluted by the Orthodox; by the ſame token, that *Optatus* aſkes them, why they did not waſh the books which ours toucht, and the Heavens which they looked upon: What, are the very ſtones ſinfull? what can be done with them? The very earth where they ſhould lye on heaps would be uncleane: But not their pollution angers you more, than their proud Majeſty: What houſe can be too good for the Maker of all things? As God is not affected with

The Churches ſtil reteined in *England.*
Socrat. Hiſt. Ec. l.5.16, 17. Bed. Hiſt. Eccl. l. 1. Cit. Gregor. Ep. Aug. ſuec. 30. & Edibberto regi 32. Contra ſoli, &c. Sed & Hæreticorum templa vaſtata à Conſtantino Euſeb. l.3. c.63. Auguſt de Civit. lib.8. cap.27. Hooker 5.b.c.13 Id. Auguſt. cont. Maximin. Arrian. Nonne ſi templum, &c. Optat Malevitã l.6. Laviſtis procul dubio pallas; Iudicate quid de cadibus feciſtis Aut utrumq; lavate aut &c. Si quod tangit affectus lavandum eſt, ut parietes &c. Videmus rectum, videmus & calum, &c. hæc à vobis lavari non poſſunt.

State

A State, ſo is he not delighted in baſeneſſe. If the pompe of the Temple were ceremoniall, yet it leaves this morality behind, that Gods houſe ſhould be decent: and what if goodly? If we did put holineſſe in the ſtones, as you doe uncleanneſſe, it might be ſinne to be coſtly: Let me tell you, there may be as much pride in a clay wall, as in a carved: Proud Majeſty is better than proud baſeneſſe; the ſtone or clay will offend in neither, we may in both; If you love cottages, the ancient Chriſtians with us, loved to have Gods houſe ſtately, as appeares by the example of that worthy Biſhop of *Alexandria*, and that gracious *Conſtantine*, in whoſe daies theſe ſacred piles began to lift up their heads unto this envied height: Take you your own choice, give us ours; let us neither repine, nor ſcorn at each other.

Athanaſ. Apol. Euſeb. de vita Conſt. Otho Friſing. li. 5. cap. 3.

B SEP.

But your Temples, eſpecially your Cathedrall, & mother Churches, ſtand ſtill in their proud Majeſty poſſeſſed by Arch-biſhops and Lord Biſhops, like the Flamins and Arch-Flamins, amongſt the Gentiles, from whom they were derived and furniſhed with all manner of pompe and ſuperſtitious monuments: as carved and painted Images, Maſſing Copes and Surplices, chanting and Organ-muſicke, and many other glorious ornaments of the Romiſh *Harlot, by which her Majeſty is commended, and admired by the vulgar: ſo far are you in theſe reſpects for being gone, or fled, yea, or crept either, out of* babylon.

Now if you be thus babyloniſh *where you repute your ſelves moſt Sion-like, and thus* C *confounded in your own evidence, what defence could you make in the things whereof an adverſary would challenge you? If your light be darkneſſe, how great is your darkneſſe.*

SECTION XLVI.

The founders and Furnitures of our Churches.

ALL this while I feared you had been in Popiſh Idolatrie: now I find you in Heatheniſh: Theſe our Churches are ſtill poſſeſſed by their *Flamins*, and Arch-*Flamins:* I had thought none of our Temples had been ſo ancient: certainly I find but one poore ruinous building, reported to have worn out this long tyrannie of time: For the moſt, you might have read their age, and their Founders in open records: But theſe were derived from thoſe: ſurely the Churches as much as the men. It is true, the *Flamins*, and what ever other Heathen Prieſts, were put down, Chriſtian Biſhops were ſet up; Are theſe therefore derived from thoſe? Chriſtianity came in the roome of Judaiſme: was it therfore derived from it? Before you told us, that our Prelacy came from that Antichriſt of *Rome*, now from the *Flamins* of the Heathen: Both no leſſe, than either: If you cannot be true, yet learne to be conſtant. But what meane you to charge our Churches with carved and painted Images? It is well you write to thoſe that know them; Why did not you ſay we bow our knees to them, and offer incenſe? Perhaps you have eſpied ſome old duſty Statue in an obſcure corner, covered over with Cob-webs, with halfe a face, and that miſerably blemiſht, or perhaps halfe a Crucifix inverted in a Church-window, and theſe you ſurely noted for *Engliſh* Idols: no leſſe dangerous glaſſe you might have ſeen at *Geneva*, a Church that hates Idolatry, as much as you doe us: What more? Maſſing Copes, and Surplices: ſome Copes (if you will) more Surplices, no Maſſing: E Search your bookes againe, you ſhall finde Albes in the Maſſe, no Surplices. As for Organ-muſick, you ſhould not have fetcht it from Rome, but from Jeruſalem: In the Reformed Church at Middleburgh, you might have found this ſkirt of the harlot: which yet you grant at leaſt crept out of Babylon; Judge now (Chriſtian Reader) of the weight of theſe grand exceptions; and ſee whether ten thouſand ſuch were able to make us no Church, and argue us not only in Babylon, but to be Babylon it ſelfe: Thus babyloniſh we are to you, and thus Sion-like to God: Every true Church is Gods Sion: every Church that holds the Foundation, is true, according to that golden rule, *Epheſ.* 2.21. Every building that is coupled together in this corner-ſtone, groweth unto an holy Temple in the Lord: No adverſary, either Man or Devill, can confound us, either in our evidences, or their

Lumb. lib. 4. diſt. 24. Iſid. l. 7. Etymol. cap. 12. Theophilus Epiſ. cum cæter. ſtatuas deorum confringeret, unam integram ſervari juſſit, eamque in loco publico erexit, ut Gentiles tempore progrediente non inficiarentur ſe hujuſmodi deos coluiſſe. Ammonius Grammaticus hac de re valde diſtruciatus. Dixit gravem plagam religioni Græcorum inflictam, quod illa una ſtatua non everteretur. Socrat. li. 5. c. 16.

owne challenges; we may be faulty, but we are true: And if the darkneſſe you find in us be light, how great is our light? A

SEP.

But for that not the ſeparation, but the cauſe makes the Schiſmatike; and leſt you ſhould ſeem to ſpeak evill of the thing you know not, and to condemn a cauſe unheard, you lay down in the next place the ſuppoſed cauſe of our ſeparation, againſt which you deale as inſufficiently. And that you pretend to be, none other than your conſorting with the Papiſts in certaine Ceremonies: touching which, and our ſeparation in regard of them thus you write.

M H. If you have taken but the leaſt knowledge of the ground of our judgement and practice, how dare you thus abuſe both us and the Reader, as if the only or chiefe ground of our ſeparation were your Popiſh Ceremonies? But if you goe only by gheſſe, having never ſo much as read over one Treatiſe publiſhed in our defence, and yet ſtick not to paſſe this your cenſorious doome both upon us and it, I leave it to the Reader to judge whether you have been more laviſh of your cenſure or credit. Moſt unjuſt is the cenſure of a cauſe unknown, though in it ſelfe never ſo blame worthy, which nevertheleſſe may be praiſe-worthy, for ought he knowes that cenſures it. B

SECTION XLVII.

On what ground Separation or Ceremonies were objected.

HE that leaves the whole Church in a groſſe and wilfull error, is an Heretike; he that leaves a particular Church for appendances, is a Schiſmatick: ſuch are you, both in the Action and cauſe: The act is yeelded, the cauſe hath been in part ſcanned, ſhall be more: This I vainly pretended to be our conſorting in Ceremonies with the Papiſts: Behold here the ground of your loud challenge of my ignorance: Ignorance of your judgement and practice: Here is my abuſe of you, of my Reader: and, how durſt I? Good words (*M.R.*) What I have erred, I will confeſſe: I have wronged you indeed; but in my charity: I knew the cauſe of Browniſme, but I knew not you: For (to ſay ingenuouſly) I had heard and hoped, that your cauſe had been leſſe deſperate; My intelligence was, that in diſlike of theſe Ceremonies obtruded, and an hopeleſneſſe of future liberty, you and your fellows had made a ſeceſſion rather than a ſeparation from our Church, to a place where you might have ſcope to profeſſe, and opportunitie to enjoy your owne conceits: whence it was that I termed you Ring-leaders of the late ſeparations, not followers of the firſt, and made your plea againſt our Church, imperfection, not falſhood: I hoped you, as not ours, ſo not theirs: not ours in place, ſo not quite theirs in peeviſh opinion: I knew it to be no new thing for men inclining to theſe fancies, to begin new Churches at *Amſterdam* ſeverall from the reſt: witneſſe the letters of ſome (ſometimes yours) cited by your own Paſtor: I knew the former ſeparation, and hated it; I hoped better of the latter ſeparation, and pitied it: My knowledge both of *M. *Smith* whom you followed, and your ſelfe, would not let me thinke of you, as you deſerved: How durſt I charge you with that, which perhaps you might diſavow? It was my charity therefore, that made my accuſations eaſie; it is your uncharitableneſſe that accuſes them of ignorance. I knew why a *Browniſt* is a true Schiſmatick; I knew not you were ſo true a *Browniſt*. But why then did I write? Taking your ſeparation at beſt; I knew how juſtly I might take occaſion by it to diſſwade from ſeparation; to others good, though not to yours: Now I know you better, or worſe rather, I think you heare more: Forgive me my charity, and make the worſt of my ignorance. I knew that this ſeparation (which now I know yours) ſtands upon foure grounds, as ſome beaſts upon foure feet. Firſt, God worſhipped after a falſe manner; Secondly, Prophane multitude received; Thirdly, Antichriſtian Miniſtery impoſed; Fourthly, Subjection to Antichriſtian Government: The Ceremonies are but as ſome one paw in every foot: yet if we extend the word to the largeſt uſe, dividing all Religion into Ceremony, and Subſtance; I may yet, and doe averre, that your ſeparation is meerly grounded upon Ceremonies. C D E

Inquir. into M. *White.*

* Which upon the Lords Prayer hath confuted ſome poſitions of that Sect.

Bar. and *Green. paſſim. Penr.* Exam.

SEP.

A

SEP.

As touching the Ceremonies here ſpoken of, howſoever we have formerly refuſed them, ſubmitting (as all others did and doe) to the Prelates ſpirituall juriſdiction (herein through ignorance ſtraining at Gnats, and ſwallowing Camels) yet are we verily perſwaded of them and ſo were before we ſeparated, that they are but as leaves of that tree, and as badges of that man of ſin, whereof the Pope is head, and the Prelates ſhoulders. And ſo we for our parts ſee no reaſon why any of the Biſhops ſworn ſervants (as all the Miniſters in the Church of England *are Canonically) ſhould make nice to wear their Lords Liveries. Which Ceremonies notwithſtanding we know well enough, howſoever you for advantage extenuate & debaſe them unto us to be advanced & preferred in your Church, before the preaching of the Goſpel.*

B *It is much that they being not ſo much as Reed, nor any part of the building (as you pretend) ſhould overturn the beſt builders amongſt you as they doe, The proportion betwixt* Zoar *and them holds well: Zoar was a neighbour unto* Sodome, *both in place and ſin, and obnoxius to the ſame deſtruction with it: and it was* Lots *error to deſire to have it ſpared,* Gen. 19.15,18,19,20. *and ſo he never found reſt nor peace in it, but for ſooke it for feare of the ſame juſt judgement, which had overtaken the reſt of the Cities, verſe* 30. *The application of this to your Ceremonies, I leave to your ſelfe, and them to that deſtruction, to which they are devoted by the Lord.*

SECTION XLVIII.

C AND touching Ceremonies, you refuſed them formerly, but not long: and when you did refuſe them, you knew not wherefore; for immediately before your ſuſpenſion, you acknowledged them to be things indifferent, and for matter of ſcandall by them, you had not informed your ſelfe (by your own confeſſion) of a whole quarter of a yeere after: Why refuſed you then, but as the Poet made his Plaies to pleaſe the people, or as *Simon Magus* was baptized for company? But refuſing them, you ſubmitted to the Prelates ſpirituall juriſdiction: there was your crime; this was your Camell, the other your Gnats; Did ever any Prelate challenge ſpirituall rule over your conſcience?

Eſtimation of Ceremonies, and ſubjection to the Prelates.

This they all appropriate to the great Biſhop of our ſouls: and if other, grant them as your malice faineth: what ſinne is it to be the ſubject of a Tyrant? now upon more
D grace, refuſing the Prelacy, you have branded the ceremonies; So you did before your ſeparation; Tell us, how long was it after your ſuſpenſion, and before your departure, that you could have been content (upon condition) to have worn this linnen badge of your Man of ſin? Was not this your reſolution, when you went from *Norwich* to *Lincolnſhire*, after your ſuſpenſion? Deny it not; my witneſſes are too ſtrong. But let us take you as you are: theſe Ceremonies, though too vile for you, yet are good enough for our Miniſters of *England*: As if you ſaid, Lord, I thank thee, I am not as this Publican: Why for our Miniſters? Becauſe, thoſe are the Liveries, and theſe the ſworn ſervants of the Antichriſtian Biſhops: We have indeed ſworn obedience to our Ordinary in honeſt and lawfull Commandements, but ſervice to *Chriſt*: But doth all obedience imply ſervitude? this obedience is, as to ſpirituall Fathers, not to Maſters; yet ſo are we the ſervants of Chriſt, that we are ready to give our ſervice to the leaſt of his Saints; Thus vile will we be for God; how much more to
E thoſe whom God hath made (as *Hierome* ſayes) *Principes Eccleſiæ*: whiles they command for God: what doe we herein, but that which *Epiphanius* urged of old againſt *Ærius*; What but the ſame which *Ignatius* (that holy and old Martyr) requires (not once) of all Preſbyters, and offers the ingagement of his owne ſoule for us in this act?

1 *Cor.* 4. 1. *Jer. in Pſal.* 44. *Heming. Claſſ.* 3. *Poteſt. Ec. c.* 10. *Vt cuique ſua ſunt clarus & ſuæ plebs in his quæ Domini ſunt, piè obſequerentur. Ignat. Epiſt. ad Tarſenſ.*

As for our Ceremonies, aggravate them how you can for your advantage, they are but Ceremonies to us: and ſuch, as wherein we put no holineſſe, but order, decency, convenience: but they are preferred (you ſay) in our Church, before the preaching of the Goſpell: a moſt wrongfull untruth; We hold preaching an eſſentiall part of Gods ſervice, Ceremonies none at all: the Goſpell preached we hold the life and ſoule of the Church, Ceremonies either the garment, or the lace of the garment: The Goſpell

preached we hold the Foundation and Walls; Ceremonies hardly ſo much as Reed, or Tile: But how then (ſay you) have they overturned our beſt builders? This is a word of rare favour: I had thought you had held us all ruiners, not builders: Or if builders; of Babel, not of Jeruſalem: in which work the beſt builders are the worſt. Thoſe whoſe hand hath been in this act, would tell you, that not ſo much the Ceremonies are ſtood upon, as obedience: If God pleaſe to try *Adam* but with an Apple, it is enough: What doe we quarrell at the value of the fruit, when we have a prohibition? *Shimei* is ſlain: what, meerly for going out of the City? the act was little, the bond was great: what is commanded, matters not ſo much, as by whom; inſult not, we may thanke your outrage for this loſſe.

For your retortion of my *Zoar* and *Sodom*: I can give you leave to be witty, you uſe it ſo ſeldom: but when you have plaied with the alluſion what you liſt, I muſt tell you that he which will needs urge a compariſon to go on foure feet, is not worthy to goe upon two: *Zoar* was neer to *Sodom*, not part of it; *Zoar* was reſerved when *Sodom* was deſtroyed: *Zoars* neerneſſe to the place where *Sodome* ſtood, needed not have given *Lot* cauſe of removall. *Zoar* might ſafely have been the harbour of *Lot*: his feare was, for want of faith: God promiſed him and the place ſecurity: the far-fetcht application therefore of the wickednes of *Zoar*, to our Ceremonies, might well have been forborne, and kept to your ſelfe: much leſſe needed you (like ſome Anti-*Lot*) to call for fire and brimſtone from heaven upon your *Zoar*.

Fidem Domino habere debuerat qui ſe eam ſervaturũ propter eum dixerat. Mercer. in Gen.

SEP.

How we would have behaved our ſelves in the Temple, where the money-changers were, and they that ſold Doves, we ſhall anſwer you, when you prove your Church to be the Temple of God, compiled and built of ſpiritually hewn and lively ſtones, 1 King. 5. 17, 18. and 6, 7. 1 Pet. 2. 5. *and of the Cedars, Firres, and Thyne trees of* Lebanon, 2 Chron. 2. 8. *framed and ſet together in that comely order, which a greater than* Salomon *hath preſcribed: unto which God hath promiſed his preſence. But whileſt we take it to be (as it is) a confuſed heap of dead and defiled and polluted ſtones, and of all rubbiſh, of briers and brambles of the wilderneſſe, for the moſt part, fitter for burning than building; we take our ſelves rather bound to ſhew our obedience, in departing from it, than our valour in purging it, and to follow the Prophets counſell in flying out of* Babylon, *as the Hee-goats before the flock,* Jer. 50. 8.

SECTION XLIX.

The ſtate of the Temple, and of our Church in reſemblance.

HOw you would have behaved your ſelfe in the Temple to the Money-changers, you will anſwer when we prove our Church to be Gods Temple, built of that matter, and in that form which God hath preſcribed: and here you ſend us to 1 *King.* 5. 17. and 2 *Chron.* 2. 8. Ignorantly; as if *Salomons* Temple had ſtood till Chriſts time: when neither the firſt, nor ſecond (though called *Beth Gnolam*) outlaſted more than foure hundred yeeres: Or as if the Market had been under the very roofe of that Temple. Whether *Herods* were built of the ſame matter with *Salomons*, & in full correſpondence to it, I diſpute not: it was certainly dedicated to Gods ſervice, and that (which you would hardly diſgeſt) in a ſolemn anniverſary Holy day: though not erected upon the word of any Prophet. But to let paſſe Alligories: we muſt prove our ſelves the true Church of God; Thus we doe it: We are true Chriſtians, for we were baptized into the Name of Chriſt; we truly profeſſe our continuance in the ſame faith into which we were baptized; we joyn together in the publike Services of God; we maintaine every point of the moſt ancient Creeds; we overthrow not the foundation by any conſequence. Therfore what ever is wanting to us, what ever is ſuperfluous, in ſpight of all the gates of Hell, we are the true Church of God. Let me aſke you: Were not the people of the *Jews* in the Prophets, and in Chriſts time, a confuſed heape of dead and defiled, and (for I will uſe your Tautologies) polluted ſtones, and of all rubbiſh, of bryers and brambles of the Wilderneſſe, for the moſt part fitter for burning than building? Can we be worſe than they? If wickedneſſe can defile a Church, they ſhall juſtifie us: did either thoſe Prophets, or our Saviour, rather ſhew their obedience to God in departing from it, than their valour in purging it?

A it? you have well imitated these heavenly patterns. But what; can your charity find nothing but rubbish? Not one square stone, not one living? You will be judging till God judge you: if you take not heed of these courses, you will so run with the Hee-goats that you will stand with the Goats on the left hand. That God, whose place you have usurped give you more wisdome, and love.

SEP.

And what (I pray you) is the valour which the best hearted, and most zealous Reformers amongst you have manifested, in driving out the money-changers? doth it not appeare in this, that they suffer themselves to be driven out with the two stringed whip of Ceremonies B *and subscription, by the money-changers, the Chancellors and Officials, which sell sins like Doves: and by the chiefe Priests, the Bishops which set them on worke? so farre are the most zealous amongst you from driving out the money-changers, as they themselves are driven out by them, because they will not change with them to the utmost farthing.*

SECTION L.

THe valour of our most zealous Reformers hath truly shewed it selfe in yeeldance: As in Duels; so here, he is the most valiant that can so master himself as not to fight: you according to the common opinion of Swaggerers, blame the peaceable of cowardise, and accuse them of suffering. Behold a new crime; That they suffer themselves to be driven out: What should they have done? Should they have taken armes, and cry, The sword of God, and *Gedeon*? You that will not allow a C Prince to compell Subjects, will you allow Subjects to compell Princes? God forbid; This were high Treason against Gods Anointed: what then? Should they approve the Ceremonies by subscription, by practice? This you exclame upon, as high treason against the Highest: What yet more? Should they have preached with their mouthes stopt? This is it, which you have learned of your Founder, and through not many hands received, and required with no lesse violence: Clamour and tumults is that you desire still: let our sinne be peaceable obedience, yours fury and opposition. Your head-strong conceit is, that it is a sinne to be silenced: Men must preach even when they may not: all times before you, would have wondred at this Paradox: For however the Apostles, which had not their calling from men, would not be silenced by men, yet we find that all their successors held, that those hands which were laid upon D their heads, might be laid upon their mouthes: look into all Histories: Those constitutions (which though not Apostolik, yet were ancient) in the seventh Canon punish a Bishop, or Presbyter, that upon pretence of Religion separates from his wife, with deposition: and if any Presbyter shall shift his charge without licence (τῦ τὸν χλαυσάμενον ἀπαλλάττεσθαι) & lastly, inflicts the same penalty upon Fornication, Adultery, Perjury.

The great *Nicene* Counsell takes the same order with some misliked Bishops, and Presbyters in divers Canons: *Gaudentius* in the Counsell of *Sardy*, takes it for granted, that a Bishop may by Bishops be deposed: so the second Councell of *Carthage*, *Can.* 13 so the fourth Councell of *Carthage*, more than once imposes degradation: so *Leo* the 1 threats to put some offending persons from the office of the Ministery: so (that I may E not be endles) blessed *Cyprian* advises *Rogatianus*, a good old Bishop, which was abused by a malapart Deacon, by the authority of his Chaire to right himself, and either to depose, or suspend the offender. *Leontius* in *Socrates*, is deprived of his Priesthood: yea, what Counsell or Father gives not both rules and instances of this practice? See how far the ancient Church was from these tumultuous fancies: No, no, (*M. R.*) we well find, it is doing that undoes the Church, not suffering: If your fellows could have suffered more and done lesse, the Church had been happy: As for our Church-Officers, you may raile upon them with a lawlesse safety: there is a great Ditch betwixt you and them: else you might pay deare for this sinne of slandering them with their cheap peny-worths: How idly do you insult over those, whom your mony-changers have driven out of their Pulpits; When you confesse (after all your valour) that they have driven you both out of Church & Country: who can pitty a miserable insulter?

SEP.

Whether Ministers should indure themselves silenced.

Brow. Reform. without Tar. ἐπαθον ἃ πεπόνθασι. We charge him not to serve any more. So *Can.* 15. *Can.* 25. *Cum compertum fuerit deponatur Can.* 10. *de Clericatus honore periclitabitur. Can.* 2. *E Clero deponatur & sit alienus à Canone. Can.* 17 & *Can.* 18. *A Ministerio cessare debuerit. Concil. Sardic. c.* 4. *Concil. Carth.* 4. *c.* 48 & 56, 57. *Leo Ep.* 1. *sect.* 5. *Cypr. l.* 3. *Ep.* 9. *Socr. l.* 2. *c.* 21.

SEP.

For the Wafers in Geneva, *and diſorders in* Corinth, *they were corruptions which may and doe (or the like unto them) creep into the pureſt Churches in the World: for the Reformation whereof Chriſt hath given his power unto his Church, that ſuch evils as are brought in by humane frailty, may by divine authority be purged out. This power and preſence of Chriſt you want, holding all by homage (or rather by villenage) under the Prelates, unto whoſe ſinfull yoke you ſtoope in more than* Babyloniſh *bondage, bearing and approving by perſonall communion, infinite abominations. And in theſe two laſt reſpects principally, your* Babyloniſh *confuſion of all ſorts of people in the body of your Church, without ſeparation, and your* Babyloniſh *bondage under your ſpirituall Lords the Prelates, we account you* Babylon, *and fly from you.*

SECTION LI.

Power of Reforming abuſes given to the Church: and the iſſue of the neglect of it.

YOu that can grant there will be corruptions in all other Churches, will endure none in ours: If *England* ſhould have either unleavened Wafers, or drunken Love-feaſts (though no other blemiſhes) ſhe could not but be *Babylon:* We envy not your favors: Theſe, or whatſoever like enormities, Chriſt hath given power unto his Church to reform: but what if the Church neglect to uſe it? What if thoſe evils, which are brought in by humane frailty, will not by divine authority be purged out? Now the error (by your doctrine) is grown fundamentall; ſo Chriſt is loſt, and the foundation razed: if we ſhall then aſſume (againſt our friends, to convince our enemies) the Church of *Geneva* hath been ſeriouſly dealt with, in this corruption, and diſſwaded by vehement importunity, yet ſtill perſiſteth: How can you free them, and charge us? ſee how we love to be miſerable, with companie. This power to purge out all corruptions Chriſt hath not given us: if he hath given it you; you muſt firſt begin to purge out your ſelves: you have done it; but ſtill there remain ſome: would God we had as much execution as power; Our Church ſhould be as clean as yours is Siſmaticall. If you ſhould meaſure faculties by their exerciſe; Naturall reſt ſhould be the greateſt enemy to vertue: and the ſolitary Chriſtian ſhould be miſerable: This power of ours is not dead, but ſleepeth: When it awaketh unto more frequent uſe, (which we earneſtly pray for) look you for the firſt handſell of it: None can be more worthy: as it is, we offend not more in defect than you in exceſſe: Of whom that your *Lazarello* of Amſterdam, *G. J.* could ſay, that you have Excommunication as ready as a Prelate hath a Priſon: Chriſt is in many that feele him not; but we want not the power only, but the preſence of Chriſt: How ſo? he was with us while you were here: Did he depart with you; will the Separatiſts ingroſſe our Savior to themſelves, and (as *Cyprian* ſaid of *Pupianus*) go to Heaven alone? yea, confine the God of Heaven to Amſterdam? What inſolence is this? we have him in his Word: we have him in his Sacraments: we have him in our hearts: we have him in our profeſſion; yet this enemy dare ſay, we want him; Wherein? I ſuppoſe in our cenſures: We have *Peters* keyes (as his true ſucceſſors both in office and doctrine) our fault is, that we uſe them not as you would: What Church doth ſo? your firſt Martyr doth as zealouſly inveigh againſt the practice of *Geneva*, and all other Reformed Congregations in this point, as againſt us: both for the wooden Dagger (as he termes it) of ſuſpenſion, and for their Conſiſtoriall Excommunication. Woe were to all the World, if Chriſt ſhould limit his preſence only to your faſhions: Here you found him, and here you left him: Would to God we did no more grieve him with our ſins, than you pleaſe him in your preſumptuous cenſures: in the reſt, you raile againſt our Prelates and us: Can any man think that Chriſt hath left peaceable ſpirits, to go dwell with railers? Indeed yours is free-hold; ſo you would have it free from ſubjection, free from obedience: This is looſeneſſe, more than libertie; You have broken the bonds, and caſt the cords from you; but you miſ-call our tenure: We hate villenage no leſſe than you hate peace, and hold (*in capite*) of him that is the head of his body, the Church; under whoſe eaſie yoke we doe willingly ſtoope in a ſweet Chriſtian freedome? abhorring and reproving, and therefore (notwithſtanding our perſonall Communion) avoiding all abominations: In theſe two reſpects

Barr. againſt *Gyff. p.* 27. & 88

Troubles and Excommunications at Amſterdam.

An tu ſolus Eccleſia es? Et qui te offenderit à Chriſto excluditur. *Hieron. Epiphan Cypr. Solus in cælum aſcend. Pupianus? Et ad Acceſſum Novatianum Conſtan. Erigito tibi ſcalam Acefi, & ad cælum ſolus aſcendito Sacr. l. 1. c. 7.*

Bar. Gyff. ref. So ſome of their owne have termed their excommunication. Confeſſ. by *M. Johnſ.* Inquirie pag. 65.

Coloſ. 1. 18.

reſpects therefore of our confuſion, and bondage, we have well ſeene in this diſcourſe, how juſtly your Sion accounts us Babylon: ſince it is apparent for the one, that here is neither confuſion, nor Babyloniſh, nor without ſeparation: For the other, no bondage, no ſervility: Our Prelates being our Fathers, not our Maſters: and if Lords for their externall dignity, yet not Lords of our Faith: and if both theſe your reſpects were ſo, yet ſo long as we do inviolably hold the foundation, both directly, and by neceſſary ſequell; any Railer may terme us, but no Separatiſt ſhall prove us Babylon: you may flie whether you liſt; would God yet further, unleſſe you had more love.

Amari parens & Epiſcopus debet, non timeri. Hier. ad Theophilum.

SEP.

B *Maſter* H. *having formerly expoſtulated with us our ſuppoſed impiety in forſaking a ceremonious* Babylon *in* England, *proceeds in the next place, to lay down our madneſſe in chooſing a ſubſtantiall* Babylon *in* Amſterdam: *and if it be ſo found by due tryall as hee ſuggeſteth, it is hard to ſay, whether our impiety or madneſſe be the greater. Belike Maſter* H. *thinkes we gather Churches here by town-rows, as they doe in* England, *and that all within the Pariſh Proceſſion are of the ſame Church. Wherefore elſe tels he us of* Jewes, Arrians, *and* Anabaptiſts, *with whom we have nothing common but the Streets and Market place? It is the condition of the Church to live in the World, and to have civill ſociety with the men of this World*, 1 Cor. 5.10. Joh. 17.13.

But what is this to the ſpirituall Communion of the Saints, in the fellowſhip of the Goſpell, wherein they are ſeparated and ſanctified from the World unto the Lord? Joh. 17.16. 1 Cor. 1. 2 Cor. 6.17,18.

C

SECTION LII.

I Need no better Analyſer than your ſelfe, ſave that you doe not only reſolve my parts, but adde more: whereas every motion hath a double terme, from whence and whither: both theſe could not but fall into our diſcourſe. Having therefore formerly expoſtulated with you for your (ſince you will ſo terme it) impietie, in forſaking a ceremonious Babylon of your own making in England; I thought it not unfit to compare your choice with your refuſall; England with Amſterdam, which it pleaſeth you to intitle a ſubſtantiall Babylon: impiety and Madneſſe are titles of your own choice; let your guiltineſſe be your owne accuſer: The truth is, my charity and your uncharitableneſſe have cauſed us to miſtake each other. My charity thus: Hearing both at Middleburgh, and here, that certaine companies from the parts of Nottingham and Lincolne (which Harbinger had been newly in Zeland before me) meant to retire themſelves to Amſterdam, for their full liberty, not for the full approbation of your Church: not favouring your maine opinions, but emulating your freedome in too much hate of our ceremonies, and too much accordance to ſome grounds of your hatred: I hoped you had beene one of their Guides; both becauſe Lincolnſhire was your Country, and Maſter *Smith* your Oracle, and Generall. Not daring therefore to charge you with perfect Browniſme, what could I thinke might be a greater motive to this your ſuppoſed change, than the view of our (ſo oft proclaimed) wickedneſſe, and the hope of leſſe cauſe of offence in thoſe forraine parts? This I urged, fearing to goe deeper than I might be ſure to warrant. Now comes my charitable Anſwerer, and imputes this eaſineſſe of my challenge to my ignorance; and therefore will needs perſwade his Chriſtian Reader, that I knew nothing of the firſt ſeparation, becauſe I objected ſo little to the ſecond.

The view of the ſinnes and diſorders of others, whereupon objected, and how far it ſhould affect us.

D

E

It were ſtrange if I ſhould thinke, you gather Churches there by Town-rows (as we in England) who know that ſome one Priſon might hold all your refined Flock you gathered here by Hedge-rows; but there it is eaſier to tell how you divide, than how you gather: let your Church be an intire body, enjoying her own ſpirituall Communion, yet if it be not a corroſive to your heart to converſe in the ſame ſtreets and to be ranged in the ſame Town-rowes with Jewes, Arrians, Anabaptiſts, &c. you are no whit of kin to him, that vexed his righteous ſoule with the uncleanneſſes of foule Sodome. That good man had nothing but civill ſociety with thoſe impure Neigh-

Neighbours: he differed from them in Religion, in practice: yet could he not ſo careleſly turne off this torment; His houſe was Gods Church; wherein they had the ſpirituall Communion of the Saints: yet whiles the City was ſo uncleane, his heart was unquiet: We may (you grant) have civill ſociety with ill men, ſpirituall Communion only with Saints: Thoſe muſt be accounted the world, theſe onely the Church; your own allegations ſhall condemn you. They are not of the World (ſaith Chriſt) as I am not of the World: Both Chriſt and they were parts of the Jewiſh Church: The Jewiſh Church was not ſo ſanctified, but the moſt were extreamely uncleane: therefore we may be parts of a Viſible unſanctified Church, and yet be ſeparate from the World. Saint *Paul* writes to his Corinthians, ſanctified in Chriſt, Saints by calling: True; but not long after, he can ſay, Ye are yet carnall. In his ſecond Epiſtle: Come out (ſaith he) from among them: But from whom? From Infidels by profeſſion, not corrupted Chriſtians.

Separation from the world how required. *John* 17. 16.

1 *Cor.* 1. 2.

1 *Cor.* 3 3.

SEP.

Wee indeed have much wickedneſſe in the City where we live; you in the Church. But in earneſt, doe you imagine we account the Kingdome of England Babylon, *or the City of* Amſterdam Sion? *It is the Church of* England, *or State Eccleſiaſticall, which we account* Babylon, *and from which we withdraw in ſpirituall Communion: but for the commonwealth and Kingdome, as we honour it above all the States in the world, ſo would we thankfully embrace the meaneſt corner in it, at the extremeſt conditions of any people in the Kingdome. The helliſh impieties in the City of* Amſterdam, *doe no more prejudice our heavenly communion in the Church of Chriſt, than the Frogs, Lice, Moraine, and other plagues over-ſpreading* Ægypt *did the* Iſraelites, *when* Goſhen *the portion of their inheritance was free,* Exod. 8.19. *nor than the Deluge, wherewith the whole world was covered did* Noah, *when he and his Family were ſafe in the Arke,* Gen.7. *nor than Sathans thron did the Chrch of* Pergamus *being eſtabliſhed in the ſame City with it,* Rev.2.12.13.

SECTION LIII.

The neerneſſe of the State & Church, & the great errors found by the Separatiſts in the French & Dutch Churches.

THe Church and State, if they be two, yet they are twins; and that ſo, as either's evill proves mutuall: the ſins of the City not reformed, blemiſh the Church: where the Church hath power and in a ſort comprehends the State, ſhe cannot waſh her hands of tolerated diſorders in the Common-wealth; hence is my compariſon of the Church (if you could have ſeen it, not the Kingdome) of England, with that of Amſterdam: I doubt not, but you could be content to ſing the old ſong of us, *Bona terra, mala gens:* Our Land you could like well, if you might be Lords alone. Thanks be to God it likes not you, and juſtly thinks the meaneſt corner too good for ſo mutinous a generation: when it is weary of Peace, it will recall you: you that neither in Priſon, nor on the Seas, nor in the Coaſts of Virginia, nor in your way, nor in Netherland could live in Peace. What ſhal we hope of your eaſe at home? Where ye are, all you thankfull Tenants cannot in a powerfull Chriſtian ſtate move God to diſtinguiſh betwixt the known ſins of the City & the Church: How oft hath our Gracious Soveraigne, and how importunately, been ſolicited for a Toleration of Religions? It is pity that the Papiſts hired not your Advocation: who in this point are thoſe true *Caſſanders*, which Reverend *Calvin* long ſince confuted: Their wiſhes herein are yours: To our ſhame and their excuſe: his Chriſtian heart held that toleration unchriſtian and intolerable, which you either neglect or magnifie: Good *Conſtantine* winkt at it in his beginning, but as *David* at the houſe of *Zerviah*: Succeeding times found theſe Canaanites to be pricks and thorns, and therefore both by Mulcts and baniſhments ſought either their yeeldance or avoydance. If your Magiſtrates having once given their names to the Church, endevour not to purge this Augean Stable; how can you preferre their Communion to ours?

Caſſand. de Offi. boni viri.

Bellarm de Laicis Euſeb. in vita Conſt.

But howſoever now, leſt we ſhould think your Land-lords have too juſt cauſe to packe you away for Wranglers, you turn over all the blame from the Church to the City; yet your Paſtor and Church have ſo found the City in the Church and branded it with ſo blacke markes, as that all your ſmooth extenuations cannot make it a leſſe

A leſſe Babylon than the Church of England: Behold now, by your own Confeſſions, either Amſterdam ſhall be, or England ſhall not be Babylon: Theſe eleven crimes you have found and proclaimed in thoſe Dutch and French Churches.

Firſt, That the Aſſemblies are ſo contrived, that the whole Church comes not together in one: So that the Miniſters cannot together with the Flock ſanctify the Lords day; the preſence of the members of the Church cannot be known, and finally, no publike action, whether Excommunication, or any other, can rightly be performed. Could you ſay worſe of us? Where neither Sabbath can be rightly ſanctified, nor preſence or abſence kown, nor any holy action rightly performed, what can there be but meer confuſion? *Fr. Johnſ.* Artic. againſt the French and Dutch Churches.

B Secondly, That they baptize the ſeed of them who are no members of any Viſible Church; of whom moreover they have not care as of members, neither admit their Parents to the Lords Supper: Meer Babyloniſme, and ſin in conſtitution, yea the ſame that makes us no Church: for what ſeparation can there be in ſuch admittance? what other but a ſinfull commixture? How is the Church of Amſterdam now gathered from the World?

Thirdly, That in the publike worſhip of God they have deviſed and uſed another forme of Prayer, beſides that which Chriſt our Lord hath preſcribed, *Matth.* 6. reading out of a booke certaine Prayers invented and impoſed by man. Behold here our fellow-Idolaters: and (asfollows) a dayly Sacrifice of a ſet Service-booke, which inſtead of the ſweet incenſe of ſpirituall praiers is offered to God; very Swines-fleſh, a new Portuiſe, and an equall participation with us of the Curſe of addition to the Word. *Bastr.* againſt *Gyff.*

C Fourthly, That rule and commandement of Chriſt, *Matth.* 18.15. they neither obſerve, nor ſuffer rightly to be obſerved among them. How oft have you ſaid that there can be no ſound Church without this courſe, becauſe no ſeparation? Behold the maine blemiſh of England in the face of Amſterdam!

Fifthly, That they worſhip God in the Idol Temples of Antichriſt: ſo the Wine is marr'd with the Veſſell; their ſervice, abomination with ours: neither do theſe Antichriſtian ſtones want all glorious ornaments of the Romiſh Harlot: yet more.

Sixtly, That their Miniſters have their ſet maintenance in another manner than Chriſt hath ordained, 1 *Chron.* 14. and that alſo ſuch, as by which any Miniſtery at all, whether Popiſh or other, might be maintained: Either Tythes, or as ill: Behold, one

D of the maine Arguments whereby our Miniſtery is condemned as falſe and Antichriſtian, falling heavy upon our Neighbours.

Seventhly, That their Elders change yeerely, and doe not continue in their Office, according to the Doctrine of the Apoſtles and practice of the Primitive Church: What can our Church have worſe than falſe Governours? Both annuall and perpetuall they cannot be: What is (if not this) a wrong in Conſtitution?

Eightly, That they celebrate marriage in the Church, as if it were a part of the Eccleſiaſticall Adminiſtration: a foule ſhame and ſinne: and what better than our third Sacrament?

Ninthly, That they uſe a new cenſure of ſuſpenſion, which Chriſt hath not appointed: no leſſe than Engliſh preſumption.

E Tenthly, That they obſerve dayes and times, conſecrating certaine dayes in the yeere to the Nativity, Reſurrection, Aſcenſion of Chriſt: Behold their Callender as truly poſſeſſed: Two Commandements ſolemnly broken at once; and we not Idolaters alone.

Eleventhly, which is laſt and worſt, that they receive unrepentant Excommunicates to be members of their Church, which by this meanes becomes one body with ſuch as be delivered unto Sathan; therefore none of Chriſts body: England can be but a miſcelline rabble of prophane men; The Dutch and French Churches are belike no better: who can be worſe than an unrepentant Excommunicate? Go now, and ſay, It is the Apoſtaſie of Antichriſt to have communion with the World in the holy things of God, which are the peculiars of the Church, and cannot without Sacrilege be ſo proſtituted and prophaned; Goe ſay that the plaguy-ſpirituall-leproſie *H. Ainſworth* in his Counter poyſon.

of

of sin rising up in the foreheads of many in that Church, unshut up, uncovered, (yea, wilfully let loose) infects all both persons and things amongst them: Goe now and fly out of this Babylon also, as the He-Goats before the flocke, or return to ours: But how-ever these errors be grosse, perhaps they are tractable; Not the sin undoes the Church, but obstinacy: here is no evasion. For behold, you doe more accuse those Chuches of corruption, than of wilfulnesse: for divers times have you dealt with them about these fearefull enormities: yea you have often desired, that knowledge thereof might be by themselves given to the whole body of their Church, or that (at least) they would take order it might be done by you: They have refused both. What remaines, but they be our fellow Heathens and Publicans? And not they alone, but all Reformed Churches beside in Christendome, which do jointly partake in all these (Except one or two personall) abominations: will you never leave, till you have wrangled your selves out of the world? A B

But now I fear I have drawn you to say, that the hellish impieties both in the City and Church of Amsterdam, are but Frogs, Lice, Flies, Murraine, and other Ægyptian plagues, not prejudicing your Goshen: Say so if you dare; I feare they would soon make the Ocean your Red Sea, and Virginia your Wildernesse.

The Church is *Noahs* Arke, which gave safety to her Guests, whereof yee are part; but remember that it had unclean beasts also, and some savage: If the waves drown you not, yet (me thinks) you should complain of noisome society. Sathan throne could not prejudice the Church of Pergamus: but did not the Balaamites (the Nicolaitans) Yet their heavenly Communion stood, and the Angell is sent away with but threats.

SEP. C

It is the Will of God and of Christ, that his Church should abide in the world, and converse with it in the affaires thereof, which are common to both: But it is the Apostasie of Antichrist to have Communion with the World in the holy things of God, which are the peculiars of the Church, and cannot without great sacrilege be so prostituted and prophaned.

SECTION XLVI.

Conversation with the world.

AS it were madnesse to deny that the Church should converse with the World in the affaires thereof: So to deny her Communion in Gods Holy things, with any of those of the World, which professe Christianity (as yet uncensured) is a point of Anabatisticall Apostasie: such of the World are still of the Church. As my censure cannot eject them, so their sinne (after my private endevour of redresse) cannot defile me: I speak of private Communicants: If any unbidden Guest come with a ragged garment, and unwashen hands, shall I forbear Gods heavenly dainties? The Master of the Feast can say, *Friend, how camest thou in hither?* not, Friends, why came you hither with such a guest? God bids me come: He hath imposed this necessity, never allowed this excuse: My teeth shall not be set on edge with the sowre Grapes of others: If the Church cast not out the known unworthy, the sin is hers: If a man will come unworthy, the sin is his: But if I come not, because he comes, the sinne is mine: I shall not answer for that others sinne: I shall answer for mine own neglect: Another mans fault cannot dispense with my duty. D

Duobus modis non te maculat malum, videlicet si non consentis, & si redarguis. d. 23. q. 4. a malis.

SEP. E

The aire of the Gospell which you draw in, is nothing so free and clear as you make show: it is only because you are used to it, that makes you so judge. The thick smoak of your canons, especially of such as are planted against the Kingdome of Christ the visible Church, and the administration of it, doe obscure and poison the aire, which you all draw in, and wherein you breath. The plagny-spirituall leprosie of sin rising up in the foreheads of so many thousands in the Church, unshut up, uncovered, infects all, both persons and things amongst you. Lev. 13. 45, 45, 46, 47. 2 Cor. 6. 17. *The blasting Hierarchy suffers no good thing to grow, or prosper, but withers all, both bud and branch. The dayly sacrifice of the service-book, which in stead of spirituall Prayer, sweet as incense, you offer up Morning & Evening smels so strong of the Popes Portuise, as it makes many hundred amongst your selves, stop their noses at it, and yet you boast of the free and cleer aire of the Gospell, wherein you breath*

SECTION

A

SECTION LV.

AS there is no Element which is not through many mixtures departed from the firſt ſimplicity: So no Church ever breathed in ſo pure an aire, as that it might not juſtly complaine of ſome thicke and unwholſome evaporations of errour and ſin. If you challenge an immunity you are herein the true brood of the ancient Puritanes: But if too many ſinnes in practiſe have thickned the aire of our Church, yet not one Hereſie: that ſmoke of the bottomleſſe pit hath never corrupted it: and therefore juſtly may I averre, that here you might draw in the cleere aire of the Goſpell: No where upon earth more freely. And if this be but the opinion of cuſtome, you whom abſence hath helped with a more nice and dainty ſcent, ſpeak your worſt: Shew us our Hereſies, and ſhame us: you have done it, and behold foure main infections of our Engliſh aire: The firſt, the ſmoke of our Canons: Wittily: I feare, the great Ordinances of the Church have troubled you more with the blow, than the ſmoke: For you tell us of their Plantation againſt the Kingdome of Chriſt: What Kingdome? The viſible Church: Which is that? Not the reformedſt peece of ours, whoſe beſt are but Goats and Swine: Not the cloſe Nicodemians of your owne Sect amongſt us, which would be loth to be viſible: Not forrainers; to them they extend not: None therefore in all the world, but the Engliſh Parlour-full at Amſterdam: Can there be any truer *Donatiſme?* Cry you ſtill out of their poyſoning the aire: We hold it the beſt cleanſed by the batteries of your idle fancies, by ridding you from our aire, and by making this your Church inviſible to us: ſmart you thus till we complaine.

The impure mixtures of the Church of England.

1. Canons.

The ſecond is the plague or leproſie of ſinne, unſhut up and uncovered. We know that ſin is as ill as the Devill can make it; a moſt loathſome thing in the eies of God, and his Angels, and Saints: and we grant to our griefe, that among ſo many millions of men, there may be found ſome thouſands of Lepers: good Lawes and cenſures meet with ſome, others eſcape: It is not ſo much our fault as our griefe. But that this Leproſie infects all perſons, and things, is ſhamefully over-reacht: Plague and Leproſie have their limits, beyond which is no contagion: If a man come not neer them, if he take the winde in an open aire, they infect not: Such is ſin; it can infect none but the guilty: Thoſe which act, or aſſent to, or beare with it, or deteſt it not, are in this pollution: But thoſe which can mourn for it, and cannot redreſſe it, are free from infection: How many foule Lepers ſpiritually did our Saviour ſee in the publick aire of the Jewiſh Church? wherewith yet he joyned, and his, not fearing infection ſo much, as gracing the remnants of their ruinous Church: Were thoſe ſeven thouſand Iſraelites, whoſe knees bowed not to *Baal*, infected with the Idolatry of their neighbours? yet continued they ſtill parts of the ſame Church.

2. ſinne uncenſured.

Certè nullius crimen maculat neſcientem. Aug. Epiſt. 48.

1. *Reg.* 19. 18.

But this yet exceeds: Not onely all perſons, but all things: What? Our Goſpell? Our Heaven, Earth, Sea? Our Bookes, Coyne, Commodities? Behold, you ſee the ſame Heaven with us, you have no Bibles but ours: our aire in his circular motion comes to be yours: the water that waſheth our Iland, perhaps waſheth your hands: Our uncleane Silver (I feare) maintaines you: Our Commodities (in part) inrich your Land-Lords: and yet all things amongſt us infected? you are content to take ſome evill from your Neighbours.

3. Hierarchy.

The third is our blaſting Hierarchie, which ſuffers no good thing (that is, no *Brownist*, no ſingular fancy, for what good things have we but yours?) to grow or proſper amongſt us, but withers all, both bud and branch, would to God the roote alſo.

4. Service-booke.

The laſt is a daily ſacrifice of a Service-booke: an Incenſe, however unſavory to you, yet ſuch as all Churches in Chriſtendome hold ſweet, and offer up as fit for the noſtrils of the Almighty: we are not alone thus tainted; all Chriſtian Churches that are or have been, preſent the ſame Cenſures unto God. But ours ſmels ſtrong of the Popes Portuiſe: See whether this be any better than triviall cavilling? If either an ill man, or a Devill ſhall ſpeak that which is good, may not a good man uſe it? If a good Angell or man ſhall ſpeake that which is evill, is it ever the better for the Deliverer?

If Satan himſelfe ſhall ſay of Chriſt; Thou art the Son of the living God, ſhall I feare to repeat it? Not the Author, but the matter in theſe things is worthy of regard: As *Jerome* ſpeakes of the poyſoned Workes of *Origen*, and other dangerous Treatiſors, Good things may be received from ill hands. If the matter of any Prayer be Popiſh, fault it for what it containes, not for whence it came: what ſay you againſt us in this, more than Maſter *Smith* (your ſtout Anabaptiſt) ſaith of our baptizing of Infants? Both of them equally condemned for Antichriſtian. Still, therfore we boaſt of the free and cleare ayre of the Goſpell: if it be annoyed with ſome practicall evils, we may be foule, the Goſpell is it ſelfe, and our profeſſion holy, neither can we complaine of all evills while we want you.

Patres noſtrinon ſolum ante Cyprianum vel Agrippinum, ſed poſtea ſalubertimam conſuetudinem tenuerũt, ut quicquid divinum atque legitimum in aliqua hæreſi vel ſchiſmate integrum reperirent approbent potiùs quàm negarent. Auguſt.

Sep.

That all Chriſtendome ſhould ſo magnifie your happines (as you ſay) ſo much; and yet your ſelves, and the beſt amongſt you, complaine ſo much both in word and writing, of your miſerable condition under the imperious and ſuperſtitious impoſitions of the Prelates, yea, and ſuffer ſo much alſo under them, as at this day you doe, for ſeeking the ſame Church-government and Miniſtery which is in uſe in all other Churches, ſave your owne. The truth is, you are beſt liked where you are worſt knowne. Your next neighbours of Scotland *know your Biſhops government ſo well, as they rather chuſe to undergoe all the miſeries of bonds and baniſhment, than to partake with you in your happineſſe this way; ſo highly doe they magnifie and applaud the ſame. Which choice, I doubt not, other Churches alſo would make, if the ſame neceſſity were laid upon them. And for your graces, we deſpiſe them not, nor any good thing amongſt you, no more than you doe ſuch graces and good things as are to be found in the Church of* Rome, *from which you ſeparate notwithſtanding. We have, by Gods mercy, the pure and right uſe of the good gifts and graces of God, in Chriſts Ordinance, which you want. Neither the Lords people, nor the holy Veſſels could make* Babylon Sion, *though both the one and the other were captived for a time.*

Section LVI.

The judgment of our owne and our neighbours of our Church.

Socrat lib 1. c. 4. Conſtant. Alex. & Ario. As tamen ſi vos inter vos viciſſim de re quapiam minimi momenti diſſentitis (ſiquidem neque omnes de omnibus rebus idem ſentimus) nihil omnino tamen fieri poterit, ut eximia concordia ſincerè inter vos, integrequè ſervetur, & una inter omnes communio & conſociatio cuſtodiatur.

That which followeth is but words, a ſhort anſwer is too much: That all Chriſtendome magnifies the worthineſſe of our Church, in ſo cleare evidences of their own voices, you cannot deny: and now when you ſee ſuch Teſtimonies abroad (leſt you ſhould ſay nothing) you fetch cavills from home: Thoſe men which (you ſay) complaine ſo much of their miſerable condition under the Prelates impoſitions, have notwithſtanding with the ſame pens and tongues not only juſtified our Church, but extold it: you have found no ſharper adverſaries in this very accuſation, for which you maliciouſly cite them: How freely, how fully have they evinced the truth? yea, the happineſſe of the Church of England againſt your falſe challenges: and yet your fore-head dare challenge them for Authors. So hath their moderation oppoſed ſome appendances, that they have both acknowledged and defended the ſubſtance with equall vehemency to your oppoſition: neither doe they ſuffer (as you traduce them) for ſeeking another Church-government: Looke into the Millinaries petition (the common voice of that part) I am deceived, if ought of their complaints ſound that way, much leſſe of their ſufferings: deformity in practice is objected to them, not indeavour of innovation; That quarrell hath been long ſilent; your motion cannot revive it: would God you could as much follow thoſe men in moderate and charitable carriage, as yau have out-run them in complaint.

It pleaſeth you to deviſe us, like pictures upon courſe canvaſſe, which ſhew faireſt at fartheſt; attributing forraine approbation (which you cannot deny) to diſtance more than to deſert. How is it then, that (beſide ſtrange witneſſes) we which looke upon this face without prejudice, commend it (God knowes) without flattery? we can at once acknowledge her infirmities, and bleſſe God for her graces: Our neighbours (yea, our ſelves) of *Scotland* know our Church ſo well, that they doe with one conſent

A conſent praiſe her for one of Gods beſt daughters; neither doe the moſt rigorous amongſt them, more diſlike our Epiſcopall Government, than imbrace our Church: what fraud is this; to fly from the Church in common, to one circumſtance? we can honour that noble Church in *Scotland*, may wee not diſlike their alienations of Church-livings? If one thing offend, doe all diſpleaſe? Yet even this government, which you would have them reſiſt to bonds and baniſhment (who knows not?) begins to find both favour and place: what choiſe other Churches would make, as you doubt not, ſo you care not. If you regard their ſentence, how durſt you revile her as a falſe Harlot, whom they honour as a deare Siſter? If you were more theirs than we, you might upbraid us: Now you tell us what perhaps they would doe; we tell you what they doe, and will doe: Even with one voice, bleſſe God for England, as the B moſt famous and flouriſhing Church in Chriſtendome: your handfull onely makes faces, and envies this true glory. Who yet (you ſay) deſpiſe not our graces, no more than we thoſe of *Rome*: See how you diſpiſe us while you ſay, you are free from deſpite: How malicious is this compariſon? as if we were to you, as *Rome* to us: and yet you deſpiſe us more: Wee grant *Rome* a true Baptiſme, true Viſibility of a Church, though monſtrouſly corrupted: you give us not ſo much: Thanks be tó God, we care leſſe for your cenſure, than you doe for our Church: We have by Gods mercy the true and right uſe of the Word and Sacraments, and all other eſſentiall gifts and graces of God; if there might be ſome further helpes in execution, to make theſe more effectuall, we reſiſt not: But thoſe your other imaginary ordinances, as we have not, C ſo we want not: Neither the *Caldeans*, nor any Idolatrous enemies could make *Sion Babylon*, nor the holy veſſels prophane; ſo as they ſhould ceaſe to be fit for Gods uſe: but they were brought back at the return of the captivity, to *Jeruſalem*: Such were our Worſhip, Miniſtery, Sacraments, and thoſe manifold ſubjects of your cavils, which whilſt you diſgrace for their former abuſe, you call our good evill, and willingly deſpiſe our graces.

M. Smiths retort upon M. *Clifton*, p. 50.

SEP.

Where the truth is a gainer, the Lord (which is truth) cannot be a loſer. Neither is the thanks of ancient favours loſt amongſt them, which ſtill preſſe on towards new mercies: Unthankfull are they unto the bleſſed Majeſty of God, and unfaithfull alſo, which knowing the will of their Maſter doe it not, but go on preſumptuouſly in diſobedience to many the holy ordinances of the Lord and of his Chriſt, which they know, and in word alſo acknowledge, he hath given to his Church to be obſerved, and not for idle ſpeculation, and diſputation without obedience.

D *It is not by our ſequeſtration, but by our confuſion, that* Rome *and Hell gaines. Your odiut commixture of all ſorts of people in the body of your Church, in whoſe lap the vileſt miſcreants are dandled, ſucking her breſts as her naturall children, and are be-bleſt by her (as having right thereunto) with all her holy things, as Prayer, Sacraments, and other Ceremonies, is that which advantageth hell, in the finall obduration and perdition of the wicked, whom by theſe meanes you flatter and deceive.*

The Romiſh *Prelacy and Prieſthood amongſt you, with the appurtenances for their maintenance and miniſtrations, are* Romes *advantage. Which therefore ſhe challengeth as her own, and by which ſhe alſo ſtill holds poſſeſſion amongſt you, under the hope of regaining her full inheritance at one time or other. And if the Papiſts take advantage at our condemnation of you, and ſeparation from you: it concernes you, well to ſee where the blame is, and there to lay it: leſt through light and inconſiderate judgement, you juſtifie the wicked, and condemn the righteous.*

E

SECTION LVII.

ALL the ſequell of my Anſwerer is meerly ſententious: it is fitter for us to learn than reply: Where the truth gaines (ſay you) God loſeth not: I tell you againe, where God loſeth, the truth gaineth not, and where the Church loſeth, God (which indowed her) cannot but loſe: Alas, what can the truth either get or ſave by ſuch unkind quarrels? Surely ſuſpition on ſome hands, on others rejection: for (as *Optatus* of his Donatiſts) betwixt our *Licet*, and your *Non licet*, many poore ſoules waver and doubt: neither will ſettle, becauſe we agree not: Thanks are not

The iſſue of Separation.

Inter licet veſtrum, & non licet noſtrum, nitant ac remigant animæ Chriſtianorum. Optat. contr. Parm.

loſt, where new favours are called for, but where old are denied. While your Poeſie is: Such as the mother, ſuch is the daughter; where are our old, our any mercies? They are unthankfull, which know what God hath done, and confeſſe it not: They are unthankfull to God and his Deputy, which knowing themſelves made to obey, preſume to over-rule, and upon their private authority, obtrude to the Church thoſe ordinances to be obſerved, which never had being but in their own idle ſpeculation.

Your Sequeſtration and our confuſion, are both of them beneficiall, where they ſhould not: and as you pretend our confuſion for the cauſe of your Separation; So is your Separation the true cauſe of too much trouble, and confuſion in the Church: Your odious tale of commixture hath cloyed and ſurfeted your Reader already, and received anſwer to ſatiety: this one diſh ſo oft brought forth, argues your poverty: The viſible Church is Gods Drag-net, and Field, and Floore, and Arke; here will be ever at her beſt, Sedge, Tares, Chaffe, uncleane Creatures: yet is this no pretence for her neglect: the notoriouſly evill ſhe caſts from her breſt, and knee, denying them the uſe of her Prayers, and (which your Leaders miſlike) of her Sacrament. If divers through corruption of unfaithfull Officers, eſcape cenſure; yet let not the tranſgreſſions of ſome, redound to the condemnation of the whole Church. In Gods judgement it ſhall not; we care little, if in yours. We tell wicked men they may goe to hell with the water of Baptiſme in their faces, with the Church in their mouthes, we denounce Gods judgements unpartially againſt their ſinnes, and them. Thus we flatter, thus we deceive. If yet they will needs run to perdition; *Perditio tua ex te Iſrael.*

Non enim propter malos boni deſerendi, ſed propter bonos mali tolerandi ſunt, &c. Sicut toleraverunt Prophetæ, &c. Aug. Ep 48. Barr. againſt Gyff.

Our Clergy is ſo Romiſh as our Baptiſme: If therefore Romiſh becauſe they came thence, we have diſproved it; If therefore Romiſh, becauſe they have been uſed there, we grant and juſtifie it; That ancient confeſſion of their faith which was famous through the world, we receive with them: If they hold one God, one Baptiſme one Heaven, one *Chriſt*, ſhall we renounce it? Why ſhould we not caſt off our Chriſtendome and humanity: becauſe the Romans had both? How much *Rome* can either challenge, or hope to gaine in our Clergy and Miniſtration, is well witneſſed by the blood of thoſe Martyrs, eminent in the Prelacy, which in the freſh memories of many was ſhed for God, againſt that Harlot: and by the excellent labours of others both Biſhops and Doctors: whoſe learned pens have pulled downe more of the wals of *Rome*, than all the corner-creeping Browniſts in the world ſhall ever be able to doe, while Amſterdam ſtandeth. It is you that furniſh theſe adverſaries with advantages, through your wilfull diviſions: Take *Scilurus* his arrowes, ſingle out of the ſheafe, the leaſt finger breaks them, while the whole bundle feares no ſtreſſe: we know well where the blame is, our deſervings can be no protection to you: you went from us, not we from you. Plead not our conſtraint, you ſhould not have been compelled to forſake us, while *Chriſt* is with us: But who compels you not to call us brethren? to deny us Chriſtians? Your zeale is ſo farre from juſtifying the wicked that it condemns the righteous.

SEP.

And for the ſuſpition of the rude multitude, you need not much feare it. They will ſuſpect nothing that comes under the Kings broad ſeale: they are ignorant of this fault. Though it were the Maſſe that came with authority of the Magiſtrate, they (for the moſt part) would be without ſuſpition of it: ſo ignorant and profane are they in the moſt places, 1 Sam. 10. 10. *It is the wiſe-hearted amongſt you, that ſuſpect your dealings, who will alſo ſuſpect you yet more, at your unſound dealing ſhall be further diſcovered.*

SECTION LVIII.

The Browniſts ſcornfull opinion of our people.

HOw ſcornfully doe you turn over our poore rude multitude, as if they were beaſts, not men; or if men, not rude but ſavage! This contempt needed not: Theſe ſonnes of the earth may goe before you to Heaven: Indeed it was of old ſaid, that all Ægyptians were Phyſitians: So may it now of you; All Browniſts are Divines, no Separatiſt cannot propheſie: No ſooner can they look at the ſkirts of this hill, but they are rapt from the ordinary pitch of men: Either this change is perhaps

haps by ſome ſtrange illumination, or elſe your learned paucity got their ſkill amongſt our prophane and rude multitude: we have ſtill many in our rude multitude, whom we dare compare with your Teachers: neither is there any ſo lewd and profane, that cannot pretend a ſcandall from your ſeparation: Even theſe ſoules muſt be regarded (though not by you.) Such were ſome of you, but ye are waſhed, &c.

The wiſe-hearted amongſt us doe more than ſuſpect, finde out our weakneſſes, and bewaile them; yet doe they not more diſcover our imperfections than acknowledge our truth: If they be truly wiſe, we cannot ſuſpect them, they cannot forſake us: Their charity will cover more than their wiſdome can diſcover.

SEP.

Laſtly, the terrible threat you utter againſt us, that even whoredomes and murders ſhall abide an eaſier anſwer than ſeparation, *would certainly fall heavy upon us, if this anſwer were to be made in your Conſiſtory Courts, or before any of your Eccleſiaſticall Judges; but becauſe we know, that not Antichriſt, but Chriſt ſhall be our Judge, we are bold upon the warrant of his Word and Teſtament, (which being ſealed with his bloud may not be altered) to proclaime to all the world, Separation from whatſoever riſeth up rebelliouſly againſt the Scepter of his Kingdome, as we are undoubtedly perſwaded, the Communion, Government, Miniſtery, and worſhip of the Church of* England *doe.*

SECTION XLVI.

MY laſt threat, of the eaſier anſwers of whordomes, and adulteries, than ſeparation, you think to ſcoffe out of countenance. I feare your conſcience will not alwaies allow this mirth; Our Conſiſtories have ſpared you enough: let thoſe which have tried, ſay whether your corrupt Elderſhip be more ſafe Judges: If ours impriſon juſtly, yours excommunicate unjuſtly; to be in cuſtody is leſſe grievous than out of the Church: at leaſt if your cenſures were worth any thing, but contempt: As *Jerom* ſaid of the like; it is well that malice hath not ſo great power as will: you ſhall one day (I fear) finde the Conſiſtory of Heaven more rigorous, if you waſh not this wrong with your tears; That tribunall ſhall finde your confidence, preſumption; your zeale, fury. You are bold (ſurely more than wiſe) to proclaime: we have no need of ſuch cries: doubtleſſe your head hath made Proclamations long, now your hands begins. What proclaim you? Separation from the Communion, Government, Miniſtery, and worſhip of the Church of *England*: what need it? Your act might have ſaved your voice: what ſhould our eyes and eares be troubled with one bad object?

But why ſeparate you from theſe? Becauſe they riſe up rebelliouſly againſt the Scepter of Chriſt: The Scepter of Chriſt is his Word: he holds it out, we touch and kiſſe it: What one ſentence of it do we wilfully oppoſe? Away with theſe fooliſh impieties; you thruſt a Reed into our Saviours hand, and ſay, Haile, King of the *Jewes*, and will needs perſwade us, none but this is his rod of iron. Laſtly, upon what warrant? Of his Will and Teſtament. You may wrong us; But how dare you faſten your lies upon your Redeemer and Judge? What clauſe of his hath bid you ſeparate? We have the true Copies: As we hope or deſire to be ſaved, we can finde no ſentence that ſoundeth toward the favour of this your act: Muſt God be accuſed of your wilfulneſſe? Before that God and his bleſſed Angels and Saints, we feare not to proteſt that we are undoubtedly perſwaded that whoſoever wilfully forſakes the Communion, Government, Miniſtery, or worſhip of the Church of England, are enemies to the Scepter of Chriſt, and Rebels againſt his Church and Annointed; neither doubt we to ſay, that the Maſterſhip of the Hoſpitall at *Norwich*, or a leaſe from that City (ſued for with repulſe) might have procured that this ſeparation from the Communion, Government, and worſhip of the Church of England ſhould not have been made

by *John Robinſon.*

The Concluſion from the fearfull anſw. of Separation. Troub. and excom. at Amſt. *G. Johnſ.* profeſſes he found better dealing in the Biſhops Conſiſtories; & might have found better in the Inquiſition *Jerom. Cypr. de ſimplic. prælat. Ad pacis præmium venire non poterunt qui pacem Domini diſcordiæ furore ruperunt. Ibid. Inexpiabilis & gravis culpa diſcordia, nec paſſione purgatur.*

A TABLE OF ALL THE SECTIONS CONTEINED IN THIS BOOKE.

THE entrance into the worke. 527
The Answers Preamble, 528
The parties written to, and their crime. 529
The Kindes of separation, which is just. 530
The Antiquity and examples of separation. 531
What separation is to be made by Churches in their planting, &c. 533
What separation the Church of England hath made. 534
Constitution of a Church. ibid.
Order 2. Part of constitution, how farre requisite, &c. 535
Constraint requisite. 536
Constitution of the Church of England. ibid.
The Answerers Title. 538
The Apostasie of the Church of England. 539
The Separatists acknowledgements of the graces of the the Church of England. 541
The unnaturalnesse of some principall Separatists. 542
What the Separatists thinke themselves to be beholden to the Church of England for 543
The motherhood of the Church of England, how farre it obligeth us. 544
The want of pretended Ordinances of God, whether sinfull to us, &c. ibid.
The bonds of Gods word unjustly pleaded by the Separatists. 545
The necessity of their pretended Ordinances. 546
The enormities of the Church in common. 547
The Church of England is the Spouse of Christ. ibid.
How the Church of England hath separated from Babylon. 548
The separation made by our holy Martyrs. 550
What separation England hath made. ibid.
The main grounds of separation. 551
The truth and warrant of the ministerie of England. ibid.
Confused communion of the profane. 553
Our Errors intermingled with Truth. ibid.
Whether our Prelacy be Antichristian. 554
The judgement and practice of our reformed Churches. 556
Our Synods determination of things indifferent. ibid.
Sinnes sold in our Courts. 557
Our loyalty to Princes cleered, theirs questioned. 558
Errors of free-will, &c. fained upon the Church of England. 559

Kneeling

Kneeling at the Sacrament of the Lords Supper. 560 A
Whether our Ordinary and Service-booke, be made Idols by us. 561
Marriage not made a Sacrament by the Church of England. 563
Commutation of Penance in our Church. 564
Oath ex Officio. *ibid.*
Holy-dayes how observed in the Church of England. 565
Our approbation of an unlearned Ministerie disproved. 566
Penances injoyned in the Church of England. *ibid.*
The practices of the Church of England *concerning the funerals of the dead.* 567
The Churches still retained in England. 568
The Founders and Furnitures of our Churches. 569
On what ground Separation or Ceremonies was objected. 570 B
Estimation of Ceremonies, and subjection to the Prelates. 571
The state of the Temple, and of our Church in resemblance. 572
Whether Ministers should endure themselves silenced. 573
Power of reforming abuses given to the Church, and the issue of the neglect of it. 574
The view of the sinnes and disorders of others, whereupon objected: and how farre it should affect us. 575
The neerenesse of the State and the Church, and the great errors found by the Separatists in the French *and* Dutch *Churches.* 576
Conversation with the World. 578
The impure mixtures of the Church of England. 579
The judgement of our own, and our neighbours of our Church. 580 C
The issue of Separation. 581
The Brownists *scornfull opinion of our people.* 582
The Conclusion from the fearefull answer of Separation. 583

D

E

A SERIOUS DISSWASION FROM Poperie.

To W. D. *Revolted, &c.*

YOU challenged me for my bold aſſertion of your manifold diviſions: I doe here make it good with uſury. Thoſe mouths that ſay they teach you the truth, ſay alſo (and you have beleeved them) that they all teach the ſame. As you finde them true in this, ſo truſt them in the other: For me, I cannot without indignation ſee, that in this light of the Goſpell, God and his truth ſhould thus be looſers by you; and that a miſerable ſoule ſhould ſuffer it ſelfe to be thus groſſely cozened of it ſelfe, and glory: Many can write to you with more profoundneſſe, none with more ſincere fervency, and deſire to ſave you.

I call heaven and earth to record againſt you this day, that if you relent or anſwer not, your periſhing is wilfull. Wee may pitty your weakneſſe, but God ſhall plague your Apoſtaſie: if you had bin bred in blindnes, your ignorance had been but lamentable, now your choice and love of darknes is fearfull and deſperate. Alas! you cannot be condemned without our ſorrow and ſhame. What ſhould we doe? We can but intreat, perſwade, proteſt, mourn, and gage our ſoules for yours; if theſe availe not, who can remedy that which will periſh? Heare this yet (you weak Revolter) if there be any care left in you of that ſoul which you have thus proſtituted to error; if you have any regard to that God, whoſe ſimple truth you have contemned & forſaken: what is this that hath driven you from us, allured you to them? For Gods ſake, let me but expoſtulate a little ere my ſilence: Either be convicted or inexcuſable. Our bad lives have ſet you off; Woe is me that they are no holier; I bewail our wickedneſſe, I defend it not; Only aſk how they live in Italy; If they be not (for the moſt part) filths to the worſt of ours, goe with them and proſper. Let all indifferent tongues ſay, whether that very See whereon your faith depends, even within the ſmoke of his holines, be not (for viciouſnes) the ſink of the world; we may condemn our ſelves, their lives ſhall juſtifie us; But you liſt not to look ſo far; you ſee their lives at home, you ſee ours: The compariſon is not equall; They take this for the time of their perſecution: we of our proſperity. The ſtubborneſt Iſraelite and the moſt godleſſe Mariner, could call upon God in his trouble: we are all worſe with liberty: Look back and ſee how they lived in former times while they proſpered; No Turks (ſaith *Eraſmus*) more abominably: though now at the worſt, how many holy profeſſors might you finde, which would ſcorn that the moſt ſtrict Hermit, or auſtere Cappucine, ſhould goe before them in a gratious life, and in true mortification? even amongſt twelve, there wil be one Devil: I wiſh they were ſo good, that we might emulate them: but for my part, I never yet could

could know that Papiſt, which made conſcience of all Gods ten morall laws: Shortly whatſoever is upbraided to us; the truth is pure, though men be unholy; and God is where he was, whatſoever becomes of men: For you, if you had not falne to coole affections, and a looſe life, you had been ſtill ours: It is juſt with God to puniſh your ſecure negligence with error & deluſion; and to ſuffer you thus to loſe the truth, who had loſt your care of obedience and firſt love. And now you doe well to ſhift off this blame to others ſins, which have moſt cauſe to accuſe your own.

From manners to look towards our doctrine; the novelty of our Religion (you ſay) hath diſcouraged you: theirs hath drawn you with reverence of her age. It is a free challenge betwixt us, let the elder have us both: if there be any point of our Religion yonger than the Patriarchs, and Prophets, *Chriſt* and his Apoſtles, the Fathers & Doctors of the Primitive Church, let it be accurſed, and condemned for an upſtart: ſhew us evidence of more credit and age, and carry it. The Church of *Rome* hath been ancient, not the errors; neither do we in ought differ from it, wherein it is not departed from it ſelf. I did not more feare your wearineſſe than my own; forgetting the meaſure of a Preface, I would paſſe through every point of difference betwixt us; and let you ſee in all particulars, which is the old; and make you know, that your Popiſh Religion doth put on a borrowed viſour of gravity upon this Stage, to out-face true antiquity. Yet leſt you ſhould complain of words, let me without your tediouſneſſe have leave but to inſtance in the firſt of all Controverſies betwixt us; offering the ſame proofe in all, which you ſhall ſee performed in one, I compare the judgement of the ancient Church with yours, ſee therefore and be aſhamed of your novelty.

A

B

B

C

D

E

First, our queſtion is, whether all thoſe books which in our Bibles are ſtiled, *Apocryphal*, & are put after the reſt by themſelves, are to be received as the true ſcriptures of God? Heare firſt the voice of the old Church: to let paſſe that clear & pregnant teſtimony of *Melito Sardenſis* in his Epiſtle to *Oneſimus* cited by *Euſebius*. Let *Cyprian* or *Ruffinus* rather ſpeak in the name of all: Of the old teſtament (ſaith he) firſt were written the five books of *Moſes*, *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*; after theſe the book of *Joſhuah* the Son of *Nun*, and that of the *Judges*, together of *Ruth*; after which were the foure books of the *Kings*, which the *Hebrewes* reckon but two: of the *Chronicles* which is called the book of Dayes; and of *Ezra*, are two books, which of them are accounted but ſingle, and the book of *Eſter*. Of the Prophets there is *Eſay*, *Hieromy*, *Ezekiel*, and *Daniel*, and beſides, one book which contains the twelve ſmaller Prophets. Alſo *Job*, and the Pſalmes of *David* are ſingle books: of *Solomon* there are three books delivered to the Church, the *Proverbs*, *Eccleſiaſtes*, *Song of Songs*. In theſe they have ſhut up the numbers of the bookes of the old Teſtament. Of the new, there are foure Goſpels, of *Matthew*, *Marke*, *Luke*, and *John*; the *Acts of the Apoſtles*, written by *Luke*; of *Paul* the Apoſtle foureteen Epiſtles; of the Apoſtle *Peter* two Epiſtles, of *James* the *Lords* brother and Apoſtle, one; of *Jude* one: of *John* three; Laſtly, the *Revellation* of *John*. Theſe are they which the Fathers have accounted within the Canon, by which they would have the aſſertions of our faith made good. But we muſt know there are other books, which are called of the Ancients not Canonicall but Eccleſiaſticall, as the *Wiſdome of Solomon*, and another book of *Wiſdome*, which is called *of Jeſus the ſonne of Sirach*; which book of the *Latines* is termed by a generall name *Eccleſiaſticus*: of the ſame ranke is the book of *Toby* and *Judeth*, and the books of the *Maccabees*: Thus farre that Father; ſo *Hierome* after that he hath reckoned up the ſame number of bookes with us in their order, hath theſe words: This Prologue of mine (ſaith he) may ſerve as a well defenced entrance to all the books which I have turned out of *Hebrew* into *Latine*; that we may know that whatſoever is beſides theſe, is Apocryphal: therefore that booke which is intituled *Salomons Wiſdome*, and the book of *Jeſus the ſonne of Sirach*, and *Judith*, and *Tobias*, and *Paſtor*, are not Canonicall: the firſt booke of the *Maccabees* I have found in *Hebrew*, the ſecond in *Greeke*: which book (ſaith he) indeed the Church readeth, but receiveth not as Canonicall. The ſame reckoning is made by *Origen* in *Euſebius*, word for word. The ſame by *Epiphanius*, by *Cyril*, by *Athanaſius*, *Gregory*, *Nazianzen*, *Damaſcen*: yea by *Lyranus*, both *Hugoes*, *Cajetan*, *Carthuſian*, and *Montanus* himſelfe, &c

All.

Eſpecially, *Toby*, *Judeth*, *Wiſ. of Salomon*, *Eccleſiaſticus*, *Maccabees*. *Euſeb l.4.c. 25. Expoſit. Symboli veteris inſtrumenti, primi omnium Moſis quinque libri, &c. Hæc ſunt quæ patres intra Canonem concluſerunt, ex quibus fidei noſtræ aſſertiones, &c. Alii libri ſunt qui nõ Canonici, &c. In prologoga Iſaiæ to Tom. 3. p.6. Hic prologus Scripturam quaſi Galeatum principium omnibus libris ques de Hebræo, &c. ut ſcire valeamus quicquid extra hos eſt, inter apocrypha eſſe ponendum: igitur Sapientia quæ vulgo Salomonis inſcribitur, & Jeſu, &c non ſunt in Canone, &c. Euſeb. l.6. c. 24. Hand ignorandum autem fuerit, veteris inſtrum. libros ſicut Hebræi tradunt. 22 ἀριθμὸς μὲν ἐστιν, &c. διὸ καὶ εἰκὸς Ἐβραίους.*

All of them with full conſent rejecting theſe ſame Apocryphall bookes with us. Now heare the preſent Church of *Rome* in her owne words, thus: The holy Synode of *Trent* hath thought good to ſet down with this Decree a juſt Catalogue of books of holy Scripture, leſt any man ſhould make doubt which they be which are received by the Synode: and they are theſe under-written; Of the Old Teſtament, five books of *Moſes*, then *Joſhuah*, the *Judges*, *Ruth*, foure bookes of the *Kings*, two of the *Chronicles*, two of *Eſdras*, the firſt and the ſecond, which is called *Nehemias*, *Tobias*, *Judeth*, *Eſter*, *Job*; the Pſalter of *David*, containing one hundred and fifty Pſalms, *The Proverbs of Salomon*, *Eccleſiaſtes*, the *Song of Songs*, the booke of *Wiſdome*, *Eccleſiaſticus*, *Eſay*, *Hieremie*, *&c.* two bookes of the *Maccabees*, the firſt and the ſecond.

And if any man ſhall not receive theſe whole bookes with all the parts of them, as they are wont to be read in the Catholike Church, and as they are had in the old vulgar *Latine* Edition, for holy and Canonicall, let him be accurſed. Thus ſhe: Judge you now of our age, and ſay, whether the opinion of the ancient Church (that is ours) be not a direct enemy to Popery, and flatly accurſed by the *Romiſh*.

Paſſe on yet a little further. Our queſtion is, whether the *Hebrew* and *Greeke* Orignalls be corrupted; and whether thoſe firſt Copies of Scriptures be not to be followed above all tranſlations. Heare firſt the ancient Church with us: But (ſaith Saint *Auguſtine*) howſoever it be taken, whether it be beleeved to be ſo done, or not beleeved, or laſtly, whether it were ſo, or not ſo; I hold it a right courſe, that when any thing is found different in either books (the *Hebrew* and *Septuagint*) ſince for the certainty of things done, there can be but one truth; that tongue ſhould rather be beleeved from whence the tranſlation was made into another language. Upon which words *Ludovicus Vives* (yet a Papiſt) ſaith thus: The ſame (ſaith he) doth *Hierom* proclaime every where; and reaſon it ſelfe teacheth it, and there is none of ſound judgement that will gainſay it: but in vain doth the conſent of all good wits teach this, for the ſtubborn blockiſhnes of men oppoſeth againſt it.

Let *Hierom* himſelfe then, a greater Linguiſt, be heard ſpeake: And if there be any man (ſaith he) that will ſay the *Hebrew* bookes were afterwards corrupted by the Jewes; let him heare *Origen*, what he anſwers in the eight volume of his explanations of *Eſay*, to this queſtion: that the Lord and his Apoſtles which reprove other faults in the Scribes & Phariſes, would never have been ſilent in this, which were the greateſt crime that could be. But if they ſay that the *Hebrewes* falſified them after the comming of Chriſt and preaching of the Apoſtles, I cannot hold from laughter, that our Saviour and the Evangeliſts and Apoſtles ſhould ſo cite teſtimonies of Scripture, as the *Iewes* would afterward deprave them: Thus *Hierom*. And the Canon Law it ſelfe hath this determination, that the truth and credit of the books of the old Teſtament ſhould be examined by the *Hebrew* Volumes; of the new, by the *Greeke*. And Pope *Innocentius*, as he is cited by *Gratian*, could ſay, Have recourſe to the divine Scriptures in their Originall *Greeke*. The ſame laſtly by *Bellarmines* owne confeſſion, the Fathers teach every where: As *Jerome* in his book againſt *Helvidius*, and in his Epiſtle to *Marcella*, that the *Latine* Edition of the Goſpell is to be called backe to the *Greeke* fountaines; and the *Latine* Edition of the old Teſtament is to be amended by the *Hebrew*; in his Comment upon *Zachary* 8. The very ſame hath *Auſten* in his ſecond booke of Chriſtian doctrine, *Chap.* 11. 12. 15. and *Epiſt.* 19. and elſewhere. This was the old Religion, and ours: now heare the new. The preſent Church of *Rome* hath thus: The holy Synod decreeth that the old vulgar *Latine* Edition in all Lectures, Diſputations, Sermons, Expoſitions, be held for Authenticall, ſaith the Councell of *Trent*: And her Champion *Bellarmine* hath theſe words: That the fountaine of the Originalls in many places run muddy and impure we have formerly ſhewed, and indeed it can ſcarce be doubted, but that as the *Latine* Church hath been more conſtãt in keeping the faith than the *Greek*, ſo it hath been more vigilãt in defen-

Hæc ſunt Apocrypha, Jeſus, Sapientia, Paſtor, & Maccabæorum libri, Judeth, atque Tobiæ. Hugo Card. Concil. Trident. Decr. de Canon. Scrip. Apil. 8. promul. in quar. Seſſione. Sacrorũ verò librorũ indicem huic decreto adſcribendũ cenſuit, &c. ſũt autem infrà ſcripti teſtamenti veteris quinq; libri Moſis, &c. Tobiæ, Judeth, Sapientia Salomonis Eccleſiaſticus Maccab. 2.

Si quis autem libros ipſos integros cũ omnibus ſuis partibus prout in Eccleſia Catholica legi conſueverunt & in veteri vulgata Latina Editione habentur, pro ſacris & Canonicis non ſuſceperit, Anathema ſit. Aug. de Civit. Dei, l. 15. c. 13.

Sed quomodo libet iſtud accipiatur &c. Ei linguæ potius credatur, unde eſt in aliam facta trãſlatio. Ludovic. Vives, ibid.

Hoc ipſum Hieronymus clamat ubique, hoc ipsũ docet ratio, &c. ſed fruſtrà bonorum ingeniorum cõſenſus hoc docet. Hieron. l. 3. com. in Eſaiam.

Quod ſi aliquis dixerit Hebræos libros poſtea à Judæis falſatos, &c. Sin autem dixerint poſt adventum Domini ſalvatoris. &c. Hebræos libros fuiſſe falſatos, cachinnum tenere non potero, ut ſalvator & Apoſtoli, &c.

Cap. 6. Decr. p. 1. diſt. 9 t. ut veterum. Vt veterum librorum fides de Hebræis voluminibus examinanda eſt, ita novorum Græci ſermonis normam deſiderat. Ad Decr. p. 1. d. 19. c. 3. Ad divina recurre ſcripta Græca. Bellar. l. de verb. Dei, 2. c. 10. 11. Sect. 3. Accedit quod patres paſſim docent, ad fontes Hebræos & Græcos eſſe recurrendum: & Hieron. in lib. com. 7. Helvid. & in Epiſt. ad Marcellum, &c. Concil. Trid. ſeſſ. 4. Sacroſancta ſynodus ſtatuit, ut hæc ipſa vetus, &c. pro authentica habeatur. Bell. de verb. l. 2. c. 11. Nunc autem fontes multis in locis turbidos fluere, &c. Omnino contendunt Judæos in odium Chriſtiana relig. ſtudioſè depravaſſe: ita docet Jacobus Chriſtopolitanus & Canus, &c.

ding

ding her bookes from corruption. Yea, ſome of the Popiſh Doctors maintain, that the *Jewes* in hatred of the Chriſtian faith, did on purpoſe corrupt many places of Scripture: ſo holds *Gregery de Valentia*, *Jacobus Chriſtopolitanus* in his Preface to the Pſalmes, *Canus* in the ſecond booke of his common places. But in ſtead of all, *Bellarmine* ſhall ſhut up all with theſe words: The Hereticks of this time, in hatred of the vulgar Edition, give too much to the *Hebrew* Edition, as *Calvin*, *Chemnitius*, *Georgius Major*: All which would have every thing examined and amended by the *Hebrew* text which they commonly call a moſt pure fountaine. See now whether that which *Bellarmine* confeſſes to have been the judgement of *Hierome*, *Auſten*, and all the ancient Fathers, be not here condemned by him, as the opinion of the Hereticks: Ours was theirs, and theirs is condemned under our names: Judge whether in this alſo Popery be not an upſtart.

Yet one ſtep more: Our queſtion is, Whether the Scripture be eaſie or moſt obſcure; and whether in all eſſentiall points it doe not interpret it ſelfe; ſo as what is hard in one place, is openly laid forth in another: Heare the judgement of the old Church and ours: All things are cleare and plaine, and nothing contrary in the Scriptures, ſaith *Epiphanius*. Thoſe things which ſeeme doubtfully and obſcurely ſpoken in ſome places of Scripture, are expounded by them, which in other places are open and plaine, ſaith *Baſil*: What could *Calvine* and *Luther* ſay more?

There is no ſo great hardneſſe in the Scriptures to come to thoſe things which are neceſſary to ſalvation, ſaith *Auſten*: In thoſe things which are openly laid downe in Scripture, are found all thoſe things which containe our faith and rules of our life, ſaith the ſame Father; who yet againe alſo ſaith thus: The Spirit of God hath royally and wholeſomely tempered the holy Scriptures ſo, as both by the plaine places he might prevent our hunger, and by the obſcure he might avoid our nice ſlothfulneſſe; for there is ſcarce any thing that can be fetcht out of thoſe obſcurities, which is not found moſt plainly ſpoken elſewhere.

And becauſe *Bellarmine* takes exception at this (*Fere*, ſcarce) compare this place with the former, and with that which he hath in his third Epiſtle, thus: The manner of ſpeech in whſch the Scripture is contrived, is eaſie to be come to of all; although it be throughly attained by few: Thoſe things which it containeth plaine and eaſie, it ſpeakes like a familiar friend, without guile, to the heart of the learned and unlearned, &c. But it invites all men with an humble manner of ſpeech, whom it doth not only feed with manifeſt truth, but exerciſe with ſecret, having the ſame in readineſſe which it hath in ſecrecy: thus *Auſten*. To omit *Irenæus* and *Origen*: *Chryſoſtome* (whom *Bellarmine* ſaith, we allege alone for us) beſides many other plain places, writeth thus: Who is there to whom all is not maniteſt, which is written in the Goſpell? who that ſhall heare, *Bleſſed are the meeke*, *Bleſſed are the mercifull*, *Bleſſed are the pure in heart*, and the reſt; would deſire a teacher to learne any of theſe things which are here ſpoken? As alſo the ſignes, miracles, hiſtories, are not they knowne and manifeſt to every man? This pretence and excuſe is but the cloake of our ſlothfulnneſſe: thou underſtandeſt not thoſe things which are written; how ſhouldſt thou underſtand them which wilt not ſo much as ſlightly looke into them? Take the booke into thy hand, read all the Hiſtory, and what thou knoweſt, remember; and what is obſcure, run often over it: So *Chryſoſtome*. Yea, he makes this difference betwixt the Philoſophers and Apoſtles: The Philoſophers ſpeake obſcurely, but the Apoſtles and Propehts (ſaith he) contrarily make all things delivered by them, cleare and manifeſt: and as the common teachers of the world have ſo expounded all things, that every man may of himſelfe by bare reading learn thoſe things which are ſpoken: yea, laſtly, he goes ſo farre in this point, as that he aſketh, Wherefore needs a Preacher? all things are cleare and plaine in the Divine Scriptures; but becauſe ye are delicate hearers, and ſeeke delight in hearing, therefore ye ſeek for Preachers.

Bell. 2. de verb. Dei, p. 100. So Reynolds in his refutation, p. 303. againſt *Iſaac Valla*, *Andradius*, *Monta*, *&c Hæretici hujus temporis, odio vulgatæ editionis nimium tribuunt editioni Hebraicæ, &c. omnia examinari volunt ad Hebræum textum, quem non ſemel, puriſſimũ fontem appellãt. Bell. l. 2. de verb. c. 2.*

Epiphan. contra Anomeos hæreſ. 76. Omnia ſunt clara & lucida, &c. Baſil. in Aſcet. or. regul. breviores, quæ ambiguè & obſcurè videntur dici in quibuſdam locis ſacræ ſcript. & reg. 267. Aug. Ep. 3. Non tanta in ſcripturis difficultate pervenitur ad ea quæ neceſſaria ſunt ſaluti, &c. Aug. de doctr. Chriſt. l. 2. c. 9. In iis quæ apertè in ſcriptura poſita ſunt, inveniuntur illa omnia quæ continent fidem morſque vivendi. Magnificè & ſalubriter ſpirit. ſanct. ita ſcript. &c. De doctr. Chriſt. lib. 2. cap. 4 Aug. Epiſt. 3. Modus ipſe dicendi quo ſancta Scriptura, &c. Sed invitat omnes humili ſermone. Chryſoſt. Hom. 3. de Laz. Cui non ſunt manifeſta quæcunq; in Evangel. &c. quomodo poſſis intelligere quæ ne leviter quidem in ſpicere velis, &c ſume librum in manus, lege, &c.

Citat ab ipſo Bellarm. Apoſtoli vero & Prophetæ omnia contra fecerunt manifeſta clarague: quæ prodiderunt, expoſuerunt nobis velut communes orbis doctores, ut per ſe quiſque diſcere poſſit ea quæ dicuntur, ex ſola lectione. Chryſ. hom. 3. in Laz. Quamobrem opus eſt concionatore? omnia ſunt plana ex ſcripturis divinis, ſed quia delicatuli eſtis, &c. Hom. 3. in 2. Theſſ. Bellarm. Lib. 3. de verbo, cap. 1. Neceſſario fatendum eſt Scripturas eſſe obſcuriſſimas. Lutherus duo effinxit axit; unum quod ſcriptura etiamſi alicubi obſcura, tamen illud idem alibi clarè proponat, &c. ibid. ſect. 2. Eckius in Encheirid. c. 4. Lutherani contendunt Scripturas ſacras eſſe claras. Durans contr. Waldenſ. lib. 6. Remiſſ. in 2 Pet. 3 16. and in their Preface at large.

You

A You have heard the old religion, now heare the new: *Bellarmine* hath these words; It must needs be confessed that the Scriptures are most obscure; Here therfore (saith he) *Luther* hath devised two evasions; One, that the Scripture, though it be obscure in one place, yet that it doth clearely propound the same thing in another: The second is, that though the Scripture be cleare of it selfe, yet to the proud and unbeleevers it is hard by reason of their blindnesse and evill affections: so the *Lutherans* (saith *Eccius*) contend that the Scriptures are cleare and plaine: so *Durus* against *Whitakers*: so the *Rhemists* in their annotations; and generally all Papists. Judge now if all these fore-named Fathers, and so the ancient Church, were not *Lutherans* in this point; or rather we theirs; and yeeld that this their old opinion by the new Church of *Rome* is condemned for hereticall: and in all these say upon your soule, whether is the Elder?

B Let me draw you on yet a little further: Our question is, whether it be necessary or fit that all men (even of the Laiety) should have liberty to heare and read the Scriptures in a language which they understand? Heare first the voice of the old Religion; To omit the direct charges of *Gregory Nissen* and *Ambrose*, thus hath *Jerome* upon the Psalmes, The Lord will declare; and how will he declare? Not by word, but by writing: In whose writing? in the writing of his people, &c. Our Lord and Saviour therefore tells us, and speaketh in the Scriptures of his Princes: Our Lord will declare it to us in the Scriptures of his people, in the holy Scriptures: which Scripture is read to all the people; that is, so read as that all may understand: not that a few may understand, but all.

C What faithfull man, saith *Augustine* (though he be but a Novice, before he be baptized, and have received the holy Ghost) doth not with an equall minde read and heare all things, which after the ascension of our Lord are written in Canonicall truth, and authority, although as yet he understands them not as he ought?

But of all other, Saint *Chrysostome* is every where most vehement and direct in this point: Amongst infinite places, hear what he saith in one of his Homilies of *Lazarus*: I doe alwayes exhort, and will never cease to exhort you (saith he) that you will not here only attend to those things which are spoken; but when you are at home, you continually busie your selves in reading of the holy Scriptures; which practise also I have not ceased to drive into them which come privately unto me: for let no man say, Tush, they are but idle words, and many of them such as should be contemned: Alas, I am taken up with Law-causes, I am imployed in publike affaires, I follow my trade, I maintaine a wife and children, and have a great charge to looke to: It is not for me to read the Scriptures, but for them which have cast off the world, which have taken up the solitary tops of Mountaines for their dwellings, which live this contemplative kinde of life continually.

D What saiest thou, O man? Is it not for thee to turne over the Scriptures, because thou art distracted with infinite cares? Nay, then it is for thee more than for them; for they doe not so much need the helpe of the Scriptures, as you that are tost in the midst of the waves of worldly businesse.

And soon after: Neither can it be possible that any man should without great fruit be perpetually conversant in this spirituall exercise of reading: and straight: Let us not neglect to buy our selves Bookes, lest we receive a wound in our vitall parts: And after he hath compared the Bookes of Scripture to Gold; he addeth, But what, say they, if we understand not those things which are contained in those Bookes? What gaine we then? Yes surely, though thou dost not understand those things which are there laid up, yet by the very reading much holinesse is got: Although it cannot be, that thou shouldst be alike ignorant of all thou readest; for therefore hath the Spirit of God so dispensed this Word, that *Publicanes*, Fishers, Tent-makers, Shepheards, and Goat-heards, plaine unlettred men may be saved by these Bookes; lest any of the simpler sort should pretend this excuse: That all things which are said, should be easie to discerne; and that the workman, the servant, the poore widdow, and the most

E

Homil in 4. Dominic. ab Epiphan. Amb. ser. 35. Hieron. in Psal. Dominus narrabit, & quomodo narrabit? Non verbo sed scriptura. in cujus scriptura? in populorum, &c. Dominus narrabit in scripturis populorum, in scripturis sanctis; quæ scriptura populis omnibus legitur, hoc est, ut omnes intelligant, non ut pauci intelligerent, sed ut omnes, Psalm. 86 Omnia quæ post ascens. &c. quis fidelis vel etiam catechumenus antequam Spiritum Sanctum baptizatus accipiat, non æquo animo, &c. Aug. tract. in Joh. 96. and to the same purpose, *L. 2. de Doct. Christ. c. 8. Chrys. hom. 3. de Lazar. Semper hortor, & hortari non desinam, ut non hic tantùm attendatis, &c. Ego forensibus causis affixus sum, &c. Uxorem al. & liberos, familiæ curam gero, &c. Qui montium vertices occupamus, &c. Quid ais homo? non est tui negotii scripturas evolvere? &c. Imo tuum magis est quam illorum, &c. Neque nunc fieri potest ut quisquam, &c. Ne negligamus nobis parare libros &c. Quid igitur inquiunt, &c. Publicani, Piscatores, Tabernacularum opifices, Pastores & Apostoli, idiotæ, illiterati, &c.* Note that which is read in *Chrysostome* ἀπράγμονας, in some better copies is *aimbas*, which signifies Goat-heards, more agreeable to the place. *Ut & famulus & vidua mulier, & omnium hominum imbecillissimus exundata lectione, aliquid lucri utilitatisque reportet. Hom. in Gen. 29. Obsecro ut subinde hæc eveniat is, &c. In Colossens. 9. Audite obsecro Seculares omnes, &c.*

unlearned of all other, by hearing of the word read, might get ſome gain and profit. A

And the ſame Father elſewhere: I beſeech you (ſaith he) that you come ſpeedily hither, and hearken diligently to the reading of the holy Scriptures; and not only when you come hither, but alſo at home take the Bible into your hands, and by your diligent care reap the profit contained in it. Laſtly, in his Homilies upon the Epiſtle to the *Coloſſians*, he cries out, Heare, I beſeech you, O all you ſecular men, provide you Bibles, which are the medicines for the ſoule; At leaſt get the New Teſtament.

Now on the contrary, let the new religion of *Rome* ſpeake, firſt by her *Rhemiſh* Jeſuits, thus: We may not thinke that the tranſlated Bibles into the vulgar tongues were in the hands of every huſbandman, artificer, prentice, boye, girle, Miſtreſſe, Maid, Man; that they were ſung, played, alleaged of every Tinker, Taverner, Rimer, Minſtrell. The like words of ſcorne and diſgrace are uſed by *Hoſius*, and by *Eckius*, and by *Bellar. de verb. l.2 c.15.* B

The wiſe will not here regard (ſay our *Rhemiſts*) what ſome wilfull people doe mutter, that the Scriptures are made for all men, &c. And ſoon after, they compare the Scriptures to Fire, Water, Candles, Knives, Swords, which are indeed needfull, &c. but would marre all, if they were at the guiding of other than wiſe men. All the Heretikes of this time, ſaith *Bellarmine*, agree that the Scriptures ſhould be permitted to all, and delivered in their owne Mother-tongue; but the Catholike Church forbids the reading of the Scriptures by all, without choice: or the publike reading or ſinging of them in vulgar tongues, as it is decreed in the Councell of *Trent*, *Seſſ.* 22. *c.*8. *& Can.* 9. If you thinke (ſaith *Duræus*) that Chriſt bade all Chriſtians to ſearch the Scriptures, you are in a groſſe error; For how ſhall rude and ignorant men ſearch the Scriptures? &c. And ſo he concludes, that the Scriptures were not given to the common multitude of Beleevers. C

Judge now what either we ſay, or theſe Papiſts condemn, beſides the ancient judgment of the Fathers: and if ever either *Calvin* or *Luther* have been more peremptory in this matter than S. *Chryſoſt.* I vow to be a papiſt. If ours be not in this the old religion, be not you ours.

Yet this one paſſage further, and then no more, leſt I weary you: Our queſtion is, whether the Scriptures depend upon the authority of the Church, or rather upon the authority of Scriptures?

Heare firſt the ancient Church, with and for us: The queſtion is (ſaith S. *Auſten*) betwixt us and the *Donatiſts*, where the Church is. What ſhall we doe then? ſhall we ſeek her in her owne words, or in the words of her Head the Lord Jeſus Chriſt? I ſuppoſe we ought to ſeeke her rather in his words, which is the Truth, and knowes beſt his own body, for the Lord knowes who are his; we will not have the Church ſought in our words. And in the ſame Booke, Whether the *Donatiſts* hold the Church (ſaith the ſame Father) let them not ſhew, but by the Canonicall Bookes of Divine Scriptures; for neither doe we therefore ſay they ſhould beleeve us, that we are in the Church of Chriſt, becauſe *Optatus* or *Ambroſe* hath commended this Church unto us which we now hold, or becauſe it is acknowledged by the Councels of our fellow Teachers, or becauſe ſo great miracles are done in it: it is not therefore manifeſted to be true & Catholike; But the Lord Jeſus himſelfe judged, that his Diſciples ſhould rather be confirmed by the Teſtimonies of the Law and the Prophets: Theſe are the rules of our cauſe, theſe are the foundations, theſe are the confirmations. D D E E

And upon the *Pſalmes*: Leſt thou ſhouldſt erre (ſaith the ſame *Auguſtine*) in thy judgement of the Church: leſt any man ſhould ſay to thee, This is Chriſt, which is not Chriſt; or this is the Church, which is not the Church: for many, &c. Heare the voyce of the Shepheard himſelfe which is cloathed in fleſh, &c. He ſhewes himſelfe to thee; handle him, and ſee. He ſhewes his Church, leſt any man ſhould deceive thee under the name of the Church, &c. Yet *Chryſoſtome* more directly, thus: He that would know which is the true Church of Chriſt, whence may he know it in the ſimilitude of ſo great confuſion, but onely by the Scriptures? Now the working of miracles is altogether ceaſed; yea, they are rather found to be fainedly wrought of them, which are but falſe Chriſtians; Whence then ſhall he know it, but only by the Scriptures?

Rhemiſts in their Preface to their Teſtament. *Bellarm. de verb. lib.*2. *cap.*15. *Hæretici hujus temporis omnes in eo conveniunt ut oportuit ſcripturas omnibus permittere, imò & tradere in ſua lingua, &c. At Catholica Eccleſia, &c. prohibet ne paſſim omnibus ſine diſcrimine concedatur ejuſmodi lectio, &c. Duræus contra Whit. lib* 6. *Si Chriſtianis omnibus ut Scripturas ſcrutentur à Chriſto dictum eſſe intelligis, in magno certè errore, &c. Promiſcuæ fidelium turbæ, &c. Baſil. Ep.*82. *Aug. de unitate Eccleſiæ, ſive Epiſt. contra Petilianum Donatiſtam, cap.*2. *Inter nos autem & Donatiſtas quæſtio eſt, ubi ſit Eccleſia? quid ergo faciturí ſumus? in verbis noſtris eam quæſituri, &c. Aug. ibid. cap.* 16. *Itaque ipſi Eccleſiam teneant, non niſi à tranſmarinarum Scripturarum Canonicis libris oſtendant, &c. Quia non nos propterea dicimus, &c. Aug. in Pſal.*69 *in illa verba, Omnes qui quærunt te, &c. Ne in eccleſiam errares, ne quis, &c. Multi enim dixerunt carnem non habuiſſe oſtendit, &c. So Ep.*166. *& in Pſ.*57. *&c. Chryſoſt. Hom. in Matth.* 49. *Quid vult cognoſcere quæ ſit vera eccleſia Chriſti, unde cognoſcet niſi, &c.*

tures? The Lord Jeſus therefore knowing what great confuſion of things would be in the laſt dayes, therefore commands that thoſe which are Chriſtians, and would receive confirmation of their true faith, ſhould flye to nothing but to the Scriptures; Otherwiſe, if they ſhould flye to any other helpe, they ſhall be offended and periſh; not underſtanding which is the true Church. This is the old faith; Now heare the new, contradicting it and us. The Scripture (ſaith *Eckius* a Popiſh Doctor) is not authenticall without the authority of the Church; for the Canonicall Writers are members of the Church; Whereupon, let it be objected to an Heritike, that will ſtrive againſt the decrees of the Church, by what weapons he will fight againſt the Church? he will ſay by the Canonicall Scriptures of the foure Goſpels, and *Pauls* Epiſtles. Let it be ſtraight objected to him, how he knowes theſe to be Canonicall, but by the Church? And a while after, the Scriptures (ſaith he) defined in a Councell, it ſeemed good to the Holy Ghoſt, and to us, that you abſtaine from things offered to Idols, and blood, and ſtrangled: the Church by her authority altered a thing ſo clearly defined and expreſſed: for it uſeth both ſtrangled and blood; Behold, the power of the Church is above the Scripture: thus *Eckius*. And beſides *Cuſanus*, *Bellarmine* ſaith thus: If we take away the authority of the preſent Church, and of the preſent Councell (of *Trent*) all the Decrees of all other Councels, and the whole Chriſtian faith may be called in doubt. And in the ſame place, a little after; The ſtrength of all ancient Councels, and the certainty of all opinions depends on the authority of the preſent Church. You have heard both ſpeake: ſay now, with whom is true antiquity; and on Gods name deteſt the newer of both. It were as eaſie to bring the ſame, if not greater evidence for the perfection and all-ſufficiency of Scripture; and ſo to deliver all the body of our religion by the tongues and pens of the Fathers, that either you muſt be forced to hold them *Noveliſts* with us, or your ſelves ſuch againſt them. How honeſt and ingenuous is that confeſſion of your *Eraſmus*? who in his Epiſtle to the Biſhop and Cardinall of *Mentz*, could ſay, It is plainly found, that many things in *Luthers* Books are condemned for Hereticall, which in the books of *Bernard and Auſten* are read for Holy and Orthodox.

This is too much for a taſte: If your appetite ſtand to it, I dare promiſe you full diſhes. Let me therefore appeale to you, if light and darkneſſe be more contrary than theſe points of your Religion to true antiquity: No, no, Let your Authors gloſe as they liſt; Popery is but a young faction, corruptly raiſed out of ancient grounds. And if it have (as we grant) ſome ancient errours, falſhood cannot be bettered with Age; there is no preſcription againſt God and Truth: What we can prove to be erronious, we need not prove new: ſome hundreds of yeares is an idle Plea againſt the Ancient of dayes.

What can you plead yet more for your change? Their numbers perhaps, and our handfulls: you heard all the world was theirs, ſcarce any corner ours: How could you but ſuſpect a few? Theſe are but idle brags; we dare and can ſhare equally with them in Chriſtendome: And if we could not, this rule will teach you to advance *Turciſme* above *Chriſtianity*, and *Paganiſme* above that: the world above the Church, Hell above Heaven: If any proofe can be drawne from numbers, He that knowes all, ſayes the beſt are feweſt.

What then could ſtirre you? Our diviſions and their unity. If this my following labour doe not make it good to all the World, that their peace is leſſe than ours, their diſſention more, by the confeſſion of their own mouthes, be you theirs ſtill, and let me follow you. I ſtand not upon the ſcoldings of Prieſts and Jeſuites, nor the late *Venetian* jarres, nor the pragmaticall differences now on foot, in the view of all Chriſtendome, betwixt their own Cardinalls in their Sacred conclave, and all their Clergie, concerning the Popes temporall power: Neither doe I call any friend to be our Advocate, none but *Bellarmine* and *Navarrus* ſhall be my Orators; and if theſe plead not this cauſe enough, let it fall: See here dangerous rifts and flawes, not in the outward barke only, but in the very heart and pith of your Religion; and if ſo many be confeſſed by one or two, what might be gathered out of all? and if ſo many be acknowledged, thinke how many there are that lurke in ſecret, and will not be confeſſed?

Eckius in Enchirid. c. de eccleſia. Scriptura non eſt authentica ſine authoritate Eccleſiæ: Scriptores enim canonici ſunt membra Eccleſiæ. Unde hæretico contendere volenti, &c. Eckius ibidem. Scriptura definita in Concilio, Viſum eſt Spiritui Sancto, &c. rem tam clarè expreſſam & definitam, Eccleſia ſua authoritate mutavit, &c. Ecce poteſtas Eccleſiæ ſuper Scriptura. Si tollamus authoritatem preſentis Eccleſiæ & preſentis Concilii, in dubium revocari poterunt omnium aliorum Conciliorum decreta & tota fides Chriſtiana &c. Bell. de effectu Sacr. l. 2. c. 25. p. 300. Omnium Dogmatum firmitas &c. So Pigh. l. 4. de Hier & Stapl. l. 9. Præc. doct. c. 1. Compertum eſt ab his damnata ut hæretica in Lutheri libris, quæ in Bernardi, Auguſtiniique libris ut Orthodoxa, imò ut pia leguntur. Eraſ. Epiſt. ad Card. Mogunt. p. 401.

The peace of *Rome* left out, becauſe it was but a Tranſlation in this Edition, &c.

feſſed? How loth would we be (after all exclamations) that your buſie *Jeſuites* could take out ſo many confeſſed quarrels out of all our Authors, as I have here found in two of yours? We want only their cunning ſecrecy in the carriage of our quarrels: Our few (and ſlight) differences are blazoned abroad with infamy and offence, their hundreds are craftily ſmothered in ſilence.

Let your owne eyes ſatisfie you in this, not my pen: See now what you would never beleeve.

What is it then that could thus bewitch you to forſake the comely and heavenly truth of God, and to dote upon this beaſtly Strumpet? to change your Religion for a ridiculous, ſenſuall, cruell, irreligious faction? A Religion (if we muſt call it ſo, that made ſport to our plaine fore-fathers, with the remembrance of her graveſt devotions: How oft have you ſeen them laugh at themſelves, whiles they have told of their creeping-crouch, kiſſing the Pax, offering their Candles, ſinging with aſhes, partiall Shrifts, merry Pilgrimages, ridiculous miracles, and a thouſand ſuch May-games, which now you begin (after this long hiſſing at) to looke upon ſoberly, and with admiration!

A Religion, whoſe fooleries very Boyes may ſhout and laugh at, if for no more but this; That it teaches men to put confidence in Beads, Medals, Roſes, hallowed Swords, Spels of the Goſpell, *Agnus Dei*, and ſuch like idle Bables; aſcribing unto them Divine vertue: yea, ſo much as is due to the Sonne of God himſelfe, and his pretious blood! I ſpeake not of ſome rude ignorants; your very Booke of holy-ceremonies ſhall teach you what your holy-fathers doe, and have done. That tels you firſt, with great allowance and applauſe, that Pope *Urban* the fift ſent three *Agnus Dei*, to the Greeke Emperor, with theſe verſes:

Balſam, pure wax, and Chriſomes liquor cleere
Make up this pretious Lambe, I ſend thee here;
All lightening it diſpells, and each ill ſpright,
Remedies ſinne, and makes the heart contrite,
Even as the blood that Chriſt for us did ſhed.
It helpes the child-beds paine, and gives good ſpeed
Unto the birth; Great gifts it ſtill doth win
To all that weare it, and that worthy bin:
It quels the rage of fire; and cleanly bore
It brings from ſhipwracke ſafely to the ſhore.

And leſt you ſhould plead this to be the conceit of ſome one Phantaſticall Pope, heare (and be aſhamed) out of the ſame Booke, what by preſcription every Pope uſeth to pray in the bleſſing of the water which ſerves for that *Agnus Dei*: If you know not, thus he prayes: that it would pleaſe thee, O God, to bleſſe thoſe things which we purpoſe to powre into this veſſell of water prepared to the glory of thy Name, ſo as by the worſhip and honour of them, we thy ſervants may have our heynous offences done away, the blemiſhes of our ſinnes wip't off, and thereby we may obtain pardon, and receive grace from thee; ſo that at the laſt with thy Saints and elect Children we may merit to obtaine everlaſting life, *Amen*. How could you chooſe, but be in love with this Superſtition, Magicke, Blaſphemy practiſed and maintained by the heads of your Church?

A Religion, that allowes jugling Equivoctaions, and reſerved ſenſes, even in very oathes. Beſides all that hath been ſhameleſly written by our Jeſuites to this purpoſe; Heare what *Franciſcus Victoria*, an ingenuous Papiſt, and a learned Reader of Divinity in *Salmantica* writes in the name of all.

But what ſhall a Confeſſor doe (ſaith he) if he be askt of a ſinne that he hath heard in Confeſſion? May he ſay that he knowes not of it? I anſwer, according to all our Doctors, that he may. But what if he be compelled to ſweare? I ſay, that he may and ought to ſwear that he knowes it not; for that it is underſtood that he knowes it not beſides confeſſion, and ſo he ſweares true. But ſay, that the Judge or Prelate ſhall maliciouſly require of him upon his oath, whether he know it in confeſſion, or no?

Balſamus & munda cera cum coriſmatis unda Conficiunt Agnum, quod munus do tibi magnum, &c. Fulgura de cælo &c. Peccatum frangit ut Chriſti ſanguis & agit, &c, Sacr. ceremſ. l. 1 Vt ea quæ is hoc aquarum vaſculo, præparato ad nominis tui gloriam, infundere decrevimus benedicas: quatenus ipſorum veneratione & honore nobis famulis tuis crimina diluantur, abſtergantur maculæ peccatorum, impetrentur veniæ, gratiæ conferantur ut tandem una cum ſanctis & electis tuis vitæ percipere mereamur æternam. Fran. à Victoria Ordin. Prædicatorum, Sum. Sacram. art. 184. p. 104. Sed quid faciet Confeſſor cum interrogatur de peccato? &c. Reſpondeo ſecundum omnes quod ſic. Sed fac quod Judex aut prælatus ex malitia exigat à me juramentum, an ſciam in confeſſione? Reſpondeo, quod coactus juret ſe neſcire in confeſſione, quia intelligitur ſe neſcire ad revelandum, aut taliter quod poſſit dicere.

A I answer that a man thus urged, may sweare that he knowes it not in confession; for that it is understood, he knowes it not to reveale it, or so as he may tell: Who teach and doe thus in anothers case, judge what they would doe in their owne. O wise, cunning, and holy perjuries, unknowne to our fore-fathers!

A Religion that allowes the buying and selling of sins, of Pardons, of soules: so as now Purgatory can have no rich men in it, but fooles and friendlesse: Devils are tormentors there (as themselves hold from many Revelations of *Bede, Bernard, Carthusian*) yet Men can command Devils, and Money can command Men.

A Religion, that relies wholly upon the infallibility of those, whom yet they grant have been, and may be monstrous in their lives and dispositions. How many of those heires of *Peter* (by confession of their owne Records) by Bribes, by Whores, by Devils, have climed up into that chaire! Yet, to say that those men which are confessed to have given their soules to the Devill, that they might be Popes, can erre while they are Popes, is Heresie worthy of a stake, and of Hell.

B

A Religion, that hood-winkes the poore Laiety in forced ignorance, lest they should know Gods will, or any way to Heaven, but theirs; so as millions of soules live no lesse without Scripture, than as if there were none: that forbids spirituall food as poyson; and fetches Gods Book into the Inquisition.

A Religion that teaches men to worship stocks and stones, with the same honour that is due to their Creator; which practice lest it should appeare to her simple Clyents, how palpably opposite it is to the second Commandement; they have discreetly left out those words of Gods Law, as a needlesse illustration, in their Catechismes and Prayer-Books of the vulgar.

C

A Religion, that utterly overthrowes the true humanity of Christ, while they give unto it ten thousand places at once, and yet no place: flesh and no flesh, severall members without distinction: a substance without quantity, and other accidents; or substance and accidents that cannot be seen, felt, perceived. So they make either a monster of their Saviour, or nothing.

A Religion, that utterly overthrowes the perfection of Christs satisfaction: If all be not paid, how hath he satisfied? If temporall punishments in Purgatory be yet due, how is all paid? and if these must be paid by us, how are they satisfied by him?

A Religion, that makes more Scriptures than ever God and his ancient Church; and those which it doth make, so imperiously obtrudes upon the world, as if God himselfe should speake from Heaven: and while it thunders out curses against all that will not adde these books to Gods, regards not Gods curse, If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Booke.

D

A Religion, whose Patrons disgrace the true Scriptures of God with reproachfull termes, odious comparisons, imputations of corruption and imperfection; and in fine, pin their whole authority upon the sleeves of men.

A Religion, that erects a throne in the Conscience to a meere man, and gives him absolute power to make a sinne, to dispense with it, to create new Articles of Faith, and to impose them upon necessity of Salvation.

A Religion, that baffoules all Temporall Princes, making them stand bare-foot at their great Bishops gate, lye at his foot, hold his stirrup, yea, their owne Crownes at his Courtesie, exempting all their Ecclesiasticall Subjects from their jurisdiction, and (when they list) all the rest from their allegiance.

E

Papa facit protestationem antè Canonizationem: se nihil intendre facere, quod sit contra fidem aut Ecclesiam Catholicam. Aliqui tamen clarissimi viri dicunt, &c. Quia Papa quodammodo cogebatur ad Canonizandum quendam contra suã voluntatem. lib. Sacr. Ceremon.

A Religion, that hath made wicked men Saints, and Saints Gods. Even by the confession of Papists, lewd and undeserving men have leapt into their Calendar. Whence it is, that the Pope before his Canonization of any Saint, makes solemne protestation, that he intends not in that businesse to doe ought prejudiciall to the glory of God, or to the Catholike Faith and Church: And once Sainted, they have the honor of Altars, Temples, Invocations; and some of them in a stile fit only for their Maker. I know not whether that blessed Virgin receive more indignity from her enemies that deny her, or these her flatterers that deifie her.

A Religion, that robs the Christian heart of all sound comfort, whiles it teacheth us, that we neither can nor ought to be assured of the remission of our sinnes, and of

preſent grace, and future ſalvation; That we can never know whether we have received the true Sacraments of God, becauſe we cannot know the intention of the Miniſter, without which they are no Sacraments. A

A Religion, that rackes the conſcience with the needleſſe torture of a neceſſary ſhrift; wherein the vertue of abſolution depends on the fulneſſe of confeſſion: and that upon examination; and the ſufficiency of examination is ſo full of ſcruples (beſides thoſe infinite caſes of unreſolved doubts in this fained penance) that the poore ſoule never knowes when it is cleare.

A Religion, that profeſſes to be a Bawd of ſinne; whiles both (in practice) it tolerates open ſtewes, and prefers fornication in ſome caſes to honourable Matrimony, and gently blanches over the breaches of Gods Law, with the name of Venialls, and favorable titles of Diminution; daring to affirm that Veniall ſinnes are no hindrance to a mans cleanneſſe and perfection. B

A cruell Religion, that ſends poore Infants remedileſly into the eternall paines of Hell, for want of that which they could not live to deſire: and frights ſimple ſoules with expectation of fained torments in Purgatory; not inferiour (for the time) to the flames of the damned. How wretchedly and fearfully muſt their poore Layicks needs dye: for firſt, they are not ſure they ſhall not goe to Hell; and ſecondly, they are ſure to be ſcorched, if they ſhall goe to Heaven.

A Religion, that makes nature vainly proud, in being joyned by her, as copartner with God in our Juſtification, in our Salvation; and idlely puffed up in a conceit of her perfection, and ability to keepe more Lawes than God hath made.

A Religion, that requires no other faith to juſtification in Chriſtians, than may be found in the Devils themſelves: who, beſides a confuſed apprehenſion, can aſſent unto the Truth of Gods revealed will: Popery requires no more. C

A Religion, that in ſtead of the pure milk of the Goſpell, hath long fed her ſtarved ſoules with ſuch idle Legends, as the Reporter can hardly deliver without laughter, and their Abettors not heare without ſhame and diſclamation: the wiſer ſort of the World read thoſe Stories on winter Evenings for ſport, which the poore credulous multitude heares in their Churches with a devout aſtoniſhment.

A Religion, which (leſt ought ſhould be here wanting to the Doctrine of Devils) makes religious Prohibitions of meat, and difference of dyet; ſuperſtitiouſly preferring Gods workmanſhip to it ſelfe, and willingly polluting what he hath ſanctified. D

A Religion, that requires nothing but meere formality in our devotions; the worke wrought ſuffices alone in Sacraments, in Prayers: So the number be found in the Chappelet, there is no care of the affection; as if God regarded not the heart, but the tongue and hands; and while he underſtands us, cared little whether we underſtand our ſelves.

A Religion, that preſumptuouſly dares to alter and mangle Chriſts laſt Inſtitution; and ſacrilegiouſly rob Gods people of one half of that heavenly proviſion, which our Saviour left for his laſt and deareſt Legacy to his Church for ever; as if Chriſts Ordinance were ſuperfluous, or any Shaveling could be wiſer than his Redeemer.

A Religion, that depends wholly upon nice and poor uncertainties, and unproveable ſuppoſals: That *Peter* was Biſhop of *Rome*; that he left any heires of his graces and ſpirit; or if any, but one in a perpetuall and unfaileable ſucceſſion at *Rome*; that he ſo bequeathed his infallibility to his chaire, as that whoſoever ſits in it, cannot but ſpeake true: that all which ſit where he ſate, muſt by ſome ſecret inſtinct ſay as he taught; that what Chriſt ſaid to him abſolutely, ere ever *Rome* was thought of, muſt be referred, yea, tyed to that place alone, and fulfilled in it: That *Linus*, or *Clemens* or *Cletus*, the Schollers and ſuppoſed ſucceſſors of *Peter*, muſt be preferred (in the Headſhip of the Church) to *John* the beloved Apoſtle then living: That he whoſe life, whoſe pen, whoſe judgement, whoſe keyes may erre; yet in his Pontificiall chair cannot erre: That the Golden Line of this Apoſtolicall Succeſſion, in the confuſion of ſo many, long, deſperate Schiſmes, ſhamefully corrupt Uſurpations, and Intruſions, yeelded Hereſies; neither was, nor can be broken. Deny any of theſe, and Popery E

perie is no Religion. Oh the lamentable hazard of so many millions of poore soules, that stand upon these slippery termes, whereof if any be probable, some are impossible! Oh miserable grounds of Popish faith, whereof the best can but have this praise, that perhaps it may be true!

A Religion, that hath been oft dyed in the blood of Princes: that in some cases, teaches and allowes Rebellion against Gods Anointed; and both suborneth Treasons, and excuses, pities, honors, rewards the actors.

A Religion, that over-loads mens consciences with heavy burdens of infinite unnecessary Traditions; far more than ever *Moses* commented upon by all the Jewish Masters; imposing them with no lesse authority, and exacting them with more rigor, than any of the royall lawes of their Maker.

A Religion that coozens the vulgar with nothing but shadowes of Holinesse, in Pilgrimages, Processions, Offerings, Holy-water, Latine Services, Images, Tapers, rich Vestures, garish Altars, Crosses, Censings, and a thousand such like (fit for children and fooles) robbing them in the meane time of the sound and plain helps of true piety and salvation.

A Religion that cares not by what wilfull falshoods it maintaines a part: as *Wickliffes* blasphemy, *Luthers* advice from the Devill, *Tindals* community, *Calvins* fained Miracle, and blasphemous death, *Bucers* neck broken, *Bezaes* revolt, the blasting of Huguenots, *Englands* want of Churches and Christendome, Queene *Elizabeths* unwomanlinesse, her Episcopall Jurisdiction, her secret fruitfulnesse; English Catholikes cast in Beares skins to Dogges, *Plesses* shamefull overthrow, *Garnets* Straw, the *Lutherans* obscene night-revels, *Scories* drunken ordination in a Taverne, the Edict of our gratious King *James* (*anno* 87.) for the establishment of Popery, our casting the crusts of our Sacrament to doggs; and ten thousand of this nature, maliciously raised and defended against knowledge and conscience, for the disgrace of those whom they would have hated, ere known.

A Religion, that in the conscience of her own untruth, goes about to falsifie and deprave all Authors that might give evidence against her, to outface all ancient truths, to foist in Gibeonitish witnesses of their own forging; and leaves nothing unattempted against Heaven or Earth, that might advantage her faction, and disable her innocent adversary: Loe, this is your choice. If the zeale of your losse hath made me sharpe, yet not malicious, not false; God is my Record, I have not (to knowledg) charged you with the least untruth: and if I have wronged, accuse me: and if I cleare not my selfe, and my challenge, let me be branded for a slanderer. In the mean time what spirituall phrensie hath overtaken you, that you can finde no beauty, but in this Monster of errors? It is to you and your fellowes, that God speakes by his Prophet: O ye Heavens be astonied at this, be afraid and utterly confounded, saith the Lord; for my people hath committed two evils; they have forsaken me, the Fountaine of living waters, to digge them pits, even broken pits, that can hold no water: what shall be the issue? *Et tu Domine, deduces eos in puteum interitus:* Thou O God, shalt bring them downe into the pit of destruction. If you will thus wilfully leave God, there I must leave you: But (if you had not rather dye) returne, and save one; returne to God, returne to his Truth, returne to his Church: your blood be upon my head, if you perish.

An Advertisement to the Reader.

THE Reader may please to take notice, that in the former Edition there was added unto this Discourse, a just Volume of above three hundred Contradictions and dissentions of the Romish Doctors, under the name of The Peace of Rome; *which, because it was but a collection out of* Bellarmine *and* Navar, *and no otherwise mine, but as a Gatherer and Translator, I have here thought good to omit.*

FINIS.

NO PEACE WITH ROME.

WHEREIN IS PROVED, THAT (AS TERMES NOW STAND) there can be no Reconciliation of the REFORMED RELIGION with the ROMISH: And that the Romaniſts are in all the fault.

Written firſt in Latine
by
J. H.

And now Engliſhed.

Imprinted at LONDON by *R. H.* 1641.

TO THE TRUE, SOUND AND HOLY CHURCH OF GOD,

whereſoever warfaring upon EARTH.

I Preſent unto thee (deare and holy Mother) this poore unworthy token of my love and loyalty; the not ſo pleaſing, as true report of thy future broiles. How much gladder ſhould I have been (if thy Spouſe had ſo thought good) to have been the meſſenger of thy Peace and ſecuritie! But ſince the great and wiſe Moderator of all things hath thought a Palme fitter for thee, than an Olive; it is for thee to thinke of victory, not of reſt: Thou ſhalt once triumph in Heaven, and reſt for all; but in the meane time, here is nothing to be lookt for but ambuſhes, skirmiſhes, tumults: And how cheerefully muſt thou needs both beare and overcome all oppoſitions, that art not more ſure of the neceſſity of thy warfare, than of the happineſſe of thy ſucceſſe; whileſt thou ſeeſt thy glorious Husband not onely the leader of this field, but a moſt juſt and mercifull Crowner of thy Conqueſt. Certainly, it is as impoſſible for thee to miſcarry, as to ſit ſtill, and not fight: Behold, all the forces of Heaven and Earth conſpire, and rejoyce to come voluntaries unto this holy warre of thine, and promiſe thee a moſt happy iſſue: addreſſe thy ſelfe therefore (as thou art wont) couragiouſly to this worke of God: But remember, firſt, to inquire (as thou

thou art wont) couragiouſly to this worke of God: But remember, firſt, to inquire (as thou doeſt) of *Abel*: Spare no teares to thy deſperate Siſter, (now thine enemy) and calling heaven and earth to witneſſe, upon thy knees beſeech and intreat her, by her own ſoule, and by the deare bowels of *Chriſt*, by thoſe precious drops of his bloudy ſweat, by that common price of our eternall redemption, that ſhe would at the laſt returne to her ſelfe, and that good diſpoſition which ſhe hath now too long abandoned: that ſhe would forbeare, any more, as I fear ſhe hath hitherto wilfully done) to fight againſt God: But if ſhe ſhall ſtill perſiſt to ſtop her eares againſt thee, and to harden herſelfe in rebellion againſt her God; forget (if thou canſt) who ſhe once was, and flie mercileſly upon this daughter of *Belial*, that vaunts herſelfe proudly in the glory of her munition; Goe, ſmite, deſtroy, conquer, and reigne, as the worthy partner of thine Husbands Throne: For me, I ſhall in the meane time be as one of thy rude Trumpets, whoſe noiſe ſhall both awaken thy courage unto this ſpirituall battell, and whoſe joyfull gratulations ſhal after thy rich ſpoiles, applaud thine happy return in the day of thy victory.

J. H

THE SUMME OF THE following Sections.

Sect. I. *The ſtate of the new-Roman Church.*
Sect. II. *The commodities and conditions of peace.*
Sect. III. *The obſtinate and Peace-hating diſpoſition of Papiſts.*
Sect. IV. *That the confeſſion of the ſame Creed is not with them ſufficient to Peace.*
Sect. V. *The imputation or corruption of the* Roman *Church; and their impoſſibility of Reconciliation, ariſing from that wilfull fable of the Popes infallibility.*
Sect. VI. *That the other opinions of the* Romiſh *Church will not admit Reconciliation.*
Sect. VII. *The* Romiſh *Hereſie concerning Juſtification.*
Sect. VIII. *Concerning Free-will.*
Sect. IX. *Concerning Merits.*
Sect. X. *Concerning Satisfaction.*
Sect. XI. *Concerning Purgatory.*
Sect. XII. *Concerning Pardons.*
Sect. XIII. *Concerning the diſtinction of Mortall and Veniall ſinne.*
Sect. XIV. *Concerning the Canon of the Scripture.*
Sect. XV. *Concerning the inſufficiency of Scripture.*
Sect. XVI. *Concerning the authority of Scripture.*
Sect. XVII. *Concerning Tranſubſtantiation.*
Sect. XVIII. *Concerning the Multi-preſence of Chriſts body.*
Sect. XIX. *Concerning the ſacrifice of the Maſſe.*
Sect. XX. *Concerning the number of Mediators, and the invocation of Saints.*
Sect. XXI. *Concerning the ſuperſtitious, heatheniſh & ridiculous worſhip of the Papiſts.*
Sect. XXII. *Concerning the impoſſibility of the meanes of Reconciliation.*

THE OPINION OF George Cassander, A LEARNED PAPIST; AND GRAVE DIVINE:

That by two severall Emperors, FERDINAND, and MAXIMILIAN, was set on worke to compose these quarrels of the CHURCH.

In his consultation, pag. 56, & 57.

YET I cannot deny, but that in the beginning, many out of a godly zeale and care were driven to a sharp and severe reproofe of certaine manifest abuses; and that the principall cause of this calamity and distraction of the Church is to be laid upon those, which being puffed up with a vaine insolent conceit of their Ecclesiasticall power, proudly and scornfully contemned and rejected them which did rightly and modestly admonish their reformation: Wherefore my opinion is, that the Church can never hope for any firme peace, unlesse they make the beginning, which have given the cause of the distraction; that is, unlesse those which are in place of Ecclesiasticall Government, will be content to remit something of their too much rigor, and yeeld somewhat to the Peace of the Church; and hearkening unto the earnest Prayers and Admonitions of many godly men, will set themselves to correct manifest abuses according to the rule of Divine Scriptures, and of the ancient Church from which they have swerved.

NO PEACE WITH ROME.

SECTION I.

The state of the now Roman Church.

THERE is no one question doth so rack the mindes of men at this day, as this of the Church: The infancy of the Church was sore and long vexed with Heresies of an higher nature, concerning GOD, concerning CHRIST, which still strooke at the head: but her vigorous and hoary age is exercised with a slighter quarrell, concerning our selves; which yet raiseth up the greater broiles every where, by how much every man naturally loves himselfe more than God. Not to meddle with any forreign questions of this nature: Too many seeme unto me to misconceive the state of our Church, and the *Romish*, as if they had been alwaies two; as if from their first foundations they had been sensibly severed in time and place, like to *Babilon* and *Hierusalem*, or those two famous Cities opposed in S. *Austins* learned discourse. Hence are those idle demands of some smattering Questionists; Where our Church hath thus long hid it selfe? What yeere and day it came to light? In which age that other Church lost it selfe? Why we have withdrawne our selves no further from them? What is become of our forefathers? Which was the Religion of the former world? From hence have those sharpe and rigorous censures passed on both sides; whether of novelty, or of the desperate condition of those soules which have departed out of our own way. Alas! what monsters both of opinions and questions have risen hence; and have vexed not their own Authors only (for the *Delphick* Oracle said well, It is fit a man should have as he doth) but together with them, the whole Church of God? How many silly soules have splitted upon this rock, which had never needed any votive monument of their wrack, if they had but learned to hold no other difference betwixt us & *Rome*, than must needs be granted betwixt a Church miserably corrupted, and happily purged; betwixt a sickly, languished, and dying Church, and one that is healthfull, strong, and flourishing. Neither therefore did that *Valdus* of France, nor *Wickliffe* of England, nor *Hierom* of Prague, nor *Luther* of Germany, ever goe about to frame a new Church to themselves, which was not; but only endevored (not without happy successe) to cleanse, scoure, restore, reforme that Church which was, from that filthy soile, both of disorder and errors, wherewith it was shamefully blemished. All these rather desired to be accounted Physitians to heale, than Parents to beget a Church: And the same have we carefully done ever since, and doe seriously and ingeniously professe of our selves at this day; *Rome* is alike to us as it was of old to *Hierome*) with *Eugubium*, *Rhegium*, *Alexandria*; save that this City is both more famous, and more neer us: Places doe not vary either faith or title:

G. cassand. de consult. Art 7. Ex articulo hoc de Ecclesia, omnis haec distractio quae hodie est in republica Christiana, originem ducit.

Aug. de Civit.

Julian Caes. οἱ γὰρ θεοὶ τὰ κ' ἐμὲ τ' ἰθεῖα ἤνεγκαν. Judicium si quis quae fecit perforat, aequum est.

An. Dom. 1160.

Hierom. Epist. ad Evagr.

tle: What Church ſoever God ſhall call daughter, we will call ſiſter; and ſo we ſafely may. How many honeſt & chaſte matrons have we known, that have been aſhamed of a lewd ſiſter, and have abhorred filthineſſe in one of their own blood? So it fareth now with us: *Rome* is overgone with Hereſie, with Idolatry; Let her practiſe her whoredome at home by her ſelfe; It was not for us with the ſafegard of our honeſty to dwell with ſuch a partner. Not only her wickedneſſe hath thruſt us out, but her violence: Wee yeeld therfore, and ſorrowfully complaine with the Prophet, How is the faithfull City become an Harlot! It was full of judgment, and Juſtice lodged therein; but now it is full of murderers: Thy ſilver is become droſſe, and thy wine is brewed with water. Away with the imperious name of a mother: We are all the ſame Church (by the vertue of our outward vocation) whoſoever all the world over worſhip Jeſus Chriſt the only Sonne of God, and Saviour of the world, and profeſſe the ſame common Creed: ſome of us doe this more purely, others more corruptly; in the mean time wee are all Chriſtians, but ſound Chriſtians wee are not: But how harſhly doth this ſound to a weake Reader, and more than ſeemes to need reconciliation with it ſelfe; that the Church ſhould be one, and yet cannot be reconciled? certainly yet ſo it is: The dignity of the outward forme (which comprehends this unity in it ſelfe) availes nothing to grace, nothing to ſalvation, nothing to the ſoundneſſe of doctrine: The net doth not ſtraight make all to be Fiſh, that it hath dragged together; ye ſhall finde in it vile weeds, and whatſoever elſe that devouring Element hath diſgorged.

Eſa. 21. 22.

Iren. l. c. 2. 3.

The Church is at once one in reſpect of the common principles of faith; and yet in reſpect of conſequences, and that rabble of Opinions which they have raked together, ſo oppoſed, that it cannot by any glew of concord (as *Cyprian* ſpeaketh) nor bond of unity, be conjoyned: That which *Rome* holds with us, makes it a Church; That which it obtrudes upon us, makes it hereticall; The truth of Principles makes it one, the error and impiety of additions makes it irreconciliable. Neither doth this late and ſpurious brood of traditions more oppoſe us, than it doth thoſe very Principles of Religion which the Authors themſelves deſire to eſtabliſh. Look on the face therfore of the *Roman* Church, ſhe is ours, and Gods; Looke on her backe, ſhe is quite contrary, Antichriſtian: More plainly, for it is no diſputing in Metaphors, as *Clemens* ſaid well: *Rome* doth both hold the foundation, and deſtroy it; ſhe holds it directly, deſtroyes it by conſequent: In that ſhe holds it, ſhe is a true Church, howſoever impured; In that ſhe deſtroyes it (what-ever ſemblance ſhe makes of piety and holineſſe) ſhe is a Church of malignants: If ſhe did altogether hold it, ſhe ſhould be ſound and Orthodox; If altogether ſhe deſtroyed it, ſhe ſhould be either no Church, or devilliſh; but now, that ſhe profeſſes to hold thoſe things directly, which by inference of her conſequences ſhe cloſely overthrowes, ſhe is a truly viſible Church, but an unſound. In what ſhe holds the principles, we embrace her; in what ſhe deſtroyes them, we pity her error, and hate her obſtinacy.

Cypr. l. 3. ep. 13. *Nulla concordiæ gluttina aut unitatis vinculo copulari poſſunt.*

Pſal. 26. 5. ἐκκλησίαν πονηρευομένων.

The common bond of Chriſtianity never ties us to favour groſſe errors, ſo much as with ſilence; there is no ſuch ſlavery in the deare name of a Siſter, that it ſhould binde us to give either aid or countenance to lewdneſſe: Have no ſuch fellowſhip (ſaith Saint *Paul*) but rather reprove: So we have done, both modeſtly and earneſtly: The ſame is befalne us, which befell the bleſſed Apoſtle; we are become their enemies, for telling the truth.

Ephes. 5. 11.

Gal. 4. 16.

Behold, now we are thruſt out of doore, ſpet upon, railed at, and when opportunity ſerves, perſecuted with moſt curious torments; And (leſt any miſchife ſhould be wanting) obſtinacy is now at laſt added unto error; and a cruell rage ariſing from impatience: and now their wickedneſſe began to pleaſe them more, becauſe it diſpleaſed us. And what ſhould we now doe in ſuch a caſe, we the deſpiſed and rejected Patrons of this ſpirituall chaſtity? To let fall ſo juſt a cauſe, we might not; unleſſe we would caſt of that God, who challenges this plea for onely his. To yeeld, and give in, were no other, than to betray the truth of God, and damne our owne ſoules: No courſe remaines but this one (and here is our onely ſafety) with all our courage and ſkill, to oppoſe the wicked Paradoxes, and Idolatrous practiſes of the Romiſh Church, till either ſhe be aſhamed of her ſelfe, or repent that ever ſhe was.

SECT.

Sect. II.

The Commodities and Conditions of Peace.

BEautifull is the name of Peace (as *Hilary* ſpeaketh) and truly ſacred; and ſuch as ſcarce ſavoureth of the Earth: Neither did the *Hebrewes* by any other term chooſe rather to expreſſe all happineſſe, and perfection of living: Neither is there any thing which the Angels did more gladly congratulate unto men, or which Chriſt did more carefully bequeath, or the Apoſtles more earneſtly enjoyne; How oft, and how vehemently doth the Spirit intreat and command us to have peace? But this (thou ſaieſt) is every mans wiſh, to have peace; but what if peace will not be had? Loe then, Saint *James* charges us to make peace, by our endeavours, by our patience. Once made, and had, what if it will not ſtay with us? Then Saint *Paul* bids, to follow thoſe things which concerne Peace: What if it will needs away, and hide it ſelfe? yet then Saint *Peter* commands to follow, and inquire after it: What if once found, it refuſe to come, as *Abrahams* ſervant preſuppoſed of *Rebecca*? Even then ſtudy to be quiet, ſaith Saint *Paul*; or as the word implyes, be ambitious of Peace: So let the Author of Peace love us, as we love Peace. Who is there that would not rather wiſh with *Conſtantine* quiet dayes, and nights free from care and vexation? It was a ſpeech worthy of an Emperor, and a Chriſtian, that fell from *Jovianus* about that quarelous libell of the *Macedonians*; I hate contention, and thoſe that are inclined to concord I love and reverence.

Our Adverſaries would make us beleeve they profeſſe and deſire no leſſe, with an equall zeale of charity and agreement. God be Judge betwixt us both; and whether-ſoever perſiſts to hate Peace, let him periſh from the face of God and his holy Angels: Yea (that this imprecation may be needleſſe) he is already periſhed: For (as *Cyprian* according to his wont, gravely) *they cannot come to the reward of peace, which have broken the peace of God with the fury of diſcord.* And ſurely what but the flames of Hell can determine the ambition of theſe fiery and boyling ſpirits? *Baſil* obſerves well, That Gods fire gave light, and burned not; contrarily, the fire of Hell burneth without light; and therefore is well worthy of thoſe, who deſpiſing the light of truth, delight themſelves in the flames of contentions. Thoſe are the true haters of Peace, which doe wilfully patronize errors contrary to the Chriſtian faith. So long as we muſt dwell by theſe Tents of *Kedar*, we ſhall too juſtly complaine with the Pſalmiſt, I love peace, but in the meane while they are bent to warre. And as for us, which profeſſe our ſelves the ingenions clients of Peace, ſince we muſt needs fight, it is not for us to doe nothing: For that bleſſed Quire of Angels, before their Peace upon Earth, well ſung, *Glory to God in the higheſt Heavens*; and Saint *James* deſcribes the wiſedome of God to be firſt pure, then peaceable: And that choſen Veſſell implies no leſſe, when to his charge of Peace, he addes, If it be poſſible. That is as impoſſible to every good man, which ought not to be done, as that which cannot be done; neither indeed (as the rule of Lawyers runnes) can we be ſaid to be able to doe that, which we cannot honeſtly doe. God (ſaith St. *Paul*) is not the Author of confuſion, but of Peace. It is a wicked peace, it is no peace, that neceſſarily breeds confuſion. That Peace is worthy of a defiance, which proclaimes warre with God: And I would to God, that Peace which *Rome* either can performe, or dare promiſe, were of any better, of any other nature.

Well then; Let it be our preſent taske, carefully to diſcuſſe Saint *Pauls* condition of Poſſibility; and teach how vaine it is, to hope that a true, holy, and ſafe Peace can be either had or maintained with our preſent *Romaniſts*; whether we regard the averſe and ſtubborne diſpoſition of the one ſide, or the nature of the matters controverted, or laſtly, the impoſſibility of thoſe meanes, whereby any reconciliation may be wrought: Theſe three ſhall be the limits, wherein this our, not unprofitable, nor yet unſeaſonable worke ſhall ſuffer it ſelfe to be bounded.

Hilar. cit. à Cal. de vera pacific.
Judic 6.3.
τὸ εὖ ζῆν
2 Sam. 18.9.
Jud. 19.29.
1. Chr. 12.18.
Luc. 2.14.
Joh. 14.27.
ἐξωμάλευσον.
1 Cor. 13.11.
ποίει τὴν εἰρήνην.
Jam. 3.11.
Rom. 4.9.
1. Pet. 3.11.
1 Theſſ. 4 11.
Socr. l. 1. c. 4.
Socr. l. 3. c. 21.

Cypr. de ſimplic. Prael. Ad pacis præmium venire non poſſunt, qui pacem Domini diſcordiæ furore ruperunt. In Pſal. 28.

Pſal. 120.

Luc. 2.14.
Jam. 3.17.
εἰ δυνατόν.
Rom. 12.18.

Sect. III.

The obstinate and adverse disposition of the Romanists.

Esa. 11.6. AND as for the first, I suppose we need not labour much. Indeed, God can easily make the Wolfe to dwell with the Lambe, and the Leopard to lodge with the Kid. How easie is it for him, so to soften the adamantine hearts of men, by bathing them in the blood of that immaculate Lambe, that they should melt into pure love! But, as the times now are, it would be no lesse miraculous to finde a Popish heart truly charitable to us, than to see the Lyons fawning upon *Daniel*. Even where there is strife about indifferent things, there is necessarily required a conspiring of the minds of them which would be reconciled: neither is it enough, that one side is content, together with armes, to lay downe hatred; and how will our *Romanists* endure this? *Socr. Cere. l. 1.* Surely that hatred of *Eteocles* to his brother, or that of *Vatinius*, is but meere love to this of Papists. Alas! when, and where are we not spet upon, as the most desperately hereticall enemies of the Church? *Rome* admits Jewes into her bosome, from whose hands their Popes holinesse disdains not to receive the booke of the Law of God; but Protestants she may not endure: That which *Socrates* complaines, as injuriously done by *Theodosius* a *Grecian* Bishop, against the very *Macedonian* Heretikes, is daily done by them against us; No *Arrians*, nor *Circumcellion* heretikes, were ever more cruell: and these idle Fablers in the meane time slander us to the world, as guilty of the same outragious proceedings against them. *Socr. l. 7. c. 3.* What Heresie is there in all times, which that *Romulean* Wolfe, & her bawling Clients are not wont to cast upon us? One while we are the Schollers of *Simon Magus*, because we doe but once mention Grace and Salvation; for what have we else to doe with that wicked Sorcerer? Another while we are fetcht from the cursed Schoole of *Eunomius*, for that we attribute too much to Faith; and yet no more than that holy Heretike Saint *Paul*. One while we are *Pepuzians*, that ascribe too much to women; then we are *Origenists*, for holding the Image of God to be defaced in man: then contrarily *Proclians*, for holding the sinne of concupiscence not enough defaced. One while we are the followers of *Sabellius*, because I thinke we lived in the same age with *Servetus*; another while of *Eutiches*, because we lived in the time of *Swinckfeldius*; for what businesse have we ever had else with those branded Heretikes? We are *Pelagians* one while, for holding the wages of sinne to be death; then we are *Donatists*, for admitting none but the just into the Church of the Elect: sometimes we are *Manichees*, for denying Free-will; straight, we are *Arrians*, for refusing Traditions; then *Novatians*, for taking away penance; another while we are *Ærians*, for rejecting oblations for the dead, and fastings: then *Jovinianists*, for not allowing a slippery and vanishing Faith; the followers of *Vigilantius*, for disclaiming the adoration of reliques; of *Nestorius*, for disliking the asseveration of the Sacrament all bread: now we are *Xenaites*, for demolishing of Images; then we are *Lampetians*, for disallowing the servitude of idle vowes. It matters not, whether the foule mouth of that hired strumpet accuse *Timotheus* the Presbiter, or *Athanasius* the Bishop, so that somebody be smitten; It matters not what be spoken, so it be malicious: That is fully resolved of, which *Nazianzen* hath; No man shall hold in the reines of a riotous and lawlesse tongue: for (as *Hierom* saith well) it is the pastime of the wicked to slander the good: That therefore which was the solemn fashion of the *Lindians*, never to doe service to their *Hercules* without railing, the same is too ordinary with these publike Heralds of our patience: Our daily fornace (as *Austin* speaks wittily) is our adversaries tongue: How easily might I here unload whole carts of reproches, that have been heaped together by the scurrilous parasites of *Rome*? What rivers of blood, what bon-fires of worthy Saints might I here shew my Reader? All these the world knows & feeles too much: And as for those honest & good-natur'd men, which would needs undertake to be sticklers of these strifes, as *Cassander*, *Fricius*, the *Interimists*, and that nameless Apologist of the *French*, how ill have they sped on both parts? With whom it hath no otherwised fared, me thinkes, than with some sound shepherd, that thrusts himselfe betwixt two furious Rammes, running together in their full strength, and

Bella. de notis Eccles. l. 4. c. 9. Nota Sexta sic accus. Luth. Cal. Brent. Bellar. ib. Re ipsa Calvinistius in Anglia mulier quædam est summus Sacerdos, Bellar. Anno 1532. Test. Surio apud Bell. l. 1. de Chro Ibid. hæres. 16. Zuingl. & Bucer Ibid. Hær. 9. Calv. l. 4 Instit c. 1. Sect. 7. Aug. Conf. art. 7. Ibid Hæres 8. Luth. art. 36. Cal. Inst. c. 2. ibid. Hæres. 10. Hæres 6. cit. Cal. Inst. 4. 6. 19. Quer. reliq. ib. apud Ballor.

ὠδὶς γὰρ ἐστὶν τῆς γλώσσης αὐτοφυὴς. Bonos carpere malorum solatium est, Hier. ad Theop. advers. Joh. Hier. Quotidiana fornax nostra, adversariorum lingua. Aug. Confes. l. 10 c. 37. And. Fricius Modrevius lib. de emendanda rep. Examen pacifiq; de la doctrina des Huguenots.

A and abides the ſhock of both; Neither may it ever ſucceed better to theſe kinde *Philiſtims*, which will be bringing this Arke of God into the houſe of *Dagon*. And for us, ſince we muſt needs be put to it, we ſhall not here (as it often falls out in other quarrells) ſtrive to our loſſe. *Abraham* fared well by the diſſentions of *Lot*; all the milk and hony of whole *Paleſtine* hereupon befell to him; whereof he ſhould elſe have ſhared but the halfe: Doubtleſſe theſe contentions (through the goodneſſe of God) ſhall enrich us with a great increaſe both of Truth and Glory.

SECT. IV.

B *That the Confeſſion of the ſame Creed is not with them ſufficient for Peace.*

IT is not *Caſſanders* ſpeech only, but every wiſe and honeſt mans, that the Creed is the common cognizance of our faith; and we all doe with one voyce willingly profeſſe it. Surely *Theodoret*, when he would by a favorable report allay the bitter contentions of thoſe ancient Chriſtians of *Antioch*, writes thus: Both parts (ſaith he) made one and the ſame confeſſion of their faith; for both maintained the Creed of the *Nicen* Councell; And yet this poſition is ſpightfully handled by Cardinall *Bellarmine*, and can ſcarce draw breath ſince his laſt ſtripes: What care we (ſaith he) for the ſame Creed? Faith is not in words, but in the ſenſe: And indeed, I remember what *Ruffinus* reports done by *Arrius*: That worthy *Conſtantine* had charged him to write what faith he held; he delivered him a Creed, in words ours, in ſenſe his owne; and how right his wicked brood tooke after their father, in the enſuing times of the Church, let Hiſtories witneſſe: ſure I am, whoſoever ſhall read the Creeds of their ſeverall Sects, ſhall hardly fetch out any thing which an Orthodox Cenſurer would thinke worthy of reproofe: How oft doe they yeeld Chriſt to be God, yea, God of God; and yet perfidiouſly reſerve to themſelves, in the meane time, that abſurd conceit, That he was created *ex non entibus!* As therefore *Severianus* the *Syrian* in *Theodoret*, ſpake *Greeke* as a *Grecian*, but pronounced it like a *Syrian*: ſo there may be many, which may ſpeake truths, but pronounce them heretically: For all Hereſies (ſaith *Irenæus*) talke of one God, but marre him with their miſconceits; yea, for the moſt part, all Hereſies (ſaith *Chryſologus*) ſet a face of the Trinity; To little purpoſe; It was not ill ſaid of *Gratian*, That no man is to care for words, ſince that not the meaning ſhould ſerve the words, but the words rather the meaning; Let us grant all this, and more: Let it D be ſaid of the Creed, as *Jerome* ſaid of the Booke of *Job*, that every word abounds with ſenſes: There is no Divine Word (as *Tertullian* ſpeaketh wiſely) ſo diſſolute and deſuſed, that only the words may be defended, & not the true meaning of the words ſet downe. To put the Cardinall out of this needleſſe feare, The proper and native ſenſe of the Creed may be fetcht out; and I adde yet more (except but that one Article of Chriſts deſcenſion into Hell, which *Ruffinus* confeſſes he could not finde, either in the Roman or Eaſtern Creeds) is openly confeſſed on both parts: And yet for all this, we are never the neerer to peace: For from theſe common Principles of Faith, the ſubtle device of Hereticall pravity hath fetcht ſtrange and erroneous conſequences, which by their ſophiſticall and obſtinate handling, are now improved into Hereſies, and dare now threaten not onely oppoſition, but death unto thoſe very principles from which they are raiſed: Of this kinde are the moſt of thoſe *Romiſh* opinions which we undertake to cenſure in this Diſcourſe.

But, if by the univerſall conſent of all, it ſhould appeare that both word and ſenſe are intire; that both the principles, and neceſſary concluſions thence deduced, are undeniably ſound: yet (ſaith *Bellarmine*) there can be no peace with *Lutherans*. Let all the world know this, and wonder; Our King (be it ſpoken to the envy of thoſe which cannot emulate him, an incomparable Divine for a Prince, yea, a Prince of Divines, a King of men, and a wonder of Kings, mighty both with his Scepter and his Pen) going about in that learned & ponderous Diſcourſe to cleere himſelfe from the aſperſion of Hereſie, which that foul hand had unworthily caſt upon him, profeſſes ſolemnly & holily, that whatſoever is contained either in the ſacred Scriptures, or the three famous Creeds,

Lib. de offic. boni viri.

Theod. Hiſt. l. 3. c. 4.

Bell. de Laicis, lib. 3. c. 19.

Ἐξαχοῦ. Homonymos.

Iren. l. 1. c. 9. Petr. Chryſ. Ser. 190. Trinitatem vocabula mentiuntur. Decr. 22. q. 5. humana.

Hier. in præf. Tert. de præſc.

Nulla tamen pax cum Lutheranis. De Laicis l. 3. 19. Sect. 4.

Creeds, or the foure first generall Councels, that he imbraces with both armes, that Hee proclaimes for His Faith, that He will defend with His Tongue, with His Pen, with His Sword, in that he will both live and die.

Yea, but this is not enough, saith that Great *Antagonist* of Princes, For there are other points of faith wherewith Religion is now of late times inlarged; as Transubstantiation, Purgatory, the Popes primacy (a whole doozen of these goodly Articles hath the *Tridentine* Councell created, in this decayed age of the World, lest the Fathers of *Italy* should seeme to come short of the Apostles, and the Pope of Christ) any parcell whereof, whosoever shall presume to call in question, is an Heretike presently, and smels of the Faggot: and how ordinarily is that layd in every dish; That he cannot be a member of the Church, which withdrawes his obedience from their Pope, the Head of the Church. Neither is that any whit milder, which *Gratian* cites from Pope *Nicholas* the Second; Whosoever goes about to infringe the priviledge of the *Roman* Church, or derogates from her authority, is an Heritike.

But that is yet well worse, which the allowed Table of the Decree hath peremptorily broched, Whosoever obeyes not the Popes commandement, incurres the sin of Idolatry; or (as *Gregory* the Seventh, from whom *Gratian* would seem to borrow this, which yet is not to be found in his Epistles) of *Paganisme*. Whatsoever therefore Christ Jesus, whatsoever the Apostles, whatsoever the Counsels, and Fathers of the Primitive Church have commended to us to be beleeved, shall availe us little, neither can ever make us friends, unlesse we will be content to beslave our faith unto their Popeling: And can they thinke we will looke at Peace upon such a condition? That hope were bold and foolish, that could expect this. Neither doe they more scornfully cast us out of the bosome of their Church, for spetting at these Articles of Straw, which their vanity hath devised, than we can confidently condemne and execrate their presumption, which have so imperiously obtruded such trash as this upon the Church of God.

In præfat. ad Imper. & Princip.

Bell. resp. ad Regem. Non satis est ad hæreticũ nomen fugiendũ illa recipere quæ Rex Anglorum recipere atque admittere se dicit, p. 80. Etiam si novitia & nupera illa sint, si quis tamen ea neget, immunem ab hæresi non fore. Bell. resp. ad Regem, pag. 98. Bell. l. de laicis, 2. c. 19. Dist. 22. Omnes Margaritæ Decret. vel Tabula Martinia. In verb. Inobedientia.

Sect. V.

The impuration or corruption of the Roman *Church; and their impossibility of Reconciliation, arising from that wilfull fable of the Popes infallibility.*

BUT, to leave this first head of our Adversaries indisposition to Peace: Say that the Papists could be content to hearken to an agreement (which I can never hope to see whiles *Rome* is it selfe) say they should seeke it, yet (as things now stand) whiles they will not, and we may not stirre one inch from our station of judgement, God forbids, the Truth debarrs our Reconciliation: we dare not (whatsoever some kind-hearted Mediators may perswade us) either divide Christ, or betray him with a kisse. The truth is on high: they may well ascend to us, as *Leo* said of old; but for us to descend to them, is neither safe nor honest: First of all, how too plain is it, that the *Roman* Church is palpably declined from that ancient purity of Religion, which she once professed? It is not more certaine and sensible, that the City of *Rome* is descended from her seven Hils to the Martian Plaines, that lye below them; or, that the spightfull Heathens of old (as *Eusebius* reports) turned the sacred Monument of the Tombe of Christ into the Temple of their Venus: what a cloud of witnesses have we of this noted decay of that Church? yea, witnesses of their owne. To begin with that other Sex: *Hildegardis* a Nunne, and a famous Propheteese of her time, accuses the Apostolicall Order of the utter extinguishing of Religion amongst them. *Matilda* or *Maud*, who lived in the same Age, censures them with common Apostacy from the Christian faith; and both of them, by some extraordinary Revelation, cleerly and directly propheseid of this Religious and Holy restauration of the Church, which our dayes see accomplished.

*Epist. ad Euph. Pell. cit. l. 3. de Laicis. Euseb. Hist. l. 3. c. 25. Ad. 1170. Ex loc. com Henr. Taken Illyric. Proph. rythmic. Vita S. Brig. Præfixa Revel. *Anno 1370. Revel. l. 1. c. 41. cruciare, imo crucifigere electorum animas, &c. Revel. extr. c. 8. Grosse teste in Manusc.*

Saint *Brigit*, the Foundresse of the Order of Saint *Saviour*, which was * canonized by Pope *Urban*, stickes not to teach openly in her writings, that the Pope doth torment, yea, crucifie the soules of the Elect; and boldly foretels, that all his followers & abettors, and whole Clergie shall be cut off, and that his Sea shall sinke down into the bottom of hell; and this she doth so tartly & vehemently, that the Romanists of those times

A times threatned, and indeavored to burne her alive: *Robert* (our Bishop of Lincolne, to whom the greatnesse of his Head gave an homely, but famous name, whom *Illyricus* mis-nameth *Rupertus*) a worthy & peerles man in his Age, durst before the Popes owne face, openly accuse the Pastors of his time to be the spoylers of the Earth, the Dispersers and Devourers of Gods flocke, the utter wasters of the Holy Vineyard of God. That *Carthusian* of Coleyne, which is said to have gathered that Booke of the Bundle of Times, complaines that truth was then perished from the sonnes of men. *Petrus de Aliaco*, a Cardinall, confesses that the ancient Divines built up the Church, but the then present Seducers destroyed it; And unto these agree *John de Rupiscissa*, a Monke; *Picus* Earle of *Mirandula*, *Trithemius* the Abbot, *Laurence Valla*, and those worthy Lights of the Councell of *Basil*, the Cardinall of *Arles*, & *Thomas de Corsellis*: B But *Nicholas Clemangis* the Arch-deacon of *Bayeux*, speakes nothing but stones and bullets; who in a whole Volumne hath freely painted out the corrupt estate of the Church: neither did *Dominicus* Bishop of *Brixia* speake any whit more sparingly, who even in those times durst set before his book this Title, *The reformation of Rome*: To say nothing of *Joachim*, of *Peter* of Ferrara the Lawyer, of the three *Theodoricks*, of *Lyra*, *Petrarch*, *Gerson*, *Everard* the Bishop of Salisburg, *Erasmus*, *Cassander*, *Espencaus*, the Jury of Cardinals selected by *Paul* the Third, (amongst which, *Gasper Coteranus*, *James Sadolet*, and our Cardinall *Poole* were (as they might) of eminent note) *Alvarus Pelagius*, * *Savanarola* of Florence, and whomsoever those times yeelded at once both learned & good. Even Pope *Adrian* himself, the Sixt of that name, whiles he instructs his Legate in his message, censures the Church, and ingeniously complaines, that all was gone to wrack and ruine: What shall we then say to this? Can C any man be so partiall, as to thinke that so many Saints of both Sexes, Prophets, Prophetesses, Monkes, Doctors, Cardinals, Popes, should (as *Jerome* speakes of the *Luciferian* Heretikes) meerely devise these slanders to the disgrace of their holy mother? If any man be so mad, he is well worthy to be ever deceived.

Indeed, *Rome* was once an holy City: but now (as no lesse famous the other way) she is become a City of blood; This Grape is growne a dry Raisin; Neither did that good Heremite, *Antony*, so justly say of his *Alexandria*, as we may now of *Rome*: Woe to thee, thou Strumpetly City, into which the Devils out of all the rest of the World have assemblev themselves.

Certainly therefore, so shamefull and generall a deformity could not but be discerned by our latter Papists; and (to avoid all shifts) we have gently and lovingD ly laid our finger upon these spors: But, in the meane time, how haynously have they taken it? and (as *Russinus* speakes of *Apollinarius* the Heretike) whiles they are transported with the vicious humour of contention, and will be crossing every thing that is spoken, out of the vaine ostentation of a strong wit, they have improved their idle brabbles to Heresies. *Hierome* said wittily, They use to winke and deny, which beleeve not that to be done, which they would not have done.

It is therefore a most lamentable and fearefull case, that a Church which of her owne favourites is justly accused of many and dangerous errors, should blocke up E against her selfe, the way whereby she should returne into the truth; and (as *Francis à Victoria* honestly complaines) should neither indure her owne evils, nor their remedies. For whiles she stands upon it, that she cannot erre, and stubbornly challenges unto her Chaire a certaine Impeccancy of Judgement (that we may borrow a word from *Tertullian*) what hope can now remain of recovering the Truth? How are we now too sawcy, that dare mutter ought against her? The first hope of health must needs be fetcht from the sense and acknowledgment of the disease: That of the Epicure is common and true: The beginning of recovery is the knowledge of the fault: Thou must finde thy selfe amisse, saith *Seneca*, ere thou canst amend thy selfe. *Rome* brags that she cannot be sicke; What doe we now talke of medicines for her? These Doctrinall Principles (as our *Stapleton* cals them) are they, from which a certain fatall necessity of erring must needs follow.

For to what purpose is all this we doe? If upon the sentence of this *Romish* Oracle, (for

lo Trevisa trãslated into English.

Habet ar initio Polychron. Radulph. in Manuscript.

Anno 900.

Artic. in Comit. Constant. edit. is 1535.

Anno 1350. *lib. Vade mecum.*

Lib. Adverss. Element. donat. onstant.

Æneas Syl. de gest. Concil.

Anno 1416.

Ad Pium. 2. *lib. Reform. Cur. Ro.*

Anno 1400.

Avantin Annal. lib. 7.

Osiand. Confut. Thes. Coster.

* *Jo. Mirandula Marsil. Ficin. Cõmens* report him to have bin a Prophet. *Espene in Tit.*

Ostand Papa non Papa.

Mat. 4. 5. ὠλὲς ἁγία.

Gnir hadammim.

Ezek. 22. 2.

Ἀγαθοὶ συρίσκαι δὲ *Theocrit. edyll.* 21.

Hier. de vita Paul.

Russ. l. 1. *c.* 20. *Quum contentionis vitio nimis rapiuntur, &c. Hier. adverss. Lucifer.*

Fr. à Victoria Relect. quarta de potestate Papæ & Concilii Propos. duodecima Sect. ultima: proventum est ad hunc talem statum ubi nec malo nostro nec remedia pati possumus. Judicio impeccantiæ.

Senec. Ep. 28.

(for in the closet, or prison rather, of his breſt (as *Jerome* objected to *John* of Jeruſalem) the Church is included:) all things doe ſo depend, that whatſoever he ſhall determine, muſt be received without all contradiction, and his decree can by no inferiour meanes be repealed, in vaine doe we wrangle for truth; in vaine have all thoſe former Synods both met and defined; in vaine doe we either teach, or learn ought of any other Maſter: Is it poſſible, ſhe ſhould ever be drawn to remorſe for her error, which eagerly defends that ſhe cannot erre? Either therefore let our Papiſts ſuffer this vain opinion of Infallibility to be pull'd up by the very rootes out of their breſts, or elſe there can be no hope, ſo much as of a conſultation of Peace; And doe we think that our Maſters beyond the *Alpes* will ever abide themſelves ſtripped of this darling, which they have made ſo dainty of all this while? Why doe we not aſwell demand St. *Peters* Throne, and his Revenues; and together with his Patrimony, all the body of Religion? For, what one title is there of the now-Roman faith, that hangs not on this ſtring? Let them give us this, and *Rome* falls alone, and lies ſhamefully in the duſt; Let them deny it us, and ſhe ſhall be ſtill that great Harlot, ſtill an enemy to Peace, ſtill hatefull to Heaven: But ſo farre are their modern Doctors from an ingenious rejection of Infallibility, that no Age ever knew ſo well how to flatter a Pope: For, not only have ſome yeelded this unto him, without a Councell, as *Alber*, *Pighius*, *Gretſer*, *Bellarmine*, and all Jeſuites whereſoever; but ſome others, (as *Gregory* of *Valentia*) have faſtned this upon him, without any care or ſtudy required on his part. Oh happy Chaire of *Peter*, firme, eternall, full of prodigious vertue! which if we might imagine a woodden one, I ſhould ſure thinke were made of Iriſh Oake; there is no Spider of error can touch it, but preſently dyes: Behold, the Tables written with Gods owne Hand, were ſoone broken and gone; but the barres of thy Frame can feele no Age, cannot incurre the danger of any miſcarriage.

Sure I thinke *Vilius Rufus* is alive againe; which, becauſe he ſate in the ſame ſeat wherein *Julius Cæſar* had ſate, and married *Ciceroes* wife, had wont to vaunt of both, as if he ſhould ſure be *Cæſar*, for his ſeate; or for his wife, *Cicero*. Belike all the vertue of it is from *Peter*: it is well that his other Succeſſors conferred nothing towards it; leſt perhaps *Alexander* the 6. ſhould have turn'd the ſucceeding Popes into Letchors, *Clement* into ſacrilegious Church-robbers, *Julius* into Swaggerers, *Benedict*, *Gregory*, *Silveſter*, into Symoniſts, *Paſcalis* into Perjurers, Pope *Joane* of Mentz into women, *Martin* and that other *Silveſter* into Magicians, the two *Johns* into Devils incarnate.

Now on the other part, can any man be ſo fooliſh to hope that our Church will ever be ſo mad, as thus baſely to bolſter up the great Bridg-maker of Tybur? as though we could be ignorant how Chriſt never either performed or promiſed them any ſuch priviledge? For, where is it written (as *Luther* jeſted well) unleſſe perhaps at *Rome*, in Saint *Peters* upon ſome Chimny with a coale? Chriſt ſaid indeed, *Thou art Peter*: but, Thou art *Paul* the Fift he never ſaid: He ſaid, *I have prayed for thee, that thy faith fail not*; ſo he ſaid too, *Goe behind me Satan, thou ſavoureſt not the things of God*. Now let this Oracle of the Chair teach us, how he can at once make himſelf full heire of the promiſe, & yet ſhift off the cenſure at pleaſure: Yet (to tread in the ſteps of the Times) as though we could not know that the following ages knew not of this; not *Policrates* and *Irenæus*, which reſiſted *Victor* the Pope; not *Cyprian*, which oppoſed *Stephen*; not the Fathers of Calcedon, which would not yeeld to *Leo*; nor the Eaſterne Biſhops, which would not yeeld to *Julius*; nor the fathers of Conſtantinople, which refuſed to yeeld to *Vigilius* & *Honorius*: yea, of the latter daies, thoſe which have had either ſenſe or ſhame, as *John Gerſon* Chancellor of Paris, *Turrecremata*, *Almaine*, *Alphonſus de Caſtro*, Pope *Adrian* the 6. Archbiſhop *Catharinus*, Cardinall *Cajetane*, *Franciſcus à Victoria*; and who not, of the beſt rank of their Doctors have not feared openly to deny & diſclaim this fancy; and *Alphonſus* ſhal give a reaſon thereof for all: There are many unlearned Popes (ſaith he) that know not ſo much as the rules of Grammar, how then ſhould they be able to interpret the holy Scriptures? As though we knew not which of their Popes favored *Arrius*, which *Montanus*, which *Neſtorius*, which *Atacius*, which the Monothelites, which the Sadduces, and which were in league with Devils; which of them have defined contrary to their fellowes, and which contrary to God;

and

Epiſt. ad Pammac. de error. Joh. Hieroſol. An tu ſolus Eccleſia?

Lib. 4. Hier. Ec. ſi maturè procedat. Bel. l. 4. de Pont. Rom. c. 2. G. Valentia. Analyſ fidei, l. 8. de vi & uſu auctorit. Romani Pontific. in fide. Quæſt. ſexte. Reſpondeo, ſive Pontifex in definiendo ſtudiis adhibeat, ſive non adhibeat, modo tamen controverſiam definiat, infallibiliter certè definiet, atq; adeo ipſa utitur authoritate ſibi à Chriſto conceſſa, &c. Xiphilin Epit. Dyonif. Liberio. Ὅπως τῆς Καθολικῆς & ἀποστολικῆς Quer. Piat. de vitis Pontif. Clem. 6. Jul. 2. Ben. 9. Greg. 6. Sylveſt. 3. Mart. 2. Sylveſt. 2. Joh. 23. & 24. Luth. adverſ. falſo nomine Epiſc.

Bel. reckons up moſt of theſe. *l. de Pont. Alii à Cano. loc. com. lib. 6. cap. 8. Alphonſ. de Caſtro, l. 1. contra Hæreſ. cap. 4.*

and (that I may uſe *Hieromes* words) how ſilly a Pilot hath oft-times ſteered the leaking Veſſell of the Church! As though every Tapſter and Tinker now-a-dayes, could not point their finger to the long Bead-roule of Popes, and ſay, Such and ſuch were the Monſters of men, ſuch (as *Platina*, *Lyra*, *Genebrard* confeſſe) were Apotaticall, and Apoſtaticall miſcreants; ywis, their life hath been long the Table-talke of the World, as *Bernard* ſpeaks: There can therefore be no peace poſſibly, unleſſe they will be content to be headleſſe, or we can be content to be the ſlaves of *Rome*: Imagine, they could be ſo ingenuous, as to confeſſe that the ſame Serpent which inſinuated himſelfe of old into Paradiſe, might perhaps creep cloſely into *Peters* Chaire; yet there would be no leſſe controverſie, *de facto*, than of the poſſibility of error.

Portenta hominum.
Plat. in vit. Bened. 4 & Christ.
Genebrard. 4. ſeſſ. 10.
Lyra in Mat. 16.

Beſides, there are other Popiſh opinions of the ſame ſtamp, but more pragmaticall, which are not more pernicious to the Church, than to common-weales: as thoſe of the power of both Swords, of the depoſition of Princes, diſpoſing of Kingdomes, abſolving of Subjects, fruſtration of Oathes (ſufficiently canvaſed of late, both by the *Venetian* Divines, and *French*, and ours) which are ſo palpably oppoſite to the liberty of Chriſtian Government, that thoſe Princes and People which can ſtoope to ſuch a yoke, are well worthy of their ſervitude: and can they hope that the great Commanders of the World will come to this bent? (we all, as the Comick Poet ſaid truly, had rather be free, than ſerve; but much more Princes) or, on the contrary, can we hope, that the Tyrants of the Church will be content to leave this hold? What a foppery were this? For, both thoſe Princes are growne more wiſe, and theſe Tyrants more arrogant; and (as *Ruffinus* ſpeakes of *George* the *Arrian* Gallant) they inſolently govern an uſurped Biſhoprick, as if they thought they had the managing of a proud Empire, and not of a Religious Prieſthood.

Ruff. l. 1. c. 23. Procaciter vi raptum Epiſcopatum gerunt, &c.

SECT. VI.

That the other opinions of the Romiſh *Church will not admit Reconciliation.*

BUT let us be ſo liberall, as to grant this to our ſelves, which certainly they wil never grant us; for, this old Grandame of Cities thinkes her ſelfe borne to command; and will either fall, or rule: Neither doth that Mitred Moderator of the World affect any other Emblem, than that which *Julian* jeſtingly aſcribes to *Julius Cæſar*, (τὸ κρατεῖν) To rule all; or to *Alexander* the Great (παγκρατεῖν) to conquer all; it was a degenerating ſpirit of *Adrian* the Sixt, which cauſed to be written upon his Tombe, in the Church of S. *Peter*; That nothing in all his life fell out ſo unhappily to him, as that he governed: Let this, I ſay, be granted us; There want not (I know) ſome milder ſpirits (*Theodoſians*, that can play with both hands) which thinke, if theſe buſie points were by the moderation of both parts quietly compoſed, it might be ſafe for any man (ſo it be without noyſe) to thinke what he liſt concerning the other differences of Religion: Theſe are the Ghoſts of that Heretike *Apelles*, whoſe ſpeech it was, That it is ſufficient to beleeve in Chriſt crucified, and that there ſhould be no diſcuſſing of the particular warrants and reaſon of our faith: Or the brood of *Leonas*, one of the Courtiers of *Conſtantius*, and his Deputy in the *Seleucian* Councell, which when the Fathers hotly contended, as there was good cauſe, for the Conſubſtantiality of the Sonne; Get you home, ſaid he, and trouble not the Church ſtill with theſe trifles. Saint *Baſil* was of another minde, from theſe men; who (as *Theodoret* reports) when the Lieutenant of *Valens* the Emperor perſwaded him to remit but one letter for peace ſake, anſwered, Thoſe that are nurſed with the ſincere milk of Gods Word, may not abide one ſyllable of his ſacred truth to be corrupted; but rather than they will endure it, are ready to receive any kinde of torment, or death. *Eleuſius* & *Silvanus* which were Orthodox Biſhops, and thoſe other worthy Guardians, and (as *Athanaſius* his title was) Champions of the truth, were of another minde from theſe coole and indifferent Mediators. So farre as the ſacred truth will allow us, we will accompany them gladly: but if they urge us further, we ſtand ſtill, or ſtart back; and thoſe two courſes which *Epiphanius* adviſed, as the remedies of Hereſie (Heed and Avoydance) both

Julius Cæſares.
Binius in vita Adrian.
Socrat. l. 5. c. 10 & c. 14.
Euſeb. l. 5. c. 13. ex Rodono.
Socrat. l. 2. c. 32.
Theodor. l. 5. c. 27
Epiph. l. 1. initio τὸ φεύγειν καὶ μὴ ζωγρεῖν καὶ λαβεῖν.

both those doe we carefully use, and performe. Great is the offence of discord, and unexpiable; and such in the grave judgement of *Cyprian*, as is not purged with the blood of our passion; and justly doe we think that friend of *Homer* worthy of no place but Hell. But yet, we cannot think concord a meet price of truth; which it is lawfull for us to buy at any rate, but to sell upon any termes, is no lesse than piacular.

ypr. de simplic. Prælat. *Αἵματι πάντα ἀγνά.*

Let us therefore a little discusse the severall differences, and (as it uses to be done, when the house is too little for the stuffe) let us pile up all close together. It shall be enough in this large Harvest of matter, to gather some few Eares out of every Shock, and to make a compendious dispatch of so long a task: The grossest of the Popish Heresies, and (as *Hierome* objects to *Origen*) the most venemous opinions of *Rome*, which have bred so much trouble and danger at this day, to the Church of God, are either such as doe concerne our selves, not without some respect to God; or such as concerne God, not without some respect to us: Of the former sort are those which in acertaine order (such as it is) of discourse, are conversant about Justification, Free-will, the merit of our workes, humane satisfaction, Indulgences, Purgatory, and the differences of mortall and Veniall sinnes: These therefore first offer themselves to our examination.

ἀκριβολογίαν.

SECT. VII.

The Romish *Heresie concerning Justification.*

Calvin. de vera Pacific. contrà Interim.

THat point of Justification (of all other) is exceeding important; insomuch as *Calvin* was faine to perswade, that if this one head might be yeelded safe and intire, it would not quit the cost to make any great quarrell for the rest. Would to GOD that word of *Cassander* might be made good, which doubted not to say, That which is affirmed, that men cannot be justified before God by their own strength, merits, or workes, but that they are freely justified by faith, was alwaies allowed and received in the Church of God, and is at this day approved by all Ecclesiasticall Writers: Yea, I would they would be ruled by their *Thomas Aquinas* in this, who attributes Justification to workes, not as justification is taken for an infusion of grace, but as it is taken for an exercise, or manifestation, or consummation of justice: If this were all, in this point all would be peace: But whilst the Tridentine Fathers take upon them to forge the formall cause of our Justification, to be our owne inherent Justice, & thrust Faith out of office; what good man can choose but presently addresse himself to an opposition? Who would not rather dye than suffer the ancient Faith of the Church to be depraved with these idle Dreames? Go now ye great *Trent* Divines, and bragge of your selves (as *Ætius* did of old by *Theodorets* report) that God hath now at last revealed to you those things which he would have hitherto concealed from all the world: In the meane time we cannot but scorne to see the soules of men so shamefully deluded; whiles we heare the Spirit of God so oft redoubling, Without workes, Not by workes, but by faith: By their workes no flesh shall be justified; Being justified freely by his grace: By the power whereof, *Arrius Montanus*, an ingenuous Author (and as *Hierome* said of *Apollinarius*, a man of approved labour, though in many things (as the times then were) faulty in opinion) being utterly convinced: It followes (saith he) that Faith is reputed for righteousnesse to him that workes not in the Law; and that according to the purpose of the grace of God.

Calvin. de vera Pacific. contrà Interim.
Consultat. de Justific.
In Galat. & in Jac. 2.
Concil. Trid. sess. 6. c. 7. si quis dixerit sola fide &c. can. 9.
Rom. 4. 6.
Gal. 2. 16.
Ephes. 2. 8.
Rom. 3. 20
Rom. 3. 24.
Epist. ad Pam. & Oceanum.
In Rom. 4. 5.

If we cast our eyes backe to the ancient Fathers, they are all ours: Not according to the worth of our workes, saith *Basil*: Onely to beleeve (πίστις δικαιοῖ μόνον) saith *Nazianzen*: Faith alone is sufficient, saith *Hierome*: By beleeving are men justified, saith *Augustine*; and with these consort the rest, *Epiphanius*, *Chrisostome*, *Athanasius*, *Primasius*, and that whole sacred Quire of Antiquity: But to what purpose doe I instance in these, when as the Expurgatory Index of Spaine hath purposely wipt both out of the Table and Text of *Chrisostome*, *Hierome* *Cyrill*, most cleare Testimonies for the sole justification by Faith? The Booke is every where abroad, it is needlesse to recite the severalls: See now the Inquisitors guilty to themselves, both of error and fraud;

In Psal. 1. 14. *Vid. Whitak. contra Dur.* *Ἐπιτομὴ ἐυπρ. Lib. 1. adversus Pelag. & in 3. ad Galat.*

A fraud; To whom I must sing the same note, that *Ambrose* did of old, to the *Arrians*: Yee may blot out the Letters, but the Faith you can never abolish: Those blurres bewray you more: Those blots condemn you more than the writing.

But some perhaps may think this a meere strife of words, and not hard to bee reconciled: For, that which to the Papists is inherent Justice, is no other to the Protestants than sanctification; both sides hold this equally necessary, both call for it equally: True; but doe both require it in the same manner? doe both to the same end? I think not; yea, what can be more contrary than these opinions to each other? The papists make this inherent righteousnes the cause of our justification; the Protestants, the effect thereof: The Protestants require it as the companion or Page, the Papists as the Usher, yea, rather as the Parent of justification. But what matters it (say they) so
B both ascribe this whole worke to God? As though it comes not all to one, to pay a sum for me, and to give it me to pay for my selfe. I know not how these things seeme so little dissonant to these mens eares, which the Spirit of God hath made utterly incompatible: To him that worketh, the wages is not imputed of grace, but of debt; If by grace, now not of works, or else grace should be no more grace; for neither is it grace any way, if it be not free every way, saith *Augustine*: But these men say, Therefore of grace, because of works. Not of works, lest any man should boast (saith the Spirit:) But of works, and yet a man shall boast in the Lord, saith *Bellarmine*. And wherefore shall he boast? because he is just, because void of sinne; perhaps some *Isodore* may say thus of himselfe, which voluntarily protested that for forty yeeres space he found not in himselfe any sinne, not so much as in his thought, not so much
C as any consent to anger or inordinate desire: Or perhaps some *Baronius* or *Bellarmine* may report this of their late Saint, *Gonzaga*; or the offall of the Schooles may say so of *Bonaventure*; in whom, (if we beleeve them) *Adam* sinned not, or *Manicheus* may say it of his elect Masters; or perhaps *Priscilian*, *Evagrius*, *Jovinian*, the Messalians, may brag thus of themselves: But far otherwise is that speech of *Ambrose*, I will not boast because I am just, but because I am redeemed: I will boast, not because I am voyd of sinne, but because my sinnes are forgiven me: Otherwise, wee shall come to that point which *Innocentius* condemned in the *Pelagians*, What need have we now of God? But thou sayest GOD hath given me this whereby I am just: Indeed this seemes at the first a great and glorious praise of the grace of God: and at the first hearing sounds well to an ignorant eare; and yet (when it is better considered) under a pretence of piety, spoyles Christ of his glory: Why dost thou not as well say, He hath
D given me wherewith I may redeeme my selfe? for by the same wherewith we are justyfied, we are redeemed (*Being justified by his blood*) Behold the blood of him that is God and man, justifies us, and the same redeems us: But goe on a little: God hath given thee this: But hath he given it thee without thy selfe? Is this done without the intervention, without the operation of our Free-will? Let the Monks of *Burdeaux* speake, in their abjurations: let *Andradius*, let *Bellarmine* (the flowre of the Popish Schoole) let any Papist deny this if he dare: It is only Christs therefore which is imputed: that which is inherent is ours; for all (saith *Austen*) which are justified by Christ, are just not in themselves, but in him: That which is Christs, because it is his, is most perfect: that which is ours, because ours, is weake and imperfect. God hath made us men, not GODS: Our perfection is seasonable in Heaven: Justly doth *Hierom* deride *Ctesiphon*; wee the Papists: O blessed, O happy men, if that Justice which
E is not thought to be any where but in Heaven, may be found with you only upon earth: In the meane time, it is sufficient for us to mourne for our wants, to hate injustice: It is the very speech of *Donatists*, I have nothing for thee to pardon. Let *Bernard* now (to conclude) shut up this Stage: Not to sinne (saith hee) is God's justice; but the justice of man is the Pardon of God. To be imputed therfore, and to bee inherent, differ no lesse than God and man, *Trent* and Heaven: Wherfore let our Romanists confesse that, which both Scriptures and Fathers, and all their modester Doctors have both thought and reported to be the common voice of the former Church in all times; and wee are agreed: Otherwise, what fellowship hath God with *Belial*, light with darknesse?

De patient. c. 20 & in Psal. 31. In Anachor. In Rom. 17. hom. & in 1 Cor. hom. 11. Orat. 1. contra Arrian. De offic. l. 2. c. 2. De Jacob & vita beat. 2. Rom. 8. Chrys. hom. de verbis Pauli. Non solum sed gloriamur in affl. Tom 3. pag. 945. In ep. ad Tit. c. 2 Hier. in Epist. ad Rom. c. 10. Fides sola justificat, deleatur. ad Gal. 2. Literas quidem abolere potestis, &c. Amb. de Sp. S. l 3 c. 11. Exam. Pacif. Rom. 4. 4. Aug. de corrept. & grat. Ephes. 2. 8. Socr. l. 4. c. 28. In vita ejus. In Bonaventura non peccavit Adam. Quæ u. vitam ejus. Hier. adverf. Pelag. ad Ctesiphont. Theod. l 4. c. 10.

Rom. 5. 9.

Abjurat Artic. 45.

Hier. adverf. Pelag. lib. 3.

Optat. l. 2. cont. Don. Non habeo quo ignoscas. Ser. in Cant. & Ser. 4. de verbis Esa. Rectam sortiam justitiam, &c.

SECT. VIII.

Concerning Free-will.

BOrdering upon this is the point of *Free-will*. To let passe all lighter quarrels of the nature of our Will; let us enquire of the power of it; and that not in naturall, humane, or morall things, (Here is all peace and silence, save that the words jangle with themselves: and when the matter is agreed upon, who would not contemn words, as *Augustine* saith well?) but in spirituall & divine matters, we doe will indeed; we will freely, neither can we otherwise will any thing: who denies it? Here is no Physicall determination, no violence; but to will that which is good, or to will well, we cannot. We doe freely beleeve, (for faith is an act of the will) yea, and we doe co-operate with grace; neither are we herein like to senseless stones, as *Austen* truly speakes: But whence is all this? Is it of our selves, or of God? Is it of grace, or (which the Councell of *Arausica* condemned) by the power of nature? This must be our question. Both sides like well that speech of Saint *Augustine*: To will freely, is the work of nature; to will well, of grace; to will ill, of corruption: but when we come to the point, the Doctors of *Trent* are not more subtile, than the Jesuites inconstant: It is yet good and safe which *Bellarmine* cites from his *Ruardus*; A good worke, as it is a work, is from Free-will; as it is good, from grace; as both a work and good, both from Free-will and grace: But that is exceeding ingenuous, and truly Evangelicall, which the same *Bellarmine* affirmes against some *Semipelagian* Catholikes. In those things which pertain to piety & salvation, that mans will can doe nothing without the help of Gods grace: It is the voice of *Jacob*; if the Cardinall would hold him there, curst be he that should oppose him. I goe on to hope and read, and see what stuffe I meet with soone after in the same Booke: That our conversion is in the power of Free-will, because it may be alwaies converted when it will: and yet further; That before all grace, we have Free-will even in the workes of piety and supernaturall things. Before all grace? what, before the grace of prevention? It were well the Cardinall would set forth some better recognitions. Now, then God doth not prevent us, (as *Austen* said of old) that we might will, but we prevent God, because we will: But lest this should seeme too grosse, this liberty is tyed up; and is altogether in the same state as the faculty of seeing, when a sensible *species* is absent; we can freely see, while the object is absent: we can freely will in the absense of grace. Let *Bellarmine* now tell me: are we any whit more free to evill, than he faines us to good? Did ever *Pelagius* dote thus much? We can will evill; but yet, unlesse it is determined (under some false semblance) by the verdict of our practicall judgement, we will it not: But if we should yeeld him thus much; what helpe is this that God gives us? To prevent, inspire, excite, and helpe, is of God; to incline the will, is of our selves: How are we not now more beholding to our selves than to God? What is this but that *Pelagian* conceit, so oft condemned by *Augustine*, So to separate Free-will from grace, as if without it we could doe or think any thing answerable to the will of God? That we are able by the power of our will to avoid sins; that we can overcome the sleighter motions of temptation, as *Bellarmine* speaks; that we can keepe Gods commandements, as *Scotus* and *Durandus*; that we can reject or receive the inspiration of the Spirit, as the Tridentine Fathers; that we can dispose our selves to the receiving of grace, as *Thomas* and *Suarez*; that we doe naturally co-operate with grace, and make our conversion effectuall, as *Tapperus*; what is it else, but to steale glory from God, that we may pranke up this carion-nature of ours? Yet it was modestly done of *Tyberius*, who of those many buildings which he repayred and perfected, challenged not one to himselfe, but gave them still the names of those men by whom they were begun to be built: But these men challenge the whole house when as they have not laid so much as one Tyle upon the roofe. Farre be this shamefull sacriledge from us, when that truly jealous God challenges to himselfe, to worke in us both the will and the deed; yea, that we can will to beleeve, is his worke, as *Austen* rightly speakes: See then, he doth not excite, but worke in us; (ἐνεργεῖ) He works in us, both that which is first, to will; and that which is last, to worke. *Hierome* sayes worthily

Aug. de ordin. 2. Aliud est velle, aliud velle bonum, Bern.

Bell. l. 6. de Grat. c. 5. p. 10.

Lib. 6. de Grat. c. 4. in titulo.

Lib. 6. c. 15. resp. ad secund.

L. sexto de Grat. c. ult. sent. prima.

Aug. de cor. & Grat. nolentem prævenit ut velit, volentem subsequitur, ne frustra velit.

Aug. Epist. 46. & 47. Petr. Chrysol. ser. 114. Christu quicquid suæ virtutum est, refert ad gloriam patris, & homo cujus suum nihil est sibi vendicare quod per Christum resurrexit elaborat. Leviores quasq; titillationes superare. Bellarm. Scot. 2. d. 28. Dur. ibid. qu. 4. Sess. 6. c. 5. & Can. 4. Citat. Bell. ibid. Xiphilin. Tiber. De grat. & lib. ar. c. 16.

worthily, To will and to run is mine: but without Gods continuall helpe it will not be mine: Without me you can doe nothing, ſaith Chriſt; no, not thinke any thing, ſaith *Paul:* Alas, what can we doe, who are not lame, but dead in ſinnes? By the influence of Gods Spirit therfore, a new life muſt be created in us, that was not; and not the former life excited, which was according to that of the Pſalmiſt, *Create in me a cleane heart*, and not ſtirre up that clean one I have: neither indeed is there as yet any place for this: The firſt heart muſt be taken out, another muſt be put in. *I will take away their ſtony heart, and give them a heart of fleſh*, ſaith God by the mouth of *Ezekiell:* Hee will give it, but (thou ſaiſt perhaps) into their breſts which have prediſpoſed and prepared themſelves for the gift: yea contrarily, to thoſe that doe not a litle reſiſt him: The wiſedome of the fleſh is enmity. But there are ſome enmities more ſecret; and which doe not outwardly bewray themſelves: but behold, here is publike reſiſtance, (ἐκ ὑποτάσσεται) It is not ſubject: But perhaps it will once yeeld of it ſelfe (οὐδ' ὑποτάσσεται) It cannot, ſaith the Spirit of God. See in how rebellious an eſtate we are to God: What proneneſſe is here to will good, what ability to performe it? Let the Papiſts (if they will) ſacrifice to themſelves, as *Sejanus* had wont of old; or to their nets, as the Prophet ſpeaketh: As for us, come what can come upon our oppoſition, we neither can nor dare arrogate unto our ſelves thoſe things, which by an holy reſervation and incommunicableneſſe are proper onely to the Higheſt. It is ſafe indeed for the Papiſts when they will to come up to us, but we cannot goe downe to them without a feareſull precipitation of our ſoules: Let *Caſſander* witneſſe this for us: Let *Bonaventure* himſelfe witneſſe it for him; This is the property of holy minds, to attribute nothing to themſelves, but all to the grace of God: So that how much ſoever a man aſcribe to the grace of God, he ſwarveth not from true piety; though by giving much to grace, he withdraw ſomething from the power of nature, or Free-will: but when any thing is withdrawne from the grace of God, and ought attributed to nature, which is due to grace, there may be great danger to the ſoule: Thus farre thoſe two ingenuous Papiſts. But (to inferre) we give all to grace, the Papiſts ſomething to nature; and what they give to nature, we give to God: Therefore we doe and ſay that which is fit for holy minds; they (if *Bonaventure* may be witneſſe) that which ſwerves from piety, and is joyned with much danger of their ſoule.

Hier. ad Cteſiphont. Epheſ. 2. Coloſſ. 3. Pſal 51.

Ezek. 11. 36.

Xiphil. Epiſt. Dionis.

Conſult. Caſſ. cit. Bonavent. in hæc verba, hoc pium mentium eſt, ut nil ſibi tribuant, &c.

SECT. IX.

Concerning Merits.

THE foundation of Popiſh Juſtification is the freedome of our will; and upon the walls of Juſtification is merit raiſed; we will have no quarrell about the word. The holy Fathers of old (as we all grant) tooke the word in a good ſenſe, which the latter Divines have miſerably corrupted: About the thing it ſelf, we muſt ſtrive eternally; we promiſe a reward to good workes, yea an everlaſting one: It is a true word of the Jewes, He that labours on the Even, ſhall eat on the Sabbath: for God hath promiſed it, and will performe; who yet crowneth us in mercy and compaſſion, as the Pſalmiſt ſpeakes, not (as the Papiſts) in the rigor of juſtice, not (as *Andradius*) according to the due deſert of our worke: By the free gift of God, and not our merits, as *Cajetan* wiſely and worthily: Or (if any man like that word better) God doth it in juſtice, but in reſpect of his owne promiſe; not the very dignity of our workes. That a juſt mans worke in the truth of the thing it ſelfe, is of a value worthy of the reward of heaven (which induſtrious and learned *Morton* cites out of the Engliſh Profeſſor of *Doway*) and hath a meet proportion both of equality and dignity, to the recompence of eternall life, as *Pererius*; and that in it ſelfe without any reſpect of the merits and death of Chriſt, which *Suarez* and *Bovus* ſhamed not to write, ſeems juſtly to us little leſſe than blaſphemy.

Bucer. cit. à Caſſ. Cypr. l. 3. ep. 20.

Prov. Jud. Qui laboravit in veſpera, comedet in Sabbatho.

Conc. Trident. Orthod. expl. l. 6. Cajet. in Galat.

Weſton. de Trip. ham. off. l. 2. Vid. Proteſt. Appeal. l. 2. c. 11. Tom. 1. in Th. 3. d. 11.

But (ſay our moderate Papiſts) Chriſt hath merited this merit of ours; neither can any other workes challenge this to themſelves, but thoſe which are done in God, as *Andradius* ſpeakes, but thoſe which are dipped and dyed in the blood of Chriſt, as our latter Papiſts elegantly and emphatically ſpeake. But what is this but to coozen

the World, and to caſt a miſt before the eyes of the unſkilfull? Our ſinnes are dyed in the Blood of Chriſt, not our merits: Or, if they alſo; Hath Chriſt then deſerved that our workes ſhould be perfect? How comes it about, that the workes of the beſt men are ſo lame, and defective? Hath he deſerved, that though they be imperfect, yet they might merit? What injury is this to God, what contradiction of termes? Behold now, ſo many Saviours, as good men: what I doe, is mine; what I merit, is mine; whoſoever gives me either to doe or to merit. Whoſoever rides on a lame horſe, cannot but move un-evenly, uneaſily, uncertainly: What inſolent over-weeners of their own works are theſe Papiſts, which proclaime the actions which proceed from themſelves, worthy of no leſſe than heaven? To whom we may juſtly ſay, as *Conſtantine* ſaid to *Aceſius* the Novatian, Set up ladders, O ye Papiſts, and clime up to heaven alone. Who can abide that noted ſpeech of *Bellarmine*, A juſt man hath by a double title, right to the ſame glory; one by the merits of Chriſt imparted to him by grace, another by his own merits; contrary to that of the Spirit of God, *The wages of ſinne is death, but, The gift of God is eternall life*: upon which words, another Cardinall, *Cajetan*, ſpeakes in a holier faſhion, thus; He doth not ſay, that the wages of our righteouſneſſe is eternall life; but, *The gift of God is eternall life*; that we may underſtand and learne, that we attaine eternall life, not by our owne merits, but by the free gift of God; for which cauſe alſo he addes, *By Jeſus Chriſt our Lord:* Behold the merit, behold the righteouſeeſſe whoſe wages is eternall life; but to us, in reſpect of *Jeſus Chriſt*, it is a free gift: Thus *Cajetan*. What could either *Luther* or *Calvin*, or any Proteſtant ſay more plainly? How imperfect doth the Scripture every where proclaime both Gods graces in us, and our workes to him? and though the graces of God were abſolutely perfect, yet they are not ours; if our workes were ſo, yet they are formerly due: And if they be due to God, what recompence of tranſcendent glory is due to us? Behold, we are both ſervants, and unprofitable: Not worthy, ſaith God; worthy, and more, ſay the Papiſts: *By grace you are ſaved through faith, and not of your ſelves*, ſaith God; by grace indeed, but yet of our ſelves, ſay the Papiſts. What inſolency is this? Let our Monkes now goe, and profeſſe wilfull poverty; whiles *Ezekiah* did never ſo boaſt of his heaps of treaſure, as theſe of their ſpirituall wealth.

Hierome ſaid truly; It was more hard to be ſtripped of our pride, than of our Gold and Jewels; for even when thoſe outward ornaments are gone, many times theſe inward rags ſwell up the ſoule. *Gregory Ariminenſis* their old Schoole-man, was aſhamed of this wicked arrogance, and ſo was *Durandus* and *Pighius*, and other their Divines of a more modeſt temper. I would the Jeſuites could have had the grace to have been no leſſe aſhamed; and the Tridentine Doctors, together with their executioners, the Inquiſitors: But, what other men have holily and truly ſpoken, that they have perfidiouſly wip't out: witneſſe their *Index* of *Madrill*, in theſe words: Out of the booke which intituled, The Order of Baptizing, together with the manner of viſiting the ſicke, Printed at Venice, in the yeere 1575. let theſe words be blotted out; Doeſt thou beleeve, that not by thine own merits, but by the vertue and merit of the paſſion of our Lord Jeſus Chriſt, thou ſhalt come to glory? And ſoon after, Doeſt thou beleeve, that our Lord Jeſus Chriſt dyed for our ſalvation, and that no man can be ſaved by his owne merits, or any other meanes, but onely by the merit of his paſſion? Ywis, theſe are the Scorpions and Snakes of the ancient Divines (as *Hierome* termed the errors of *Origen*) amongſt which the Reader muſt needs have walked, had not the grave Senate of the Inquiſition wiſely provided for our ſafety. What hope is there now of peace? unleſſe they could be content (which *Bellarmine* grants to be the ſafeſt way) renouncing the merits of their workes, not ſo much for their uncertainty, as the imperfection of their Juſtice, and danger of vain-glory; both to reſolve and teach men to repoſe their confidence in the mercy and bounty of God: which we can at ouce both wiſh, and not hope for.

Socr. l. 1. c. 7. Erigite vobis ſcalas, &c.

Homo juſtus duplici titulo, &c.

Rom. 6 fin.

Cajet. Com. in Rom. 6.

Epheſ. 2.

Hier. Epitaph. Fabiolæ.

Ind expurg. Madritiçus, p. 149.

Ex eod. libro, fol. 34. ad Med.

Hier. l. de libris Orig. ἀπαρχῶν

SECT.

SECT. X.

Concerning Satisfaction.

SAtisfaction hath neere affinity with merit; and indeed, is but as another twig arising from the same root: Than which, no opinion could be devised more injurious, and reproachfull to the merits of Christ. The word was not displeasing to the ancient Fathers; nor in their sense, to us: Onely this let me touch in passing by; That the heedlesse abuses of words, to the great wrong of the Church, hath bred confusion of things; as contrarily that of *Tertullian* is approved, The assured sense of words is the safety of proprieties: We have nothing to doe here with Civill Satisfaction, nothing with Ecclesiasticall: whereof *Luther* not unfitly said, (even in *Cassanders* owne judgement) Our mother the Church, out of her good affection, desiring to prevent the hand of God, chastises her children with certaine Satisfactions, lest they should fall under the scourges of God. This Canonicall Satisfaction, as many call it, hath been too long out of use, on both sides: Yea, more than this, in all our Sermons to our people, we beat importunately upon the necessity of penitence, and all the wholesome exercises thereof, as fruits worthy of repentance. Not (as *Cassander* well interprets it) as if we desired they should offer unto God a ransome worthy and sufficient for the cleering of the score of their sins; but that we teach them, those offices must be performed by them, which God requires of those sinners on whom he will bestow the satisfaction of his Sonne: Let them call these satisfactions, if they will, we give them leave: But, that after the most absolute passion of Christ, there should be yet behind certaine remainders of punishment to be discharged by us, either here, or in Purgatory, with a purpose thereby to satisfie the divine Justice, whether they be imposed by God, or by the Priest, or by our selves (as the *Tridentine* distinction runs) we neither may, nor can endure.

Tert. de præscri. Fides nominum salus proprietatum Consult. c. de satisfact.

Satisfactio penitentialis, nihil aliud est quam conatus infectum reddendi quod factum est. Alphons. Virvesius adv. Luth.

For (how nicely soever these men distinguish) it cannot be, but this sacrilegious opinion must needs accuse the truly popitiatory sacrifice of Christ, of some imperfection. I know, they say, that both satisfactions may well stand together; that, of the Mediator; and this, of man: whereof *Bonaventure* calls the one Perfect, the other Semi-perfect: But these are words. Let the Sophisters tell me; Doth not the full vessell containe in it selfe the halfe? or what need the one halfe apart, when we have the whole? And lastly, can any thing be added to that which is perfect? But some of their heed-fuller Divines will neither have these two opposite, nor subordinate to each other. For it is a shame to speak, what *Suarez*, what *Durand*, and other grosser Papists have discoursed of this point: Let them rather, if they will, hold (which opinion yet hath been controlled, not by the Cardinall only, but by three Popes before him) that mens satisfactions serve onely to apply unto us that which the satisfactions of Christ have promerited for us. Yet even this shift will not serve: For Christs satisfaction (as they teach) respects eternall punishment, and not temporall: How then can it once be imagined, that we by our satisfaction should procure, that his suffering which was destinated to the expiation of an eternall punishment should serve to the discharge of a temporall? And why should we doe this, rather than Christ himselfe? Besides, how absurdly doth this sound, That Hee whose bounty hath paid our pounds for us, hath yet left us, out of our poore stocke, to pay some few farthings for our selves? Let me demand then, Whether could not Christ undertake these temporall punishments for us, or would he not? That he could not, is impious; that he would not, is bold to say, and illiberall to doe: For where is there any restraint? or what are the limits of his mercy? The fault is remitted (saith the Conventicle of *Trent*) the punishment is not pardoned: The Eastern Churches would never have said so, which alwayes stoutly opposed her selfe to this error: And indeed, what a shamefull reproach is this to the infinite mercy of the forgiver? what a wrong to his justice? whereto is the punishment due, but to the fault? Did ever God inflict punishments that were not due? Many a time hath he forgiven to sinners those plagues which both they had deserved, and he threatned; but never did he call back for those arerages which he had forgiven: God punishes

Cit. Cass. Ibid.

Bellarm. de Indulg. l. 1. c. 4. Pius 5. Greg. l. 3. Clem 6.

punishes us indeed (or chastens us rather) and that sometimes well and sharply, after the remission of our offence. Not that he may give himselfe satisfaction of us (for how can it be so pleasing to him, that it should be ill with us?) but that he may confirme us to himselfe, that he may amend us: He layes no stroke upon us with a revenging hand, but with a fatherly. We suffer therefore now, but we satisfie not; This is proper onely to that eternall Priest, and to his eternall Priesthood, and is no more communicable to Saints and Angels, than his own person; And certainly that which was his part, he hath performed; he hath redeemed us from the curse of the Law; and part of the Legall punishment is this temporall revenge: For us therefore to give hands to them in this, it were no better than perfidious, and shamefully traiterous. And if it be more than manifest, that this cannot be done, either by our owne torments inflicted, or good workes performed (how penall soever) how much lesse shall it be effected by others? There is none of the Saints which will not justly take up that answer of the wiser Virgins, There will not be enough for you and for us. But as *Hierome* said well; There is no need of any great conviction, where the opinion carries blasphemy in the face.

Matth. 25. 9.
Hier. adver. Cesiphon. Non necesse habet convinci quod sua statim professione blasphemium est.

Sect. XI.

Concerning Purgatory.

UPon this conceit of Satisfactions, depend those other fables of Purgatory and Indulgences; pleasant ones both, and not unworthy of a Satyre: whereof so oft as I thinke, I cannot but remember the scornfull frumpe of *Luther*, alluding to that of the Prophet, *Domine non possum vesci stercore humano*: yet if they had only doubtfully & problematically commended their Purgatory to the Church, we might easily have favoured them with a connivence; although you cannot say, whether it would have been more worthy to set the spleen on work for laughter, or the bowels for commiseration: But now when *Bellar.* teaches us, that it pertains to the Catholike faith, and our *Fisher* of Rochester will have it altogether necessary to be knowne and beleeved; we cannot entertaine his presumptuous folly, without indignation. How miserably the Scriptures are wrested to this purpose, if any School-boy could not easily see, he were worthy of whipping. As *Hierome* said of the Heretikes of his time, They frame some unfitting testimonies to their owne sense; as if it were a worthy, and not rather an abominable kinde of teaching, to deprave sentences, and to dragge the Scriptures perforce to their own bent: Neither are the ancient Fathers better used in their citation; of which, *Origen, Ambrose, Hilary, Lactantius, Nisse, Jerome*, gave intimation of a quite other Purgatory, from the Romish. *Augustine* speaks of it, at peradventure, waveringly, uncertainly; The rest never dreamed of any at all: But yet I mistake it; Now I remember, S. *Plato* is cited by *Austen* and *Eusebius*, for the Patron of this opinion: and who knowes not, that S. *Homer* and S. *Virgil* are flat for it: Yet this fire never began to burne out, but in *Gregories* time; and since that, the authority of the *Alcoran* hath not a little mended it: This is it that their *Rochester* ingenuously confessed of old, that this Purgatory flame came but lately to the knowledge of the Church: but for us, that of S. *Paul* shall never be wrung from our hands, (ἐκδύσασθαι &c.) If, or when this earthly house shall be dissolved, we have a building, not made with hands, eternall, in the Heavens: And when is this Saint *Pauls* (id est) S. *John* shall interpret it: (ἀπὸ ἄρτι ὄντως ἀποθνήσκουσι) Those that dye *A modo*, from henceforth; and when is this *A modo? To day thou shalt be with me*, saith Christ; even instantly upon the egresse of the soule. Let them commend their soules to God, saith S. *Peter:* But what of that? that which doth utterly quench out this fabulous fire, the counterfeit *Salomon*, (though true to the Papists) addes, *The soules of the righteous are in the hand of God, and no torment shal touch them:* Behold then, either the souls without a Purgatory, or a Purgatory without pain: But what stick we at this? Let the Popish Doctors together agree among themselves, of the fire of their Purgatory, the torments of the Subject, or the duration; of the executioners, of the condition of the souls there detained; & then afterwards let them look for our assent: In the mean time, why is it not as free for

Hier. Paulin. Plato in Phædone. Itaque quicunque in vita quodammodo medium tenuisse ita comperiuntur, ad Acherontem profecti vehiculis, quæ unicuique adsunt, in paludem perveniunt Acheruſiam, ibiq; habitant, purgaturque pœnas dantes injuriarum, & cum purificati, &c.
Euseb. de præpar. Evang. l. 1. c. ult.
Aug. de Civit. Dei, l. 21. c. 13. qui & Virgil. ibid. citat.
2 Cor. 5. 1.
Apoc. 14. 13.
Wisd. 3. 1.

for us as for *Suarez*, not to beleeve the walking Ghosts of the dead, but metaphorically? or why may not wee as well deny the ordinary common Purgatory, as *Bellarmine* may devise a new one, more noble and easefull than the first?

Tom.4.in Th. d.46.

SECT. XII.

Concerning Indulgences and Pardons.

Purgatory is guilty of Indulgences, as their *Rochester* confesses; Both of them were bred by superstition, and nursed by covetousnes, I touch these with a light hand only; it is long since all ingenious Clients of *Rome* were ashamed of this holy fraud; I cannot but commend *Cassander*, which writes thus modestly and truly: The abatement or relaxation of Canonicall punishments, was of old called Indulgence; which at this day is drawn to all private satisfactions, and the full right of bestowing them withdrawn from all other Bishops, to the Bishop of *Rome* alone. About the use and practise whereof, all good men have desired a correction and moderation; as of things, which being hitherto ill handled, have given the chiefe occasion of this breach in the Church: Here therfore it were to be wished, that the Popes would yeeld somthing to the publique peace. Thus far *Cassander*: With whom agrees *Polydore Virgil*; both of them more worthy of a black cole, than their honest *Rochester* whom *Gregory* of *Valence* hath so fouly branded. Neither hath there wanted some of their own, (as *Bellarmine* witnesseth) which have called both the treasure of the Church, and Pardons into question: neither have there wanted those which have boldly and flatly denied them either to be of use, or to bee at all: And indeed who, that is not too much intoxicate with the potions of that Harlot, can endure, that whilest the imputation of Christs merits to the justifying of a sinner, applyed by God to us, is every where a common scoffing-stock to these men; yet that the merits and sufferings of holy men, out of a certain common treasure, should by a man bee imputed to men, for the deliverance of their soules from torment? Who can abide that any mortall man should over-satisfie God for his sinnes? Who can abide the prodigall grants, and shamefull Marts of their Pardons? Who can endure to heare, that to the careless mumbling over of some short prayers (for if we beleeve their *Casuists*, there is no great need of any intention of minde, of any speciall devotion) there should be granted by *John* 22. a Pardon for no lesse than a million of yeeres? Who can endure (since by their own confession, this fire must last but till the conflagration of the world) that yet in one little Book there should be tendred unto credulous poore soules, Pardon of but eleven thousand thousand of yeers? What should we make many words of this? There is now lying by me a worm-eaten manu-script, with faire Rubricks, in which, beside other absurd and blasphemous promises, there is power given to one litle prayer to change the paines of hell (due perhaps to him that sayes it) into Purgatory; and after that againe, the paines of Purgatory into the joyes of Heaven: *Bellarmine* had wisely respected his owne credit, if he had given his voyce according to that which he confesseth to have been the judgement of some others; That these like Bulls were not given by the Popes, but lewdly devised by some of his base Questuaries, for an advantage: But that which he should excuse, he defends. What ingenuity or shame is to be expected of Jesuites? and how cleane hath an old Parrot (as he said of old) forgotten the wand? Who may abide this unjust and inhumane acceptation of persons? that the wealthier sort may by their purses redeeme this holy treasure of the Church, and by mony deliver the soules of themselves and their friends from this horrible Prison, while the needy Soule must be still frying in that flame, without all hope of pardon, or mature relaxation, untill the very last Judgement day? Lastly, who can endure; that whiles it is in the power of Christs Vicar to call miserable soules out of this tormenting fire (which Hell it selfe is said to exceed only in the continuance) yet that he should suffer them to lye howling there, and most cruelly broiling still, and not mercifully bestow on them all the heaps of his treasure, as the spirituall ransome of so many distressed spirits? A wretched man is he (as *Ambrose* said of the rich man) which hath the power to deliver so many soules from death, and wants the will: Why hath God

Cap. de Indulg.

De Indulg. l.4. c.4.

* *Horæ B. virg. stations of Rome. Rubrnis. Horæ B. Mar. virg. ad usum sarum.*

Lib. de Indulg.

Amb. de Nabath.

God given him this faculty of Indulgences, if he would not have it beneficiall to Mankinde? and where the Owner of the house will bee bountifull, it is not for the Steward to bee niggardly; Let that *Circe* of Rome keepe these huskes for her hogges.

Auth. operis imperfect.

SECT. XIII.

Concerning the distinction of Veniall and Mortall sinnes.

PArdons doe both imply and presuppose that known distinction of Mortall and Veniall sinne, which neither hath God ever allowed, neither (whiles he gainsayes it) will ever the Protestants. That there are certaine degrees of evill, we both acknowledge and teach; so as we may here justly tax the dishonesty and shamelesnesse of *Campion*, *Durens*, *Coccius*, and the Monkes of Burdeaux, who have upbraided us with the opinion of a certaine Stoicall and Jovinianish parity of sinnes; yea, *Bellarmine* himselfe hath already done this kinde office for us. Some offences are more hainous than other; yet all in the malignity of their nature, deadly: As of poysons, some kill more gently and lingringly, others more violently and speedily, yet both kill. Moreover, if we have respect unto the infinite mercy of God, and to the object of this mercy, the penitent and faithfull heart, there is no sinne, which (to borrow the word of *Prudentius*) is not veniall; but in respect of the Anomy or disorder, there is no sinne which is not worthy of eternall death. Every sinne is a Viper; there is no Viper (if we regard the nature of the beast) but kils whom she bites; but if one of them shall haply light upon the hand of *Paul*, she is shaked into the fire, without harme done: Let no man feare that harmefull creature ever the lesse, because he sees the Apostle safe from that poyson. So is sinne to a faithfull man; Saint *Johns* word is, *All sinne is* (ἀνομία) *Transgression of the Law*; Saint *Pauls* word is, *The wages of sinne is death*; Put these two together, and this conceit of the naturall pardonablenesse of sin, vanishes alone.

1 *Joh.* 3. 4.
Rom. 6.

Our Rhemists (subtill men) can no more abide this proposition converted, than themselves: All sinne indeed (say they) is ἀνομία, a transgression of the Law, but every transgression of the Law is not sinne: The Apostle therefore himself turnes it for us: *All unrighteousnesse* (saith he) *is sinne*; But every (ἀδικία) is unrighteousnesse, saith *Austen* upon the place, for the Law is the rule of righteousnesse, therefore the prevarication of the Law is unrighteousnes: Yea, their very own word shall stop their own mouth: for how is sinne univocally distinguished into Veniall and Mortall, if the Veniall be no sinne? and the wages of every sinne is death. That therefore which the Papists presume to say, that this kind of sinne deserves pardon, in it selfe (unlesse they will take the word merit, catachrestically, with *Stapleton*:) And that which *Bellarmine* and *Navarus* add, that veniall sinnes are not against, but beside the Law: and lastly, That which *Franciscus a victoria* writes, that a Bishops blessing, or a Lords Prayer, or a knock on the brest, or a little holy-water, or any such like light receipt, without any other good motion of the heart, is sufficient to remit Veniall sinne, is so shamefully abhorring from all piety and justice, that these open bands, both of nature and sinne, must be eternally defied of us. It is an old, and as true a rule, easines of pardon gives incouragement to sinne: And beside, what manner of sinnes doe they put in the ranke of Venials? Drunkennesse, adultery, angry curses, or blasphemies; covetousnes: yea, stealing, lying, curling of parents (horrible offences) shroud themselves (with them) under this plausible title of venial; He must needs be shamelesly wicked that abhors not this licentiousnes. Surely *Socrates* the Historian prophesied (I think) of these men: There are some (saith he) that let goe whoredom as an indifferent matter, which yet strive for an holy day, as for their life. The ordinary and not slight controversy (as *Cassander* thinketh) of the name, nature, condition, punishment of the first sin, as *Chrysost.* calls it, I willingly omit; Neither doe I meddle with their Evangelical perfection of vows, nor the dangerous servitude of their rash and impotent Votaries, nor the inconveniencies of their Monkerie: which yet are so great and many, that the elect Cardinals of *Paul* the third, doubted not with joynt consent to affirme, All the Orders

τὸ ἐπιτυχὲς. &c. *Fr. à Victl. summa sacr. Penitentiæ, nu.* 100. *p.* 63.

Decr. 23. q. 4. *est injusta, &c. Peter Aluigena Camp. Manu. l. Navarri, p.* 91. *p.* 267. *p.* 140. *p* 191. *p.* 332. *p.* 100. *Socr. l.* 5. 21.

ἁμαρτία *Originall.*

A Orders of Covents we thinke fit to be aboliſhed; but, for the condition of that ſingle and ſolitary life, let that be done, which *Caſſander*, and *Clingius* the *Franciſcan* adviſe in this caſe; that is, Let all falſe conceit, and prepoſterous confidence be removed from it, that the truſt which ſhould onely be put in the merit of Chriſt, be not placed upon theſe courſes: and let no man thinke, that hereby he deſerves righteouſneſſe, remiſſion, grace; and laſtly, (which I adde) remove but idleneſſe, ſuperſtition, neceſſity, from this kinde of life, and we doe not, we will not diſallow it: Neither doe we take our Colledges for any other than certaine ſacred (*ἀσυνήθεια*) Monaſticall Academies, wherein according to the precept of *Pelagius* the Pope, we may be maturely fitted for theſe holy ſervices of God, and his Church: ſuch were the Monaſteries of the Ancient; inſomuch as *Poſſidonius* can witneſſe, that Saint *Auſten*; out of one little
B houſe, ſent forth ten labourers into the Church.

Poſſid. in vita Aug.

SECT. XIIII.

Concerning the Canon of the Scripture.

NOW (leſt I be too tedious) it is time for me, from theſe points which doe directly concern our ſelves, to haſten unto thoſe which do more cloſely touch the Majeſty of God, and doe, as it were, ſend plaine challenges into heaven. And thoſe doe, either reſpect the Scripture, which is his expreſſed word; or *Chriſt*, which is his naturall and ſubſtantiall word; or laſtly, the worſhip due unto his Name.

And firſt, the Scripture complaines juſtly of three main wrongs offered to it: The firſt, of addition to the Canon; The ſecond, of detraction from the ſufficiency of it;
C The third, of hanging all the authority thereof upon the ſleeve of the Church; For of that corrupt Tranſlation of Scripture, which the *Trent* Divines have made onely and fully authenticall, I forbeare purpoſely to ſpeake; although it were eaſie to ſhew, (that which *Reuchline*, following the ſteps of *Hierome*, hath averred) That the *Hebrewes* drink of the Well-head, the *Greekes* of the ſtreame, and the *Latines* of the puddle: neither will I ſo much as touch the injurious inhibition of thoſe holy bookes to the Laiety. Who can endure a peece of new cloth to be patched unto an old garment? Or what can follow hence, but that the rent ſhould be worſe? Who can abide, that againſt the faithfull information of the *Hebrewes*, againſt the cleere Teſtimonies of *Melito*, *Cyril*, *Athanaſius*, *Origen*, *Hilary*, *Hierome*, *Ruffinus*, *Nazianzen*, againſt their owne Doctors, both of the middle and lateſt age, ſix whole bookes ſhould, by their
D Fatherhoods of *Trent*, be under pain of a curſe imperiouſly obtruded upon God and his Church? Whereof yet, ſome propoſe to their Readers no better than magical jugglings, others bloody ſelfe-murders, others lying fables, and others heatheniſh rites, not without a publike applauſe in the relation: Theſe indeed, *Cajetan*, ingenuouſly, as his faſhion is, (according to that he had learned of *Hierome*) would perſwade us to have been admitted onely by the Ancients, into the Canon of Manners, not of Faith. And ſurely there be many precepts in *Syracides*, the counterfeit *Solomon*, and *Eſdras*, which ſavour of excellent wiſedome; but I wonder what kinde of good manners can be learned from ſuch like hiſtories, even by thoſe Novices to whom *Athanaſius* bequeaths theſe bookes! Well may I ſay of theſe, as that *Chian* ſervant of his Maſter,
E (which ſold his wine, and drank his lees) while they have good, they ſeek for naught: But let theſe bookes (how queſtionable ſoever to *Epiphanius*) be all ſacred, let them be (according to the meaning of the Councell of *Carthage*, and of *Auſten*, ſo oft cited to this purpoſe) after Canonicall; yet what man or Angell dare preſume to undertake to make them divine? We know full well, how great impiety it is, to father upon the God of Heaven the weake conceptions of an humane wit; neither can we be any whit moved with the idle cracke of the *Tridentine* curſe, whiles we heare God thundring in our eares, If any man adde unto theſe words, God ſhall adde unto him the plagues written in this Booke.

Hier. adverſ. Helvidium;

I referre the reader for the citation of theſe to my diſſwaſive from Popery.

Catechumeni.

Epiph. Lſeſſ. 5. ὁν ἀμφιλαλῶ δόκτυς ἀπο-κρυφοι.
Si quis l. Heſter, Dan. Baruc. Eccl. Judith, Tob, Macca. pro Cannonicis non receperit, Anathema ſit. ſeſſ. 4. Apoc. ult.

SECT.

SECT. XV.

Of the insufficiency of Scripture.

NEither know I, whether it be more wickedly audacious, to faſten on God thoſe things which he never wrote, or to weaken the authority, and deny the ſufficiency of what he hath written: The Papiſts doe both. We affirm (ſaith *Bellarmine*) that there is not expreſſely contained in Scriptures all neceſſary doctrine, either concerning faith or manners: And the *Tridentine* Fathers gave charge, that Traditions be received with no leſſe piety & veneration, than the books of Scripture.

Lib. 4. de verbo non ſcripto c. 30 ſect. 1. Pari ventratione, pari pietatis affectu.

Unwritten Truths (ſaith our witty Chancellor, *More*) are equivalent to the word of God: What place is there for peace? There are, we confeſſe certaine things of a middle nature, indifferent rites, wherein much muſt be yeelded to the Church, much to Traditions: but that thoſe things which are ſimply neceſſary to ſalvation (whether to be known or to be done) ſhould not be found in the holy Scriptures, either in their words, or in their ſenſe, as *Aquinas* diſtinguiſhes, we juſtly hold abſurd, and with *Eraſmus*, contrary to all true divinity. Some conſtitutions for publike order are from the Church; but all neceſſary determinations of faith, are to be fetcht from the voyce of God; This is, as *Niſſen* truly commends it, the right and even rule of life: The law of God is perfect, ſaith *David*; yea, and makes perfect, ſaith *Paul:* And what can be added to that which is already perfect? or what perfection can there be, where ſome neceſſary points are wanting; yea, (if we may beleeve *Oſius*) the greateſt part?

Per verba, per ſenſum.

Διατυπωτικὸς. Incan. Nic. Græc. cod. Piſa. Binius conc. Tom 1.

How much is the Spirit of God miſ-taken? He wrote theſe things that we might beleeve, and in beleeving be ſaved; But now (if *Trent* may be Judge) although we beleeve what he hath written, yet we cannot be ſaved, unleſſe we doe alſo receive and beleeve what he hath not written: How ill was *Conſtantine* taught of old? how ill adviſed, in that publike ſpeech? for which yet we doe not finde that any of thoſe Worthies of *Nice* did ſo much as jogge him on the elbow, in a milde reproofe, whiles he ſaid, The bookes of the Evangeliſts and Apoſtles, as alſo the Oracles of the Ancient Prophets doe plainly inſtruct us in the meſſage and meaning of God? How miſerably were every one of the learned Fathers of the Church blinded, that they could never either ſee or acknowledge any other rule of faith? And what ſhall we ſay? Did God envy unto mankinde the full revelation of his Will, in the perpetuall monuments of his written word? Or did he not thinke it expedient to lay up all neceſſary doctrines in the common ſtore-houſe of Truths (as *Rocheſter* calls it?) Or, is that perhaps more uncertaine which is faithfully committed to writing, than that which is carried about by the flying rumors of men, and by this ayrie conveyance derived unto Poſterity? What a thing is it (as *Irenæus* wiſely ſaid) that we ſhould leave the voyce of the Lord and his Apoſtles, and attend to theſe idle tatlers, that talke never a true word? Or if this be ſitting, how vainly have you ſpent your labors, O all ye Regiſters of God, Prophets, Apoſtles, Evangeliſts? And as he ſaid of the ointment, To what purpoſe was all this waſte? Theſe Paradoxes are pernicious to the Church, and ſhamefully derogatory from the glory, both of the wiſedome and goodneſſe of God: Hold theſe who dare. Surely we can never abide that thoſe two markes of Heretikes which *Irenæus* long ſince ſet downe, (namely, not to reſt in the bare authority of Scripture, and to vaunt of other Traditions) ſhould both of them be juſtly branded on our ſides.

Thcod. l. 1. c. 7. Tert. de præſer. & l. contr. Her. Orig. in c. 16. ad Rom. Atha. in ſynopſ. Ambr. l. 3. Hex. c. 3.

Aug. Ego ſolis Scripturis, &c. De nat. & gr. c. 61. Opt. Milev. l. 5. Tho. in Mag. l. 3. d. 3. q. 1. ar. 1 Citat ex Hier. Nonnihi credas ſi quid tibi dixero, quod ex novo Teſtamento vel veteri haberi non poſſit. Iren. l. 2. c. 1.

SECT. XVI.

Of the authority of Scripture.

BUT this is yet moſt ſhamefully injurious, to deny unto the word of God credit of it ſelfe; and ſo to hang the Scriptures upon the Church, that they muſt needs beg all their authority from the voices of men. Honeſt *Eckius*, in his reviſed & corrected *Enchiridion*; The Scripture (ſaith he) is not authenticall without the authority of the Church: to which, as ſome golden and oracular ſentence, there is added in the margin, a glorious & inſulting applauſe, An *Achilles* for the Catholiks. I let paſſe

αὐτοπιστία.

Enchir. Eccii, 7. recogn. an. 1580. fol. 8. Achilles pro Catholicis.

A passe the blasphemies of *Hermannus* and *Hosius*, perhaps (as *Junius* construes it) in the name of *Swinkfeldius*: I passe over the horrible impiety of that shamelesse glosse, which teaches, that *Salomons* Text borrowes his credit from the Popes canonization: *Bellarmine* alone shall speak for all; who going about to support the number of seven Sacraments by the authority of the *Tridentine* Councell (for this ever is their last hold) The strength (saith he) of all the ancient Councels, and of all opinions, depends upon the authority of the present Church; And a little before, If we take away the authority of the present Church, and of the present Councell (of *Trent*) the decrees of all other Councels, and the whole Christian faith may be called into doubt and question. O miserable, and miserably staggaring soules of the Papists! How many, not persons only, but whole kingdomes, and those (as the *Romanists* themselves confesse and bewail)
B mighty and flourishing, amongst themselves, doe yet still resolutely reject all the authority of that *Tridentine* Councell? The whole Christian faith? All doctrines and opinions? What, even those which are written by the finger of God? Those that are indited by the holy Ghost? What is this else, but to make God a slave to men; and to arraigne the Maker of Heaven and Earth at the bar of humane judgement? God will be God; the Scripture of God will be it selfe in spight of *Rome, Trent, Hell:* And unlesse we hold this, we can have no peace with God; unlesse we deny it, no peace with the *Romanists*.

Achilles pro Catholicis. Animadvers. in Bellar. Glosse in decret. l. 2. Tit. 23. in reg. ἀγνώσε. Bel. de num. sacr. & effect. l. 2. c. 15. p. 300.

SECT. XVII.

Concerning Transubstantivtion.

C THese errors concerne the Scriptures; those which follow, concerne either Christs person, or his offices: I let passe that idle brabble (as *Bellarmine* himself judges it) which the Popish Censors have unjustly raised about the Sons Godhead of himselfe; and insist upon waightier quarrells; I would that exploded opinion of Transubstantion, and (which is the root of it) the Multi-presence of Christs body, did not utterly overthrow the truth of his humanity. Good God! Is it possible (as *Averroes* jested of old) that Christians should make themselves a God of Bread? That any reasonable man can beleeve, that Christ carried his owne body in one of his hands, that he raught it forth to be eaten by those holy Ghests of his which saw him present with them, and heard him speaking to them, both whiles they were eating him, and when they had eaten the sacred morsell? That the selfe same Son of man should at once both devoure his whole selfe, and yet should sit whole and entire at the Table with
D them? That the glorious body of Christ should be carried through the unclean passages of our mawes; and either be there turned into the substance of our body; or (contrary to that the Spirit said of old, *Thou shalt not suffer thine holy one to see corruption*) should be subject to putrifaction, or vanish to nothing, or return into that Heaven wherein it was, ere it returned, while it returned: or lastly, should be eaten with mice (devout & holy Vermine) or perhaps mixed with poison, to the Receiver? What monsters of follies are these? How mad, yea, how impious is this obstinacy of foolish men, that they will over-turne the very principles of nature, the order of things, the Humanity of their Saviour, the truth of the Sacrament, the constant judgement of Scripture, and lastly, the very foundations of all Divinity; and confusedly jumble heaven and earth together, rather than they will (where necessity requires) admit but of a tropicall kind of speech in our Saviours consecration; whiles in the meane time, the whole reverend
E Senate of the Fathers cries out, and redoubles the name of Symboles, Types, Signes, Representation, Similitude, Figures, & what-ever word may import a borrowed sense; notwithstanding all the indignation of Heaven, all the scorn of Pagans, all the Reluctation of the Church? This letter killeth, as *Origen* truly speakes: Now what likelyhood is there, here, of agreement? That the true body of Christ is truly offered, & truly received in the Sacrament, which of us hath not ever constantly taught & defended? But how is this? not by any bodily touch, as *Cyril* & *Ambrose* say well, but by our faith. That it should be corporally Carnally, Orally present, & torn in pieces with our teeth (as good Pope *Nicholas* caused *Berengarius* to say, & our *Allen* hath followed him unbidden) hath ever seemed impious to us, and (as *Austen* judges) no lesse than flagitious.

Genebr. l. 1. de Trin. Lindan. 2. dial. Camisius in præf. lib. de Jo. Bast. αὐτοδιδάκτος. Bell. l. 2 de Chro c. 9. Calvinus sine dubio in modo loquendi erravit, sed dum rem ipsam disputat, non facile audeo pronunciare illum in errore fuisse.

Psal. 16. 10.

Tert. contra Mar. l. 4. Beatus Rhenanus confesses, this error of *Tertullian* was confuted in *Berengarius*. *Aug. Psal. 3. & Epist. 162. de doct. Christ. 3. 16. Chrys. hom. 46. in Joh. &c. Bell. l. 1. de Euch. cap. 1. De doct. Christ. l. 3.*

We

We like well yet the ingenuity of *Arius Montanus*, in this point, who upon *Luk.* 22 *This is my body* (ſaith he) that is, My Body is Sacramentally contained in this Sacrament of Bread: and ſtraight he ads (like another *Nicodemus*, Chriſts nightly Diſciples) The ſecret and moſt myſticall manner whereof, God will once vouchſafe, more cleerly to unfold to his Chriſtian Church: Thus he: In the meane time for us; this prodigious conceit of Tranſubſtantiation, which alone containes in it as many abſurd errors, as there have bin minutes of time, from the firſt forming of it (that is, from the Councell of *Lateran*) untill this houre, can look to be entertained no otherwiſe at our hand, than as ſuch a Devilliſh fancy deſerveth, with hatred and execration.

SECT. XVIII.

Concerning the Multi-preſence of Chriſts Body.

ἕκτελον μῖσος.

BUt this ſleeveleſſe tale of Tranſubſtantiation, was ſurely brought both into the world, and upon the ſtage, by that other fable of the Multi-preſence of Chriſts body: neither know I, whether I ſhould prefer for madnes, and ſophiſticall coozenage. That the ſame body of Chriſt ſhould be in a thouſād places at once of this ſublunary World, whiles yet it is in the mean time intire in Heaven; That the whol body of Chriſt ſhould lie hid in a little thin Wafer, yet ſo, that the parts and members thereof ſhould not one run into another, but continue diſtinct, and ſeverally diſpoſed among themſelves, and have a ſhape and order agreeable to a mans body (which are *Bellarmines* own words) it doth not only exceed reaſon, but faith: Neither do they ſay now (as of old) behold, here is Chriſt, or there; but (which is much worſe) Behold, Chriſt is both here, and there; That received *Axiom* of the Schools is of an eternall Truth; The numericall unity of a finite thing cannot ſtand without continuity. Who can chooſe but be aſhamed of the Jeſuits here? The very places in which Chriſts body is, (ſaith *Bellarmine*) are diſcontinued; yea, and the body of Chriſt it ſelfe is divided from it ſelfe, in reſpect of place, but not in reſpect of his proper ſubſtance, or quantity; As if there could be any diviſion of a materiall ſubſtance, but by bounds of place? As if quantity were not both bounded, and meaſured by place alone? As if there were not an undoubted relation of the place to the thing placed. But now, this doth not belong to Chriſt only. *S. Xavier*, in our age (one of *Loyalaes* brood) was ſeen at once, both in the Ship and in the Boat: *Turſellian* reports it; unto this fabulous Saint, and his fellow-fabuler, the Reporter, I cannot deviſe to ſet a better match, than that *Plautine Amphitrio*: Dareſt thou ſay, thou fond Slave, that which never man yet ſaw (nor indeed can be done) that one man ſhould at the ſame time, be in two places?

Jul. Scal. exercit. in Card.

Aug. Epiſt. 52. Spatia locorum tolle corporibus, & nuſquam erunt. Cited alſo by *D. Sutcliffe, con. Bell. de Euchar. Plau. Amphi. tun' dicere audes, Verbero, quod nemo unquam homo vidit, nec poteſt fieri: Tempore uno homo idem duobus ut locis ſimul ſit. Tho. in Mag. l. 1. d 32. q. 1. art. 1. Bell. de Euchar. l. 6. c. 4. d. 227. in 8.*

How far wide is *Aquinas* (the honor of the Schools) which ſaith, By the ſame ground or reaſon that an Angell might be in two places, he might be in as many as you will? See now either *Xavier* is every where, or elſe the carcaſſe of a Frier is more ſubtill than the nature of an Angell. To conclude, either *Aquinas* is falſe, or the Papiſts Ubiquitaries. How over bold are the Jeſuits, the Patrons of this Multi-preſence? *Bellarmine*, ſcorning the modeſty of *Thomas*, *Egidius*, *Carthuſian*, *Capreolus*; Becauſe (ſaith he) we think that the body of Chriſt may be in many places at once, locally, and viſibly, therfore we ſay, and hold, that the ſame body may be circumſcriptively and definitively in more places at once: For, that a body may be circumſcriptively in any place, nothing is required, but that it be fitly meaſured unto that place: So as the bounds of the place and the thing placed, be both together; but, it is not required, that it ſhould not be elſe-where, as in another place: Thus he: What an abſurd oppoſition is this? To be circumſcribed in one place, and yet to be other-where; That the bounds of the place, and the thing placed ſhould be but one, and yet be in almoſt infinite; That another remote place ſhould leſſe hinder circumſcription, than a part of the next place; What is to be mad, if this be to be wiſe? Who cannot but laugh at the wiſe folly of theſe men, as *Ireneus* ſaid of the Valentinians?

Sapientem ſtultitiam, Iren. l. 1 cap. 9.

But I willingly heare that of *Chryſoſtome*; To conceive of divine things by Philoſophy, is no other, than to take out a red-hot Iron with our fingers, and not with tongs.

And

A And that of *Auguſtine*, Yeeld God able to doe ſomething which thou art not able to underſtand: It is reported, that *Ariſtotle* miſled *Ætius* the Heretike, into that filthy error of *Arrius*; and *Tertullian* hath taught us, that all Hereſies are ſuborned by Philoſophy. What hath *Athens* to doe with *Hieruſalem*; the Academy with the Church? Away with Arguments where Faith is in queſtion, as *Thomas* ingenuouſly ſaies out of *Ambroſe*: But what is all this to us? It is well yet, and I doe heartily congratula te it to our men, that the idle tale of *Surius*, concerning *Melanction* and *Caroloſtadius*, and other Proteſtants, abandoning of all Philoſophy (wherewith yet *Binius* pleaſed himſelfe of late) is thus hiſſed out of countenance, and vaniſhed; Belike now, the reformed Doctors are Philoſophers, but too much: For us, we doe eaſily grant, that many things are done, which we cannot underſtand; but theſe things we grant not, be-
B cauſe we underſtand they cannot be done: God hath abſolute power (as *Thomas* ſpeaks truly) over the whole nature of the creature; but not ſo, as that he ſhould cauſe it to be, and not to be, at once; This (as *Sadeel* ſaies wittily) *Deus potenter non poteſt:* The object of Gods power (as the *Jeſuites* Schoole willingly confeſſes) is, what ſoever implies not a contradiction in it ſelfe: Now, that the ſelfe ſame body ſhould ſit down and yet not ſit down; ſhould be viſible and inviſible; diviſible and continued, and yet diſcontinued and indiviſible; To be all here, to be all elſewhere; to be here greater, there leſſe; to be one, and many; the ſame, and divers; to depart, and not to depart; to be contained in Heaven, and not to be contained; to be a quantity without ſpace; to be meaſured by, and fitted to a place, and not to take up any place; to be accidents, and yet not to be inherent; to be formerly, yet to be made; to be otherwiſe in places than in a place; to be a true body, and yet to be ſpiritually; That Boy were well worthy of whipping, that cannot diſcern and confeſſe manifeſt contradictions. But what
C doe I ſpend time in this thorny Diſcourſe? This one word ſhall ſhut and ſumme up all; That this wicked paire of opinions offers plaine violence to the true humanity of Chriſt; neither can ever, *Salva fide*, be reconciled with the Evangelicall Truth.

Socrat. Lib. 2 8. Tert. l. de præſ.

Binius in vita Adriani 6.

Petr. Mart dial. de Omni-præſ.

SECT. XIX.

Concerning the ſacrifice of the Maſſe.

D THE Prieſtly Office of Chriſt is not a little impeached by the daily Oblation of the Miſſall Sacrifice, and number of mediators. For the firſt; That in this Sacred Supper there is a Sacrifice (in that ſenſe wherein the Fathers ſpake) none of us ever doubted: but that is then, either Latreuticall (as *Bellarmine* diſtinguiſhes it not ill) or Euchariſticall: That is here (as *Chryſoſtome* ſpeakes) a remembrance of a Sacrifice, that is, as *Auguſtine* interprets it, a memoriall of Chriſts Paſſion, celebrated in the Church; and from this ſweet commemoration of our Redemption there ariſes another Sacrifice, the Sacrifice of praiſe; and from thence a true Peace-offering of the Chriſtian ſoule: Theſe three Sacrifices offer themſelves to us here; but, for any propitiatory Sacrifice, unleſſe it be (as the Gloſſe interprets it) repreſentively, I finde
E none, none Eſſentiall; none (as the *Tridentines* labour to perſwade) true and proper; neither indeed can there be. For, what? Doth the Prieſt offer the ſame that Chriſt hath offered, or another? If another, then not propitiatory; for onely Chriſt is our Propitiation: If the ſame, then not an unbloody Sacrifice; for Chriſts Sacrifice was a bloody one; Then, the naturall Being of Chriſt ſhould againe be deſtroyed; Then, the blood of the Mediator (which I abhorre to imagine) muſt be of a finite value and power: yea, Chriſt himſelfe did not ſacrifice on the Table, but on the Croſſe; For, if the Sacrifice which he offered in his Supper, were perfect and fully propitiatory, what needed he to die afterward? wherefore was his blood ſhed upon the Croſſe, which by his Tranſubſtantiated blood (not yet ſhed) had formerly redeemed the World? But if it be unbloody, then it is not propitiatory: for without ſhedding of blood (ſaith the Apoſtle) is no remiſſion. Or what oppoſition is there betwixt the order of *Melchiſedec* and *Aaron*, betwixt Chriſt and the Prieſts of the old Law, if this Office do equally paſſe and deſcend in a long Pedigree of mortall Succeſſors? Or why were the legall ſacrifices of the Jewiſh Synagogue ſo oft repeated, but becauſe they were not perfect?

ἀναμνήσις τῆς θυσίας.

Trid. Con. Seſſ. 22.

Heb. 9. 22.

and how can, or why ſhould that which is moſt abſolutely perfect, be reiterated? A

To conclude; What can either be ſpoken or conceived more plaine, than thoſe words of God, Once Offered, One Sacrifice, One Oblation? And yet theſe Popiſh Shavelings (devout men) take upon them to crucifie, and ſacrifice Chriſt againe; and whiles they ſolemnly offer the Son of God up unto his Father, they humbly beſeech him (in a religious blaſphemy) that he would be pleaſed to bleſſe, and accept that Oblation. It is not for us, I confeſſe, to be ſo devout: We will remember this holy Sacrifice of Chriſt (as *Caſſander* well adviſes) and celebrate it with a thankfull heart, we will not repeate it; we will gladly receive our Saviour, offered by himſelfe to his Father, and offered to us by his Father, we will not offer him to his Father: which one point whiles we ſtick at (as we needs muſt) we are ſtraight ſtricken with the Thunderbolt of the *Anathema* of *Trent*: Here can be therefore no poſſibility of Peace. B

Heb.9.28. μια θυσια, μια προσφορα. *Heb.10.12.* *Quam oblationem tu Deus in omnibus quæſumus benedictam aſcriptam, ratã, ac rationabilem facere digneris: Munera quæſumus, Domine, oblata ſanctifica, &c. Canon. Miſſ.*

SECT. XX.

Of the Number of Mediators, and the Invocation of Saints.

IT doth not more belong to the Prieſthood of Chriſt, that he offered himſelfe once for us (a ſpotleſſe Sacrifice) upon the Altar of his Croſſe, than that he daily offers to his Father the incenſe of our Prayers, on the Altar of Heaven. As therefore many Sacrifices, ſo many Mediators plainly ſeem to put Chriſt out of office. Neither indeed hath the number of Interceſſors more increaſed in this old Age of the World, than the impiety of imploring them: For the modeſter judgement of the former Schooles ſo framed to it ſelfe a diſtinction of Mediation, that it challenged one kinde thereof as proper onely to Chriſt, thinking the other might be imparted to Saints: But our late Doctors (wilfully breaking the bars both of Logick and Divinity) have raſhly incroched upon all the Offices of a Mediator; and whatſoever might by any right belong to an Agent for peace, all that (if not more) have they attributed to the Saints. Hereupon one ſayes to the bleſſed Virgin, O Savioreſſe, ſave me: Another, Obtaine thou pardon, apply grace, prepare glory for me: Others (if we may beleeve *Caſſander*) famous Divines have ſaid, That God hath tranſlated one halfe of his Kingdome, which conſiſts of mercy, to the bleſſed Virgin *Mary*; reſerving the other halfe of Juſtice, to himſelfe: Others, that we may appeale from the Bar of Gods Juſtice, to *Maries* Court of Mercy: Others have ſo compared their *Francis* with *Chriſt*, that (I tremble to ſpeake it) whether of theſe was the typicall *Jeſus*, might ſeeme queſtionable to the Reader: Heare the holy Muſe of *Turſelline*; C

Qui Franciſcus erat, jam tibi Chriſtus erit. Jam Franciſcus erit, qui modo Chriſtus erat.

FRANCIS *that was, ſhall now be* CHRIST *to thee,*
And ſoone after,
And CHRIST *that was, Saint* FRANCIS *now ſhall be.* D

Hen. Steph. Apol. Herod. Fox in Martyr.

O Tongue worthy to be cut out of that blaſphemous mouth (as *Hierome* ſaid of his *Vigilantius*, and made into gobbets! Neither hath this impious Paraſite, or his *Sedulius* done more for their Stigmaticall *Francis*, than the holy Archbiſhop *Antonius* hath done for his *Dominick*, in an emulation of blaſphemy: There wants nothing (that I can ſee) but that everlaſting Goſpell of the Friers: and it wanted not much (if Hiſtories ſay true) of prevailing;

Oh, what mad Gownes have ſway'd the Romane *State!*
as their Poets ſaid of old. *Martial.*

Others have ſacrilegiouſly turned Litanies, Creeds, Pſalters, and what ever God meant to honour himſelfe by, unto the name of the holy Virgin: And I would to God this were onely the private miſ-devotion of ſome ſuperſtious old wife, or ſome idle and ſilly Cloyſterer: Faine would our charity conceive ſo, which is ſtill credulous, and (as the Apoſtle commands) thinks not evill; if *Caſſander* did not directly tell us, that they publikely ſing in their very Churches this devout *Antheme*, E

O felix puerpera, Noſtra pians ſcelera, Jure matris impera Redemptori.

Oh happy mother of that Sonne
Which haſt all our ſinnes fordone;
Out of a Mothers right, we pray thee
Bid our Redeemer to obey thee.

If all theſe were not openly approved by the holy Cenſors of the Romane Church

A Church (levere controulers of manners) yea, by the voices of their own Popes: If at this day (witneſſe the Muſes of *Bencius* and *Bonarcius*) the Jeſuites did not both ſpeake and write thus. But let us leave theſe bold impieties (if you will) to their *Bernardines*, *Antonines*, *Bartlemewes* of *Piſa*, *Turrellines*; bring us forth their more ſober Divines, *Polydores*, *Caſſanders*, *Vives*; Even their opinions will not down with us, which teach that the Saints are in any wiſe to be prayed unto. Indeed the Proteſtants ſay (as *Bellarmine* grants) that the Saints pray for us; but, onely in a generality: *Bucer* ſaid truly, that the Saints have great love to their militant brethren, great deſire of their ſalvation; and ſo doubtleſſe have the Angels: But, muſt wee therefore ſingle out any one of thoſe bleſſed Spirits to ayd us, to ſue for us in the Court of Heaven? God forbid: for upon what faith muſt theſe prayers of ours bee B grounded? unleſſe perhaps (as *Hoſius* ſaith) wee muſt beleeve in the Saints alſo? yea, how ſure are we, that none of the Saints can either ſearch the heart, the fountaine of our Prayers, or at once heare ten thouſand of their Suppliants, diſtant in place from each other; yea further, if (as there ſhould be no limits ſet to Religion) all the world over, devout Clients ſhould at once joyntly commend and proſtrate themſelves humbly to ſome one Saint; it is not a ſwiftneſſe of nature (as *Hierome* contends) that would ſerve the turne; a true ubiquity (as *Bellarmine* confeſſes) muſt bee required to the hearing of all thoſe Prayers: What hinders now, but that they which of ſinfull men have made Saints, ſhould of their Saints make Gods alſo? Beſides, which of the Prophets, which of the Apoſtles ever commanded this? which of the Saints of the former world hath ever done it? Or what other (if credit may be given to *Theodoret*) did Saint *Paul* forbid under the worſhip of Angels, to his *Coloſſians?* Or what was C the Hereſie of the *Collyridians*, if this muſt goe for piety? That rule of *Epiphanius* ſhall bee ever a ſafe courſe for us; Let *Mary* be honoured, but the Father, Sonne, and Holy Ghoſt worſhipped: Here is no feare of danger, but that we may goe ſafely to that God which calls us to him; and proſtrate our ſelves to his Chriſt, our Gracious Saviour: None of the Saints can envy God this honour; none of them ever did either arrogate it to himſelfe, or ſuffer it to bee given him: Neither is there any of them, whom God ever allowed either to take it to himſelfe, or to impart it to others, or to accept it quietly being imparted to him by others: The Papiſts therefore may come to us when they will, with ſafety and advantage; we may not yeeld to them, without manifeſt danger of Idolatrous dotage.

Lib. de Beat. it. Sanct. c. 15. Caſſ. in conſ. c. de invocat. Sanct. The ſame is confeſſed by *Luth. Oecl. Melanct. Brent.* ſee *Mort. appeale* 1. 2. 12. *ſ.* 1.

Epiph. hær. 79.

D

Sect. XXI.

Of the Superſtitious, Heatheniſh, and ridiculous worſhip of the Papiſts.

BUT if any good natured Reconciler ſhall be ſo indifferent, as to thinke theſe weighty points of difference not to be ſo hainous, but that every one might ſecretly maintaine what opinion he liſt; yet ſo, that (as *Conſtantine* ſaid to *Alexander* and *Arrius*) whiles the mindes differ, the outward peace may be preſerved; Let him further underſtand, that the continuall practice of the religious worſhip and ſervice of God, will ever both raiſe and proclaime no leſſe hoſtility than matter of judgement. In our devotions, and publike exerciſes of Piety, and places conſecrated to this uſe, there is nothing that can offend either the eye or the minde of a Papiſt, except the bareneſſe of our walls, and the Apoſtolicall ſimplicity of Ceremonies; An E eaſie fault; and ſuch, as it is no praiſe of their ingenuity to winke at: For, long ſince have thoſe clauſes of our publike Liturgy been purpoſely blotted out, which in our Grandfathers dayes did but lightly touch this galled ſore of Popery.

Socrat. l. 1. c. 4.

But contrariwiſe, in the Popiſh Churches there is ſcarce any thing either ſaid or done, whereof wee can with a cleere and unwounded conſcience, be either partakers or witneſſes: Their very walls kill us dead; but their ridiculous or demonicall ſervice who can endure? Wee honour (as wee ought) the deare and happy memory of the Saints; and chiefly, the Leader of that heavenly Quire, the bleſſed Virgin, the Mother of GOD; and whatſoever ſhe can thinke not too diſhonorable to her ſelfe, and

her Lord and Saviour, we will moſt gladly give it her to the full: Neither will we only glorifie GOD in his Saints (as *Auguſtine* hath taught *Durand* to ſpeake) but wee will magnifie the Saints (as opportunity ſerves) for their excellent graces, and worthy acts, both in GOD and in themſelves; we will admire, extoll, and (what wee may) imitate their ſingular conſtancy, faith, ſanctity; as *Sidonius* ſaid of his *Claudian*,

Sidon. in Epit. Cl. and. Mamert.

No Tombe can either Soule or Glory ſhroud.

But, to digge up their holy bones (that I may borrow *Luthers* word) out of their quiet graves, and to fall downe before theſe worme-eaten Monuments of the Saints; to expect from them a divine power, whether of cure, or of ſanctification; equally to reſpect *Francis* his Coule, *Annaes* Combe, *Joſephs* Breeches, *Thomaſes* Shooe (as *Eraſmus* complaines) with the Sonne of God himſelfe, can ſeeme no better to us than an horrible impiety: Neither can we abide, either to deifie men, or to canonize beaſts; It ſeemes, that Cardinall could abide it well, in whoſe Garden is yet to be ſeen this Epitaph, which he wrote upon his too-dearely-beloved bitch:

Poem. Illuſtr. Poet. Italorum.

This Tombe for thee (deare Bitch) I builded have,
That worthier wert of Heaven, than a Grave.

Wee (prophane *Huguenots*) cannot ſkill of worſhipping *Martins* Boots, or *Georges* Scabbard, or *Criſpins* Paring-knife; or (which they ſay is kept in a certain Town of *Liguria*) the tayle of that Aſſe which Chriſt rode upon: or *Roches* Dogge, or *Antonies* Swine; and ſurely, hee had need of a very thick Hide, that can doe this.

Mores in Scot. Orig. Pap.

But, in earneſt, ſay wee ſhould yeeld theſe adorations to bee lawfull, and godly: What *Marcarius* (amongſt ſo many woods of counterfeit trees) can ſhew us the true Croſſe? or what *Helena* amongſt ſuch heaps, yea, Hils of Iron, can ſhew us the true nayles? Aſſuredly, both theſe Juglers ſmile one upon another, while they ſhew theſe Reliques to their people; and now even the ſilly vulgar begins (not without indignation) to deſcry this coozenage. To omit therefore theſe ridiculous tricks, and knaviſh conveyances of their ſhavelings, let us in this caſe appeal evento *Caſſanders* own moderation; who (having firſt honeſtly acknowledged the ancient complaints of *Baſil*, *Ambroſe*, *Auguſtine*, about the buſineſſe of theſe abuſes) goes on thus: It appears (ſaith he) that in the later times there hath been too much given to the Reliques and Monuments of the Saints: So as even good men, and thoſe which were zealouſly devout, were growne to that paſſe, that they placed the ſumme of all Religion in gathering together the Reliques of the Saints, & in garniſhing them richly with gold and Pearles, and building ſumptuous Chappels and Temples to them: And again, thoſe that were lewd and godleſſe, put all their confidence (though vaine and falſe) in the fooliſh and ſuperſtitious worſhip of Reliques: wherefore in the Councel of *Cabilon*, thoſe are reproved, who in a pretence of devotion goe on Pilgrimage to Rome or Turon, or any other like places; as if they thought, that the frequenting of theſe holy Shrines could both purge them from ſinne, and licence them to ſinne with impunity. And unto this, yet another miſchiefe hath been added, That for covetouſneſſe ſake, to intice the ſimple people, falſe Reliques have been deviſed, and fained Miracles reported; and by thoſe Miracles, the Superſtition of the multitude was ſo fed, that they were rather taken up with an admirarion of the wonders, than drawne to an holy imitation of the Saints: and many times, by the ſubtlety and illuſion of the Devill (abuſing the ſuperſtition of men) new Reliquhs were, by Dreames & Viſions, revealed to the World, and by the operation of the ſame Devill, Miracles ſeemed to be wrought for the confirmation thereof: Thus ſaith *Caſſander*, like a true German, ſhall I ſay, or like a true Iſraelite? But wee that have been better taught, dare freely and confidently ſay of our ſelves, as *Hierome* profeſſed of old, in the name of all Chriſtians; So far are we from adoring the Reliques of Martyrs, that wee worſhip neither Sunne, nor Moone, nor Angels, nor Arch-Angels, Cherubin, nor Seraphin, nor any name that is named either in the preſent World, or in the future; leſt we ſhould ſerve the creature, rather than the Creator which is bleſſed for ever.

Caſſ. Conſult. de Reliq. Sanct.

Hier. ad Ripariu. m adver. Vigil.

Then

Then, that from Reliques we may discend to Images: Is it possible that we should not be ever displeased with that franticke superstition of the Romish Church? That against the Tables of Gods Law, against the Institutions of the Apostles, against the practise of the ancient Church, against the manifest Decrees of Councels, against the cleere Testimonies of Fathers, in defiance of God and men, the Churches of Christians should bee no lesse pestered with Idols, than the Temples of the Heathen? That (as *Hierome* complained of old) the native beauty of the Church should be polluted with the filth of Paganisme? That (which *Eusebius* justly taxeth of madnesse) there should be a visible and bodily Image or representation made of the invisible and Spirituall God? That we should put our confidence in *Agnis Dei*, Graines, Tapers, Roses, Swords, Ensignes, Bels, ridiculously (after their manner) inchanted? That by certaine Magicall Exorcismes, the Devill should be driven out of those Creatures wherein he never was? Nay, let us even enter into league with Satan himselfe, if wee shall give either allowance or connivence to such Diabolicall practises of will-worship.

Hier. Magno Oratori Rom.

L. b. sacr. Cerem.

I doe purposely forbeare to speake of that prophane paradox of the sufficiency of the outward worke done, without good inward dispositions; the idle mumbling up of Prayers, in a forreign tongue; the number and vertue of Sacraments; the Sacrilegious mutilation of the Eucharist, and a thousand other Monsters, both Opinions, and Ceremonies: These that I have reckoned, are errors more than enow: And I would to God, those which we have here particularized, were not such, that there is no remedy, but that we must eternally fall out either with God, or with *Rome*. Since therefore neither Truth can ever yeeld, nor Obstinacy will yeeld; let us serve cheerefully under the colours of our Heavenly Leader, and both proclaime and maintain an unreconciliable warre with these Romish Heresies.

Sect. XXII.

Of the Impossibility of the meanes of Reconciliation.

AND now, since no wise man can suspect of us, that we will ever grow to that height of madnesse, as to runne perfidiously from the Standard of God to the Tents of that Roman Antichrist; *Is* there any hope, that the Papists will ever be drawne backe to the sound and pure judgement of the Primitive Antiquity? Oh that God would vouchsafe this grace to the Christian World, that we could but comfort our selves with the hope of so great happinesse!

What a sight were this, how pleasant, how worthy of God and his Angels, that (as it is said of the *Novatian* Faction, and the Orthodoxe of old) men, women, children of both parts, without all guile, and close harbours of discontentment, should mutually bring stones and matter to the building up of this Temple of another (yet true) Resurrection! We will gladly speak unto them, and (if need be) upon our knees, in *Cyprians* words; Sithence we may not come forth of the sound and true Church of God, and come unto you; let us beseech and intreat you, by whatsoever should bee most deare unto you, that you would returne to our fraternity, and into the bosome of that Mother Church whence yee are revolted; and as he said in *Theocritus*, yet at last bee perswaded: wee are both brothers of one blood; why will you needs fight more against your selves, than your brethren?

Socr. l. 2. c. 30.

Cypr. l. 3. Ep. 2.

Theocr. Διοσκυ, &c. Αλλ' ιτε χειρας Πεισθητε, &c.

But alas, sooner may God create a new *Rome*, than reforme the old: Yea, needs must that Church put off it selfe, and cease to be what it is, ere it can begin to be once againe what it was: for, (as the Comicke Poet said in the like) both substance, credit, fame, vertue, honour, have at once forsaken her; and by long dis-use have left her worse than naught: neither doe I see how these houses can be repaired, but they must be pulled downe to the very foundations, and then built from the ground.

Plau. Mostellar Simul enim res, fides, fama, virtus, decusq; deseruerunt, atque ipsa in usu. Facta est nimio nequior, nec videor mihi, &c.

But if there be any likelihood of remedy yet to be hoped for; surely, it must needs come either from her selfe, or from others. Can it be first from her selfe, which obstinately defends her errors, not only with tongue and pen, but with fire & sword too? which will not yeeld so much as that shee can erre? which refused to amend those notorious

torious abuſes, which by the moderate verdict of her elect Cardinals were condemned? And laſtly, which by the palpable flatteries of her laſt and worſt Paraſites, the Jeſuites, is growne not ſecure onely, but prouder than ever ſhe was? Can it be then from others? How oft hath this been endevoured in vaine? *Rome* may be ſacked and battered (as it hath often been) by military forces; but purged by admonitions, convictions, cenſures, it will never be. I remember on this occaſion, what *Siſinnius* the Lector adviſed Biſhop *Nectarius* in the like caſe; That he had ever found diſputations ſo far from reconciling of Schiſmes, that they are ſtill wont to inflame the minds of Heretikes to ſuffer contention. What then? can it be from her ſelf and others? Alas how ſhould it? unleſſe either others had power, or her ſelfe had will to be redreſſed. For certainly, if there be any one ſparke of good hope yet alive, it muſt be in the ayd and determination of a general Counſell; and ſuch a Synod is no leſſe impoſſible than reconciliation it ſelfe. For who ſhall call it? who ſhall ſit Preſident in it? who ſhall bee preſent, and give their voices? What ſhall be the rule of the deciſions? what the order of execution? Let them bring forth (if they will) the ſiſter, or the daughter of that their Tridentine aſſembly; who can hold from ſmiles and ſcorne? Forſooth, they would deale with us (as *Luther* wittily jeſted of the ſummoning of this Councell by *Paul* the Third) much like unto them that mock an hungry dogge with a cruſt and a knife; who in ſtead of giving him the bread, let him feele the haft: well may we reſolve with *Nazianzen*, to avoid all ſuch meetings of Biſhops; for that no ſuch Synod ever did good, but tended rather to the decay than advantage of the Church: I remember *Iſidore* derives the latine word *Concilium, à ciliis oculorum*; for that all direct the ſight of their mindes into one center. There can therefore bee no Councell held by thoſe which profeſſe a generall and publike diſagreement of judgement: In vaine ſhould wee indevour any ſuch courſe, unleſſe every one of them would reſolve to thinke of peace at home, and would perſwade his heart, laying aſide all prejudice, and wilfull reſpects of faction, ingenuouſly to ſubmit himſelfe to the Truth, when it once appeares, and more to regard their ſoules than their eſtates: For can we thinke it equall (as things now ſtand) that the ſame parties ſhould be allowed, witneſſes, plaintiffes, defendants, Judges in their owne cauſe? Or ſhall we perhaps hope, that thoſe priviledges which have hitherto been treacherouſly and tyrannically uſurped by Papiſts, will now upon better adviſement be ingenuouſly given up by them, and renounced? or that they will now at laſt thunder and lighten *Anathemaes* againſt their own heads? Some fooles may hope for this, which are unacquainted with that old verſe, ſo common in the mouth and pen of *Lipſius*,

Moribus antiquis Res ſtat Romana, viriſque.

But for us, (unleſſe he that doth wonders alone, by his ſtretched-out arme from heaven, ſhould mightily beyond all hope effect this) we know too well that it cannot be done: Onely this one thing (which God hath promiſed) we doe verily expect, to ſee the day when the Lord Jeſus ſhall with the breath of his mouth deſtroy this lawleſſe man, long ſince revealed to his Church; and by the brightneſſe of his glorious comming, fully diſcover, and diſpatch him. Not onely in the meanes, and way, but in the end alſo, is Rome oppoſite to Heaven: The Heaven ſhall paſſe away by a change of quality, not an utter deſtruction of ſubſtance: Rome, by deſtruction, not by change: Of us therefore and them ſhall that old Bucolick Verſe be verified:

Out of each others breſt their ſwords they drew;
Nor would they reſt, till one the other ſlew.

Glory to God, Victory to the Truth, Warre with Hereſie, Peace to the Church.

AMEN.

FINIS.

Socr. l. 5. c. 10. Paterumne vero pacem eſſe patì pacis diſſolutores.

Synod. Ariminens.

Ad Conſtan. Theod. l. 2. c. 19.

πανταχοῦ λοιμὸν ἑώρων ἐνταῦθα συνόδους; ὅτι μηδὲ μίαν ἔσωσέ τις κρείττω, &c. in Præfat. Concil. Binii.

Optat. Milev. l. 7 Decr. 2. q. multi.

τὸν ἄνομον.

Hier. in Mat 24

Theocr. ediſſ. xx. Τῶ δ' ἀορὶ κολεοῖ ἐν, &c.

Quo Vadis?

A JUST CENSURE OF TRAVELL,

AS IT IS COMMONLY UNDERtaken by the Gentlemen of our NATION.

By Jos. Hall.

LONDON:
Printed by *Ric. Hodgkinsonne.* 1641.

TO THE RIGHT HONOURABLE, MY SINGVLAR GOOD LORD, EDWARD Lord DENNY, Baron of Waltham.

Right Honorable:

IF ever any man had reaſon to be in love with the face of a forraine entertainment, thoſe are they, which were admitted to the attendance of the truly Generous and Honorable, Lord HAY, your moſt noble Son, in his late Embaſſage to France; in which number my unworthineſſe was allowed to make one; who can therefore well witneſſe, that no man could either receive more honour from a ſtrange Country, or doe more honour to his owne. What wanted there that might make men confeſſe themſelves more welcome than ſtrangers? Neither doubt I, but that after many ages, France it ſelfe will wonder at the bountifull expreſſions of her owne favours. But whiles others were injoying the noble courteſies of the time, my thoughts entertained themſelves with ſearching into the proofe of that ordinary Travell, wherewith I ſaw men commonly affected; which I muſt needs confeſſe, the more I ſaw, the leſſe I liked. Neither is it in the power of any forraine munificence, to make me thinke ours any where ſo well as at home. Earthly commodities are no part of my thought: I looked (as I ought) at the ſoule; which I well ſaw, uſes not onely to gather no moſſe in this rolling, but ſuffers the beſt graces it hath to moulder away inſenſibly in ſuch unneceſſary agitation. I have now been twice abroad: both times (as thinking my ſelfe worthy of nothing but neglect) I bent my eyes upon others, to ſee what they did, what they got. my inquirie found our ſpirituall loſſe ſo palpable, that now at laſt my heart could

could not chuse but breake forth at my hand, and tell my Countrymen of the dangerous issue of their curiosity. I meddle not with the common journeys to the minerall waters of the Spa; *to which many sicke soules are beholden for a good excuse: who whiles they pretend the medicinall use of that spring, can freely quaffe of the puddle of popish superstition poysoning the better part, in stead of helping the worse. These I leaue to the best Phisitian, Authority; which, if it may please to undertake the cure, may perhaps saue as many English-Soules from infection, as that water cures Bodies of diseases. I deale only with those that professe to seeke the glory of a perfect breeding, and the perfection of that which we call Civility, in Travell: of which sort I haue (not without indignation) seene too many lose their hopes, and themselves in the way; returning as emptie of grace, and other vertues, as full of words, vanity, mis-dispositions. I dedicate this poore discourse to your Lo: as (besides my daily renued obligations) congratulating to you the sweet liberty and happy use of your home, who like a fixed starre may well overlooke these planets, and by your constant setledness, give that aime to inferiour eyes, which shall be in vaine expected from a wandring light. The God of heaven, to whose glory I haue intended this weake labour, give it favour in the sight of his Church, and returne it backe, but with this good newes, that any one of the sonnes of* Japhet *is hereby perswaded to dwell ever in the tents of* Sem. *Unto that divine protection, I humbly betake your Lo: justly vowing my selfe*

Your Lo: humbly devoted in all faithfull
and Christian obedience,

Jos: Hall.

QUO

Quo Vadis?

Sect. I.

IT is an over-rigorous conſtruction of the works of God, that in moting our Iland with the Ocean, he meant to ſhut us up from other Regions; For God himſelfe that made the Sea, was the Author of Navigation, and hath therein taught us to ſet up a wooden Bridge, that may reach to the very Antipodes themſelves: This were to ſeeke diſcontentment in the bounty of God, who hath placed us apart, for the ſingularity of our happineſſe, not for reſtraint.

There are two occaſions wherein Travell may paſſe, Matter of Traffique, and Matter of State. Some commodities God hath confined to ſome Countries, upon others he hath with a full hand powred thoſe benefits, which he hath but ſprinkled upon ſome. His wiſe providence hath made one Countrey the Granary, another the Celler, another the Orchard, another the Arſenall of their neighbours, yea of the remoteſt parts. The earth is the Lords, which he meant not to keep in his hands, but to give; and he which hath given no man his faculties and graces for himſelfe, nor put light into the Sunne, Moone, Stars, for their owne uſe, hath ſtored no parcell of earth with a purpoſe of private reſervation. *Salomon* would never have ſent his navie for Apes and Peacocks, but yet held gold and timber for the building of Gods houſe, and his owne, worthy of a whole three yeares voyage: The Sea and Earth are the great Cofers of God; the diſcoveries of Navigation are the keyes, which whoſoever hath received, may know that he is freely allowed to unlock theſe cheſts of Nature without any need to pick the wards. Wiſe *Salomons* compariſon is reciprocall: A ſhip of Merchants that fetches her wares from farre is the good Huſwife of the Common-wealth; and if ſhe were ſo in thoſe blind Voyages of Antiquity, which never ſaw Needle nor Card, how much more thrifty muſt ſhe needs be in ſo many helps both of Nature and Art? Either *Indies* may be ſearched for thoſe treaſures which God hath laid up in them for their farre-diſtant owners; Onely let our Merchants take heed, leſt they goe ſo farre, that they leave God behind them; that whiles they buy all other things good cheap, they make not an ill march for their ſoules, leſt they end their proſperous adventures in the ſhipwracke of a good conſcience.

Sect. II.

AND for matter of policy, nothing can be more plaine than that our correſpondence with other Nations cannot poſſibly be held up, without intelligence of their eſtate, of their proceedings; the neglect whereof were no other than to proſtrate our ſelves to the mercy of an hollow friendſhip, and to ſtand ſtill, and willingly lye open whiles we are plaid upon by the wit of untruſty neighbourhood. Theſe eyes and eares of State are neceſſary to the well-being of the

head; in which number I doe not include thoſe private Inter-lopers intelligence, that lye abroad onely to feed ſome vaine Cameleons at home with the ayre of newes, for no other purpoſe ſave idle diſcourſe; but onely thoſe profitable Agents, whoſe induſtry either fitteth them abroad for publike imployment, or imployeth them after due maturity, in the fit ſervices of the Common-wealth: neither my cenſure nor my direction reaches to either of theſe occaſions. It is the travell of curioſity wherewith my quarrell ſhall be maintained: the inconveniencies whereof my owne Senſes have ſufficiently witneſſed, that if the wiſe Parents of our Gentry could have borrowed mine eyes for the time, they would ever learne to keepe their ſonnes at home, and not wilfully beat themſelves with the ſtaffe of their age: upon them let my pen turne a little, as thoſe that are more than acceſſaries to this both private and publike miſchiefe.

Sect. III.

IT is the affectation of too early ripeneſſe that makes them prodigall of their childrens ſafety and hopes: for, that they may be wiſe betimes, they ſend them forth to the world in the minority both of age and judgment: like as fond mothers uſe to ſend forth their daughters on froſting, early in cold mornings (though into the midſt of a vaporous and foggy ayre) and whiles they ſtrive for a colour, loſe their health. If they were not blinded with over-weening and deſire, they could not but ſee that their unſetledneſſe carries in it a manifeſt perill of miſcarriage: grant that no danger were threatned by the place, experience gives us, that a weake limbd child, if he be ſuffered to uſe his leggs too ſoone, too much, lames himſelfe for ever: but if he walke in uneven ground, he is no leſſe ſubject to maimes than crookedneſſe. Doe they not ſee how eaſily a young twig is bowed any way? Doe they not ſee that the Midwife and Nurſe are wont to frame the griſtly head of the Infant to any faſhion? May not any thing be written upon a blanke? And if they make choice of this age, becauſe it is moſt docible, and for that they would take the day before them, why doe they not conſider, that it is therefore more docible of evill, ſince wickedneſſe is both more inſinuative and more plauſible than vertue, eſpecially when it meets with an untutored Judge; and ſeeing there is ſo much inequality of the number of both, that it is not more hard to find vertue, than to miſſe vice: Heare this then, ye careleſſe Oſtriches, that leave your egges in the open ſand for the Sun to hatch, without the feare of any hoofe that may cruſh them in pieces; have your ſtomacks reſolved to digeſt the hard newes of the ruine of your children? Doe yee profeſſe enmity to your owne loynes? then turne them (as you doe) looſe to theſe dangers, ere they can reſiſt, ere they can diſcerne; but if ye had rather they ſhould live and grow, beſtow upon them the kindly heat of your beſt plumes, and ſhelter them with your owne breſt and wings, till nature have opened a ſeaſonable way to their owne abilities.

Sect. IV.

YEa, let it be my juſt complaint in this place, that in the very tranſplantation of our ſonnes to the ſafer ſoile of our owne Univerſities, and Innes of Court, nothing is more prejudiciall than ſpeed. Perfection is the child of Time; neither was there ever any thing excellent, that required not meet leaſure: but beſides, how commonly is it ſeene, that thoſe which had wont to ſwimme onely with bladders, ſinke when they come firſt to truſt to their own armes? Theſe Lap-wings that goe from under the wing of their damme with the ſhell on their heads, runne wilde. If Tutors be never ſo carefull of their early charge, which muſt be left to their owne diſpoſition; which if it lead them not to good, not onely the hopes of

A of their youth, but the proofe of their age lies bleeding. It is true, that as the French Lawyers ſay merrily of the Normans, which by a ſpeciall priviledge are reputed of full age at 21. yeares, whereas the other French ſtay for their five and twentieth, that *Malitia ſupplet ætatem*; ſo may I ſay of the yonglings of our time, that Precocity of underſtanding ſupplieth age and ſtature: but as it is commonly ſeene, that thoſe bloſſomes which over-runne the Spring, and will be looking forth upon a February-Sun, are nipped ſoone after with an Aprill-froſt when they ſhould come to the knitting: ſo is it no leſſe ordinary that theſe rathe-ripe wits prevent their owne perfection, and after a vaine wonder of their haſte, end either in ſhame or obſcurity. And as it thus falls out even in our Univerſities (the moſt abſolute and famous Seminaries of the World) where the Tutors eye ſupplies the Parents; ſo
B muſt it needs much more, in thoſe free and honourable Innes (as they are called, for their liberty, Colledges for their uſe) of our Engliſh Gentry, wherein each one is his owne maſter in reſpect of his private ſtudy and government. Where there are many pots boyling, there cannot but be much ſcumme, the concourſe of a populous City affords many brokers of villany, which live upon the ſpoiles of young hopes, whoſe very acquaintance is deſtruction. How can theſe novices that are turned looſe into the maine, ere they know either coaſt, or compaſſe, avoid theſe Rocks and ſhelves, upon which both their eſtates and ſoules are miſerably wracked? How commonly doe they learne to roare in ſtead of pleading; and in ſtead of knowing the lawes, learne how to contemne them? We ſee and rue this miſchiefe, and yet I know not how careleſſe we are in preventing it. How much more deſperate muſt it
C then needs be to ſend forth our children into thoſe places which are profeſſedly infectious, whoſe very goodneſſe is either impiety or ſuperſtition? If wee deſired to have ſons poiſoned with miſbeleefe, what could we doe otherwiſe? Or what elſe doe thoſe Parents, which have bequeathed their children to Antichriſtianiſme? Our late journey into *France* informed me of ſome ordinary Factors of *Rome*, whoſe trade is the tranſporting and placing of our Popiſh novices beyond the Seas; one whereof (whoſe name I noted) hath bin obſerved to carry over ſix ſeverall charges in one yeare. Are we ſo fooliſh to go their way, whiles we intend a contrary period? Doe we ſend our ſons to learne to be chaſte in the midſt of *Sodome?* The world is wide and open; but our ordinary travell is Southward, into the jawes of danger: for ſo farre hath Satans policy prevailed, that thoſe parts which are onely thought
D worth our viewing, are moſt contagious; and will not part with either pleaſure, or information, without ſome tang of wickedneſſe. What can we plead for our confidence, but that there is an houſhold of righteous *Lot* in the midſt of that impure City, that there are houſes in this *Jericho*, which have ſcarlet threds ſhining in their windowes, that in the moſt corrupted ayre of Popery, ſome well reformed Chriſtians draw their breath, and ſweeten it with their reſpiration? Bleſſed be God, that hath reared up the towers of *Sion* in the midſt of *Babylon*. We muſt acknowledge, not without much gratulation to the Goſpell of Chriſt, that in the very hotteſt climates of oppoſition, it finds many clients, but more friends; and in thoſe places, where authority hath pleaſed to give more ayre to the truth, would have had many more, if the reformed part had happily continued that correſpondence in ſome
E circumſtances with the Roman Church, which the Church of *England* hath hitherto maintained. God is my record how free my heart is both from partiality and prejudice. Mine eyes and eares can witneſſe with what approoſe and applauſe divers of the Catholiques Royall (as they are tearmed) entertained the new tranſlated Liturgy of our Church, as marvelling to ſee ſuch order and regular devotion in them, whom they were taught to condemne for hereticall. Whoſe allowances I well ſaw, might with a little helpe have beene raiſed higher, from the practice of our Church to ſome points of our judgment. But if true religion were in thoſe parts yet better attended, and our young Traveller could find more abetters and examples of pietie, on whom we might relie, yet how ſafe can it be to truſt young eyes with the view and cenſure of truth or falſehood in religion? eſpecially when truth brings nothing to this barre, but extreame ſimplicity; and contrarily, falſhood, a gawdy ma-

gnificence, and proud majeſty of pompous ceremonies, wherewith the hearts of children and fooles are eaſily taken. That Curtizan of *Rome* (according to the manner of that profeſſion) ſets out her ſelfe to ſale in the moſt tempting faſhion; here want no colours, no perfumes, no wanton dreſſes; whereas the poore Spouſe of CHRIST can onely ſay of her ſelfe, *I am blacke, but comely.* When on the one ſide they ſhall ſee ſuch rich ſhrines, gariſh Altars, ſtately Proceſſions, when they ſhall ſee a Pope adored of Emperours, Cardinalls preferr'd to Kings, Confeſſours made Saints, little children made Angels, in a word, nothing not outwardly glorious: on the other ſide, a ſervice without welt or gard, whoſe majeſty is in all the heart, none in the face, how eaſily may they incline to the conceit of that Pariſian Dame, who ſeeing the proceſſion of S. *Genevifue* goe by the ſtreets, could ſay, (*O que belle*, &c.) How fine a religion is ours in compariſon of the *Huguenots*? Whereto muſt be added, that (ſuppoſing they doe not carry with them, but rather goe to fetch the language of the place) ſome long time needs be ſpent, ere they can receive any help to their devotion; whiles in the meane ſeaſon, their unthriving intermiſſion is aſſayled with a thouſand ſuggeſtions: And who ſees not that this *lucrum ceſſans* (as the Civilians tearme it) offers an open advantage to a buſie adverſary?

SECT. VI.

IN a word, it hath beene the old praiſe of early riſing, that it makes a man healthfull, holy, and rich; whereof the firſt reſpects the body, the ſecond the ſoule, the third the eſtate: all falls out contrary in an early travell. For health: The wiſe providence of God hath ſo contrived his earth and us, that he hath fitted our bodies to our clime, and the native ſuſtenance of the place unto our bodies. The apparent difference of dyet (and of drinks eſpecially) falling into ſo tender age, muſt need cauſe a jarre in the conſtitution; which cannot in all likelihood but ſend forth diſtemper into the whole courſe of the enſuing life. The ſtreame runnes like the fountaine, and ſpeeds well, if at laſt, by many changes of ſoile it can leave an ill quality behind it: beſides that the miſ-governance of dyet, whereto their liberty layes them open in the weakneſſe of their pupillage, cannot but be extremely prejudiciall. In this point let experience be conſulted with; her unpartiall ſentence ſhall eaſily tell us, how few young travellers have brought home, ſound and ſtrong, and (in a word) Engliſh bodies. As for holineſſe, we loſe our labour, if this diſcourſe prove not that it hath none ſo great enemy as timely travell; at once doe wee hazard to abandon God and our home: ſet an empty pitcher to the fire, it cracks preſently, whereas the full will abide boyling. It was the younger ſonne in the Goſpell, who therefore turnes unthrift, becauſe he got his portion too ſoone into his hands, and wandred into a farre Countrey. The eye of the Parent, and the ferule of the maſter, is all too little to bring our ſonnes to good. Where then there is neither reſtraint of evill, nor helps to grace, how ſhould their condition be other than hopeleſſe? The ſoile doth much in many plants: the Perſian *Hyoſcyamus*, if it be tranſlated to *Egypt*, proves deadly; if to *Jeruſalem*, ſafe and wholeſome: neither is it otherwiſe with ſome diſpoſitions, which may juſtly curſe the place, as acceſſory in their undoing. Laſtly, for riches, not of the purſe, (which is not here thought of) but of the mind, what can be expected from that age, which is not capable of obſervation, careleſſe of repoſition? whereof the one gets, the other keeps the treaſure of our underſtanding. What is this age fit to looke after but Butterflies, or birds neſts, or perhaps the gay coat of a Courtier? And if remarkable conſiderations be put into it by others, they are as ſome looſe Pearles, which for want of filing upon a ſtring, ſhake out of our pockets; ſo as all the wealth of a young Traveller is onely in his tongue, wherein he exceeds his mothers Parat at home, both for that hee can ſpeake more, and knows that he ſpeaketh.

SECT.

Sect. VII.

AND in truth, it is not onely in Travell, wherein we may juſtly complaine of the inconveniency of haſte, but (that we may looke a *little aſide*) in all the important buſineſſes of our life, eſpecially in mariage and profeſſions: The ordinary haſte in the one (before the face can deſcry the ſex) fills the world full of beggery and impotence; and no leſſe haſte in the other, fills it as full of ignorance and imperfection. For on the one ſide, where the vigour of nature wants, what can be propagated but infirmitie? or how can he skill to live, that wants experience? On the other, what plenty of water can there be, where the lead of the Ciſterne is put all into the pipes? where thoſe that ſhould be gathering knowledge for themſelves, ſpend it (like unthrifty heires) upon others, as faſt as they get it. I am deceived, if I have not touched one of the maine grounds of that univerſall decay of Arts and Men, wherewith the world is commonly checked: They muſt be mightier and wiſer, that know how to redreſſe it.

Sect. VIII.

BUt let us give our Traveller (that which Parents ſeldome care to give) maturity of age; let him be as ripe as time can make him; What is the beſt advantage which his abſence can promiſe us; Let us lay the benefits of Travell in the one ſcale, the inconveniences in the other; whetherſoever over-weighs ſhall ſway downe the beame of our judgment. The private contentment of a mans owne heart in the view of forrain things, is but a better name of an humorous curioſity. If a man yeeld to run after his appetite and his eye, he ſhall never know where to reſt, and after many idle excurſions, ſhould lie downe, weary, but unſatisfied. For, give me a man that hath ſeene *Judaſſes* Lanthorne at Saint *Denniſes*, the Epheſian *Diana* in the Louvre, the great veſſell at *Heidelberg*, the Amphitheatre at *Niſmes*, the ruines and halfe-lettered monuments of the ſeven hils, and a thouſand ſuch rarities; what peace hath his heart, above thoſe that ſit at home, and contemne theſe toyes? And what if that mans fancy ſhall call him to the ſtables of the great *Mogol*, or to the ſolemnities of *Mecha*, or to the Library of the Mountaine of the Moone, will he be ſo farre the drudge or Lacquay of his owne imagination, as to undertake this pilgrimage? Or where will he ſtay at laſt, upon his returne? If he have ſmelt the ill-ſented Cities of *France*, or have ſeene faire *Florence*, rich *Venice*, proud *Genua*, *Luca* the induſtrious: if then his thoughts ſhall tempt him to ſee the rich Gluttons houſe in *Jeruſalem*, or invite him to *Aſmere*, or *Bengala*, muſt he goe? And if he can deny and chide his owne unprofitable deſires at the laſt, why began he no ſooner? That could not be forborne too early, which at laſt we repent to have done: hee therefore that travells onely to pleaſe his fantaſie, is like ſome woman with childe, that longs for that peece which ſhe ſees upon anothers trencher, and ſwounds if ſhee miſſe it; or ſome Squire of Dames that doats upon every beauty, and is every day love-ſicke anew: Theſe humours are fitter for controlment than obſervation.

Sect. IX.

IT is an higher faculty that Travell profeſſeth to advance, the ſupreme power of our underſtanding, which if from hence it may be manifeſtly improved, he ſhould not be worthy to tread upon the earth that would not emulate *Drake* and *Candiſh* in compaſſing it: but ſet aſide the ſtudy of civill law, (which indeed finds better helps abroad) all Sciences (the word may ſeeme proud, but it is true) may be more both fitly wooed, and more ſurely won, within our foure Seas: for what learning is that, which the Seas, or Alps, or Pyrenees have ingroſſed from us? what profeſſion either

liberall, or manuary, wherein the greateſt maſters have not beene at leaſt equalled by our home-bred Ilanders? What hath this or the former age knowne more eminent for Learning, than ſome of ours, which have never trod on any but their owne earth? And (as good market-men by one handfull judge of all the whole ſack) why may wee not finde cauſe to thinke ſo of the reſt, if they would not be wanting to themſelves? I am ſure the Univerſities of our Iland know no matches in all the world; unto whoſe perfection (that as they exceed other, ſo they may no leſſe exceed themſelves) nothing wanteth, but ſevere execution of the wiſe and carefull lawes of our Anceſtors, and reſtraint of that liberty, which is the common diſeaſe of the time. And why ſhould not the child thrive as well with the mothers milke, as with a ſtrangers? Whether it be the envy or the puſillanimity of us Engliſh, we are ſtill ready to under-value our owne, and admire forrainers; whiles other Nations have applauded no profeſſors more than thoſe which they have borrowed from us; neither have we beene ſo unwiſe as to lend forth our beſt: our neighbours (which ſhould be our corrivals in this praiſe) ſhall be our Judges; if thoſe few of our Writers, which could be drawne forth into the publique light, have not ſet Copies to the reſt of the world, not without juſt admiration And how many ſtarres have we of no leſſe magnitude, that will not be ſeene? Bleſſed be God (who hath made this Word as true, as it is great) no Nation under heaven ſo aboundeth with all variety of Learning as this Iland. From the head of Gods annointed doth this ſweet perfume diſtill to the utmoſt ſkirts of this our Region. Knowledge did never ſit crowned in the Throne of Majeſty, and wanted either reſpect, or attendance. The double praiſe which was of old given to two great Nations, That *Italy* could not be put downe for Armes, nor *Greece* for Learning, is happily met in one Iland. Thoſe therefore that croſſe the Seas to fill their braine, doe but travell Northward for heat, and ſeeke that Candle which they carry in their hand.

Sect. X.

YEa ſo farre is our ordinary Travell from perfecting the intellective powers of our Gentry, that it rather robs them of the very deſire of perfection. For what diſcouragements ſhall they finde from the love of ſtudies, in thoſe parts which are moſt ſought to for civility? Who knowes not that they are growne to that height of debauchment, as to hold learning a ſhame to Nobility, eſteeming it as a fit guard for the long robe onely, too baſe for their Tiſſues? An opinion ſo ſavoring of proud ignorance and ignorant looſeneſſe; that I cannot honour it with a confutation. Who would think that the reaſonable ſoule of men, not profeſſedly barbarous, ſhould be capable of ſuch a Monſter? What is Learning, but reaſon improved? And can reaſon ſo far degenerate, as to hate and contemne it ſelfe? Were theſe men made onely for a ſword, or a dogge, or an horſe? Onely for ſport or execution? I know not wherein *Lewis* the Eleventh ſhewed himſelfe unwitty, but in the charge which he gave to his Sonne, to learne no more Latine, but, *Qui neſcit diſſimulare, neſcit vivere:* and would this alone teach him to rule well? Doth the Art of Arts (ſuch is the government of men) require no grounds but diſſimulation, or ignorance? Even to the feeding of hogges, or ſheepe, there is more or better ſkill neceſſary. How unlike is this to a ſucceſſor of *Charles* the Great, whoſe word it had wont to be, that he had rather abound in knowledge, than wealth? In the Court of our King *Henry* the Eight, a certaine great Peere (of this diet) could ſay, it was enough for Noblemens ſonnes to winde their horne, and carry their Hawke faire; that ſtudy was for the children of a meaner ranke: To whom *Pace* juſtly replyed, that then Noblemen muſt be content that their children may winde their hornes, and carry their Hawkes while meaner mens ſonnes do weild the affaires of State. Certainly, it is a blind and lame government that lackes learning, whoſe ſubjects, what are they elſe, but as limbs of a body whoſe head wanteth ſenſes, which muſt needs therefore faile of either motion or ſafety? From hence it is, that ſo few of the forraine

A Forraine Nobles are ſtudious, in compariſon of ours; (in which regard I am not aſhamed to recant that which my un-experience hath (out of hearſay) written in praiſe of the French education, and thoſe few that have ſtolne the turning over of books, hide their ſkill, leſt they ſhould be made to bluſh at their vertue. What brave Trophees and rich Monuments hath the pen of our gracious Soveraigne raiſed of himſelfe unto all poſterities? When ignorance and malice have ſhot their bolt, the glory of his great wiſdome and knowledge ſhall more fill the mouths, and affect the hearts of all ſucceeding ages, than of his greatneſſe. *Paul* the Fift, and his greateſt Chaplaines, *Bellarmine* and *Perron*, have felt the weight of his hand; whereas the great King that ſtiles himſelfe Catholike, when he comes to paſſe his cenſorious Edict upon Cardinall *Baronius* (who in the eleventh Tome of his Hiſtory ſeemed too buſie in faſtening the Title of the Kingdome of *Sicily* upon the Pope) pro-
B feſſeth to ground his intelligence of his wrong onely upon others eyes; as if a booke (though of a Cardinall) were too meane an object for the view of Majeſty. And as all ſubordinate greatneſſe flowes from the head, ſo doe commonly alſo the diſpoſitions: Neither have the Doctors of the Romiſh Church (upon whom the implicite faith of the Layty is ſuſpended) found it any ill policy, to cheriſh this diſlike of bookiſhneſſe in the great: for whiles the candle is out, it is ſafe for them to play their tricks in the darke; and if the *Aſſyrians* be once blinded, how eaſily may they be led into the midſt of any *Samaria*? If the light of knowledge might freely ſhine to the world, Popery would ſoone be aſhamed of it ſelfe, and vaniſh amongſt the works of darkneſſe: Now how well theſe examples, and this converſation, ſhall
C whet the appetite unto good ſtudies, it cannot be hard to judge.

Edicto del Rey Don Phelippe d' Eſpana contra e Traſlado della Monarchia de Sicilia enxerido por Ceſar Baronio Cardinal en el Tomo undecimo de ſus Annales Eccleſiaſticos.

SECT. XI.

BUt perhaps it is not the learning of the Schoole, but of the State, wherein our Traveller hopes for a perfection: The ſite and forme of Cities, the faſhion of government, the manners of people, the raiſing and rate of forraine revenues, the deportment of Courts, the managing both of war and peace, is that wherein his owne eye ſhall be his beſt intelligencer; the knowledge whereof ſhall well requite his labour, whether for diſcourſe or for uſe. What if I ſay, (that ſave the ſoothing
D up of our fancy in all this) theſe leſſons may be as well taken out at home? I have knowne ſome that have travelled no further than their owne cloſet, which could both teach and correct the greateſt Traveller, after all his tedious and coſtly pererrations: what doe we but loſe the benefit of ſo many journalls, maps, hiſtoricall deſcriptions, relations, if we cannot with theſe helps, travell by our owne fire-ſide? He that travells into forraine Countries, talks perhaps with a Peaſant, or a Pilgrim, or a Citizen, or a Courtier, and muſt needs take ſuch information as partiall rumour, or weake conjecture can give him; but he that travells into learned and credible Authors, talks with them who have ſpent themſelves in bolting out the truth of all paſſages; and who having made their labours publike, would have beene like to heare of it, if they had miſ-reported. The ordinary traveller propounds ſome prime
E Cities to himſelfe, and thither he walkes right forward; if he meet with ought that is memorable in the way, he takes it up; but how many thouſand matters of note fall beſide him on either hand, of the knowledge whereof hee is not guilty: Whereas ſome grave and painefull Author hath collected into one view, whatſoever his Countrey affords worthy of marke; having meaſured many a foule ſtep for that, which we may ſee dry-ſhod; and worne out many yeares in the ſearch of that, which one houre ſhall make no leſſe ours, than it was his owne. To which muſt be added, that our unperfect acquaintance may not hope to finde ſo perfect information on the ſudden as a naturall inhabitant may get, by the diſquiſition of his whole life. Let an Italian or French paſſenger walke thorow this our Iland, what can his Table-bookes carry home, in compariſon of the learned Britaine of our *Camden*, or the accurate Tables of *Speed*? Or if one of

of ours ſhould (as too many do) paſſe the Alpes, what pettances can his wild journey obſerve, in compariſon of the *Itinerary* of *Fr. Schottus* and *Capugnanus*? Or he that would diſcourſe of the Royalties of the French Lillies, how can he be ſo furniſhed by flying report, as by the elaborate gatherings of *Caſſaneus*, or of *Degraſſalius*? What ſhould I be infinite? This age is ſo full of light, that there is no one country of the habitable world, whoſe beames are not croſſed and interchanged with other; Knowledge of all affaires, is like muſick in the ſtreets, whereof thoſe may partake, which pay nothing. We doe not lie more open to one common ſinne, than to the eyes and pens of our neighbours; Even *China* it ſelfe, and *Japonia*, and thoſe other remoteſt Iſles and Continents (which have taken the ſtricteſt order for cloſeneſſe) have received ſuch diſcoveries, as would rather ſatisfie a Reader, than provoke him to amend them. A good booke is at once the beſt companion, and guide, and way, and end of our journey. Neceſſity drove our fore-fathers out of doores, which elſe in thoſe miſty times had ſeene no light: we may with more eaſe, and no leſſe profit, ſit ſtill, and inherit, and enjoy the labours of them, and our elder brethren, who have purchaſed our knowledge with much hazard, time, toyle, expence, and have beene liberall of their blood, (ſome of them) to leave us rich.

SECT. XII.

AS for that verball diſcourſe, wherein I ſee ſome place the felicity of their Travell (thinking it the onely grace to tell wonders to a ring of admiring ignorants) it is eaſie to anſwer; that Table-talke is the leaſt care of a wiſe man, who like a deepe ſtreame deſires rather to run ſilent; and as himſelfe is ſeldome tranſported with wonder, ſo doth he not affect it in others; reducing all to uſe, rather than admiration, and more deſiring to benefit, than aſtoniſh the hearer; withall, that the ſame meanes which enable us to know, doe at once furniſh us with matter of diſcourſe, and for the forme of our expreſſion, if it proceed not from that naturall dexterity which we carry with us, in vaine ſhall we hope to bring it home; the change of language is rather an hinderance to our former readineſſe: and if ſome have fetcht new noſes, and lips, and eares from *Italy* (by the helpe of *Tagliacotius*, and his Schollers) never any brought a new tongue from thence. To conclude, if a man would give himſelfe leave to be thus vaine and free, like a Mill without a ſcluſe, let him but travell through the world of books, and he ſhall eaſily be able to out-talke that tongue, whoſe feet have walkt the furtheſt: what hath any eye ſeene, or imagination deviſed, which the pen hath not dared to write? Out of our books we can tell the ſtories of the *Monocelli*, who lying upon their backs, ſhelter themſelves from the Sunne with the ſhadow of their one onely foot. Wee can tell of thoſe cheape-dieted men, that live about the head of *Ganges*, without meate, without mouths, feeding onely upon aire at their noſthrils: Or thoſe headleſſe Eaſterne people, that have their eyes in their breſts (a miſ-conceit ariſing from their faſhion of attire, which I have ſometimes ſeene:) Or of thoſe *Coromandæ*, of whom *Pliny* ſpeakes, that cover their whole body with their eares: Or of the perſecutors of Saint *Thomas* of *Canterbury*, whoſe poſterity (if we beleeve the confident writings of *Degraſſalius*) are borne with long and hairy tailes, ſouping after them; which (I imagine) gave occaſion to that proverbiall jeſt, wherewith our mirth uſes to upbraid the Kentiſh: Or of *Amazons*, or *Pigmees*, or Satyres, or the *Samarcandean Lambe*, which growing out of the earth by the navell, grazeth ſo farre as that naturall tether will reach: Or of the Bird *Ruc*, or ten thouſand ſuch miracles, whether of nature, or event. Little need we to ſtirre our feet to learne to tell either loud lies, or large truths. We have heard a bird in a cage ſing more change of notes, than others have done in the wilde liberty of the wood. And as for the preſent occurrences of the time, the world about us is ſo full of Preſſes, that it may, and is growne ſo good a fellow, that it will impart what it knows to all the neighbours: whoſe relations, if ſometimes they ſwarve from truth, we may well conſider, what variety of report every accident will yeeld;

A yeeld; and that therefore our eares abroad are no whit more credible, than our eyes at home. Yea rather, as *Tully* could say, that at *Antium* he could heare the newes of *Rome*, better than at *Rome*, so may we oft-times better heare and see the newes of *France* or *Spaine*, upon our Exchange, than in their *Paris*, or *Madrill*: Since (what liberty soever tongues may take to themselves) a discreet man will be ashamed to subscribe his name to that, whereof he may be afterwards convinced.

Sect XIII.

B Since therefore Travell cannot out-bid us in these highest commodities, which concerne the wealth of the minde; all the advantage it can afford us, must be in those mixt abilities, wherein our bodies are the greatest partners, as dancing, fencing, musicke, vaulting, horsemanship; the onely professions of the mis-named Academies of other Nations. Who can deny that such like exercises are fit for yong Gentlemen, not only for their present recreation, but much more for the preparing of them to more serious action? Yet must these learne to know their places: what are they else but the varnish of that picture of Gentry, whose substance consists in the lines and colours of true vertue? but the lace or facing of a rich garment? but the hang-bies of that Royall court which the soule keeps in a generous heart? He that holds Gentilitie accomplished with these (though laudable) qualities, partakes more of his horse, than his horse can possibly of him. This skill then is worthy of our purchase, yet may not be bought too deare; and perhaps need not to be fetcht C so far. Neither my profession, nor my experience will allow me to hold comparisons in this kind; but I have been heartned by no mean Masters of these Arts, to say that our Nation have yeelded some in all these faculties, which need not stoope unto the proudest forrainer: ours have no fault but one, that they are our owne; and what hath their Country offended, if their Art offend not? It is an humorous giddinesse to measure the goodnesse of any thing by the distance of miles, and where there is equality of worth, to neglect the neerest. I slander our Nation if it be not sicke of this disease, in the course of all Sciences; And if neerenesse and presence be the cause of our dislike, why doe we not hate our selves, which are ever in our owne bosome? Why doe we not hate this fastidious curiosity, which is too close to us? perhaps perfection in these qualities is thinner sowne amongst us, than some other-where; so as D our Iland for want of worke and incouragement, affords no such multitude of masters: but how can we complaine of rarenesse, since if our age yeeld us but one excellent in each kinde, it is more than we are willing to use; and if the fault were not in our selves, one candle might light a thousand. To instance in the best: The Horse is a noble creature, which as it is the strenght and pride of *France*, so wins the hearts and heeles of that Nation. The generality of their skill is nothing to a stranger; each private mans cunning rests in himselfe; it is onely the Teacher, whose ability may concerne us. And whereas there is a double kinde of menage (as I have heard) one for service, the other for pleasure; in the first, our Masters thinke they cannot yeeld unto the best; in the latter, if they grant themselves exceeded, how many men have E taught their dogge the same tricks, with no lesse contentment? In both, we have the written directions of their greatest Artists; who (for the perpetuity of their owne honour) failed not to say their best. And if these dead Masters suffice not, we have had, we may have the best of their living: The conscience of a mans excellency will abide no limits; but spurs him forth to winne admiration abroad, and if therewithall he can finde advancement of profit, how willingly doth he change his home? We have had experience of this in higher professions, much more of these under foot. One obscure towne of *Holland* in our memory, had by this meanes drawne together at once the greatest lights of *Europe*, and made it selfe then no lesse renowned for Professors', than it is now infamous for Schisme. Feare of envy forbids me to name those amongst us, which have honoured this Iland in the choice of their abode. Where Art is encouraged, it will soone rise high, and goe farre,

farre, and not ſuffer a channell of the Sea to ſtay it from the preſence of a more bountifull patronage.

SECT. XIV.

BUt let us grant theſe faculties ſo fixed upon any Nation, that all our water muſt neceſſarily be fetcht at their Well; and adde unto theſe a few waſte complements, and mimicall courteſies, which muſt needs be put into the match of our ordinary travell: and now let us ſit downe, and ſee what we paid for this ſtock, and count our winnings: What muſt our compleat Traveller ſtake downe for this goodly furniture of his Gentry? If not loſſe, danger; danger of the beſt part, if not all: a double danger; of corruption of religion, and depravation of manners; both capitall: And can we thinke theſe endowments ſo pretious, that they ſhould be worth fetching upon ſuch an hazard? Will any man (not deſperate) run into an infected houſe, to rifle for a rich ſuit? Will any man put his finger into a fiery crucible, to pull out gold? It is wittily taken of *Chryſoſtome*, when our Saviour ſaid, *Ne exeatis in eremum*; that he ſayes not, Go forth into the deſart, and ſee, but beleeve not; but gives an abſolute prohibition of going forth at all, that they might be out of danger of miſbeleefe. Tuſh, idle and melancholicke feares, ſay ſome of our Gallants: Wherefore ſerves diſcretion, but to ſever good from ill? How eaſily may a wiſe man pull a Roſe, and not pricke his hand? How freely may he dip in this ſtreame, and not be drowned? Little doe theſe peremptory reſolvers know, either the inſinuative power of evill, or the treachery of their owne heart in receiving it, or the importunity of deceivers in obtruding it. They are the worſe for their travell, and perceive it not. An egge covered with ſalt, as our Philoſophers teach us, hath the meat of it conſumed whiles the ſhell is whole: many a one receives poiſon, and knowes not when he tooke it. No man proves extreamely evill on the ſudden. Through many inſenſible declinations doe we fall from vertue; and at the firſt are ſo gently ſeazed by vice, that we cannot beleeve our accuſers. It is miſchief enough, if they can be drawne to a leſſe diſlike of ill; which now by long acquaintance is growne ſo familiar to their eyes, that they cannot thinke it ſo loathſome, as at the firſt view. The ſociety of wilfull Idolaters will now downe with them, not without eaſe; and good meanings begin to be allowed for the cloakes of groſſe ſuperſtition. From thence they grow to a favorable conſtruction of the miſ-opinions of the adverſe part, and can complaine of the wrongfull aggravations of ſome contentious ſpirits: and from thence (yet lower) to an indifferent conceit of ſome more politike poſitions and practiſes of the Romaniſts. Neither is there their reſt. Hereupon enſues an allowance of ſome of their doctrines, that are more plauſible, and leſſe important; and withall a cenſure of us that are gone too farre from Rome. Now the marriage of Eccleſiaſticall perſons begins to diſlike them: the daily and frequent conſignation with the croſſe is not to no purpoſe: The retired life of the religious (abandoning the world forſooth) ſavours of much mortification; and Confeſſion gives no ſmall eaſe and contentment to the ſoule. And now by degrees, Popery begins to be no ill religion: If there cannot be a falſe fire of miſ-devotion kindled in them, it is enough, if they can be cooled in their love of truth; which how commonly it fals out amongſt us, I had rather experience ſhould ſpeake, than my ſelfe. Some there are that by a ſpirituall *Antiperiſtaſis* have growne hotter in their zeale, by being encompaſſed with the outward cold of irreligion and error, who as they owe not this grace to themſelves, ſo are they more for wonder than imitation. If *Daniel* found a guard in the Lions den, ſhal another put himſelfe thither for ſhelter? And if *Peter* walk'd upon the pavement of the water, did the reſt of the Diſciples ſtep forth and follow him? That valiant Champion of Chriſt (ſince we are fallen upon his name) who durſt draw his ſword upon a whole troupe, after all his proteſtations of his inſeparableneſſe from his Maſter, was yet infected with the ayre of the High Prieſts Hall: and whiles he but warmed himſelfe at that fire, cooled in his reſpect

respect to his Saviour. Although perhaps this cogitation working (as it commonly doth) remissely, causeth not any sudden alteration in our Traveller, but (as we say of Comets and Eclipses) hath his effect when the cause is forgotten. Neither is there any one more apparent ground of that luke-warme indifferency, which is fallen upon our times, than the ill use of our wandrings: for our Travellers being the middle ranke of men, and therefore either followers of the great, or commanders of the meaner sort, cannot want convenience of diffusing this temper of ease unto both.

SECT. XV.

ALL this mischiefe is yet hid with a formall profession, so as every eye cannot finde it: in others it dares boldly breake forth to an open revolt. How many in our memory, whiles with *Dinah* they have gone forth to gaze, have lost their spirituall chastity, and therewith both the Church and themselves? How many (like unto the brooke *Cedron*) run from *Hierusalem* through the vale of *Iehosaphat*, and end their course in the dead sea? A Popish writer of our Nation (as himselfe thought) not unlearned, complaining of the obstinacy of us hereticks, despaites of prevailing, because he finds it to be long ago fore-prophesied of us in the Booke of the Chronicles, *At illi protestantes audire noluerunt.* It is well that Protestants were yet heard of in the old Testament, as well as Jesuites; whose name one of their owne by good hap hath found, *Num.* 26. 24. Like as *Erasmus* found Friers in St. *Pauls* time, *inter falsos Fratres.* But it were better, if this mans word were as true as it is idle. Some of ours have heard to their cost, whose losse joyned with the griefe of the Church, and dishonour of the Gospell, we have sufficiently lamented. How many have we knowne stricken with these Aspes, which have died sleeping? And in truth, whosoever shall consider this open freedome of the meanes of seducement, must needs wonder that we have lost no more; especially, if he be acquainted with those two maine helps of our Adversaries, importunity, and plausibility. Never any Pharisee was so eager to make a Proselyte, as our late factors of Rome: and if they be so hot set upon this service, as to compasse sea and land to winne one of us, shall we be so mad as to passe both their sea and land to cast our selves into the mouth of danger? No man setteth foot upon their coast, which may not presently sing with the Psalmist, *They come about me like Bees.* It fares with them as with those which are infected with the pestilence, who (they say) are carried with an itching desire of tainting others. When they have all done, this they have gained, that if Satan were not more busie and vehement than they, they could gaine nothing. But in the meane time, there is nothing wherein I wish we could emulate them, but in this heat of diligence and violent ambition of winning. *Pyrrhus* did not more envy the valour of those old Romane souldiers, which he read of, in their wounds and dead faces, than we doe the busie audacity of these new. The world could not stand before us, if our truth might be but as hotly followed as their falshood. Oh that our God, whose cause we maintaine, would enkindle our hearts with the fire of holy zeale, but so much as Sathan hath inflamed theirs with the fire of fury and faction. Oh that he would shake us out of this dull ease, and quicken our slacke spirits unto his owne worke. Arise O North, and come O South, and blow upon our garden, that the spices thereof may flow forth. These suters will take no deniall, but are ready (as the fashion was to doe with rich matches) to carry away mens soules whether they will or no. We see the proofe of their importunity at home: No bulwarke of lawes, nor barres of Justice (though made of three trees) can keepe our rebanished fugitives from returning, from intermedling. How have their actions said in the hearing of the world, that since heaven will not heare them, they will try what hell can doe? And if they dare be so busie in our owne homes, where they would seeme somewhat awed with the danger of Justice; what (thinke we) will they not dare to doe in their owne territories, where they have not free scope

Rob. Pointz. *in his preface to the testimonies for the reall presence.*
2 Chron. 24. *Socrates Josuæ lib.* 1. *c.* 2. *q.* 19. *Geiser contra Lernæum, cap.* 1 *&* 2. *Vere ait quidam hæreticus Jesuitas in sacris literis reperiri.*

only, but assistance, but incouragement? Never generation was so forward as the Jesuiticall, for captation of wills amongst their owne, or of soules amongst strangers. What State is not haunted with these ill spirits? yea what house? yea what soule? Not a Princes Councell-Table, not a Ladies Chamber can be free from their shamelesse insinuations. It was not for nothing, that their great Patron *Philip* the second King of Spaine, called them *Clericos negociadores*; and that *Marcus Antonius Columna*, Generall of the Navy to *Pius Quintus* in the battell of *Lepanto*, and Vice-roy of *Sicilie* could say to Father *Don Alonso*, a famous Jesuite, affecting to be of the counsell of his conscience, *Voi altri padri di Iheſu havete la mente al cielo, le mani ol mondo, l'anima al diavolo.*

Sect. XVII.

YEt were there the lesse perill of their vehemence, if it were onely rude and boysterous (as in some other sects) that so (as it is in Canon shot) it might be more easily shund, then resisted: but here, the skill of doing mischiefe contends with the power; their mis-zealous passions hide themselves in a pleasing sweetnesse; and they are more beholden to policie, then strength. What Gentleman of any note can crosse our Seas, whose name is not landed in their bookes beforehand, in prevention of his person; whom now arrived, if they finde untractable through too much prejudice, they labour first to temper with the plausible conversation of some smooth Catholike of his owne Nation: the name of his Country is warrant enough for his insinuation. Not a word yet may be spoken of Religion; as if that were no part of the errand. So have we seene an hawke cast off at an Hernshaw, to looke and flie a quite other way, and after many careless and overley fetches; to towre up unto the prey intended. There is nothing wherein this faire companion shall not apply himselfe to his welcome Countryman. At last, when he hath possest himselfe of the heart of his new acquaintance, and got himselfe the reputation of a sweet ingenuity, and delightfull sociableness; he findes opportunities to bestow some witty scoffes upon those parts of our religion which lye most open to advantage. And now it is time to invite him (after their rarities) to see the Monastery of our English *Benedictines*, or (if elsewhere) those English Colledges which the devout beneficence of our well-meaning neighbors (with no other intention then some covetous Farmers lay salt-cats in their dove-coats) have bountifully erected. There, it is a wonder if our Traveller meet not with some one that shall claim kinred or Country of him in a more intire fashion. The Society welcomes him with more then ordinary courtesie: neither can he refuse (except he will be uncivill) to be their guest. He cannot mislike the love of his Country-men, he cannot fault their carriage. And now that they have mollified the stiffenesse of his prejudice, and with much tempring fitted him for their mold, he is a taske meet for one of their best workemen; who willingly undertaking it, hath learned to handle him so sweetly, as if he would have him think it a pleasure to be seduced. Doe we think his Doctor will begin first with the infallibility of their great Master, and perswade him that a Necromancer, an Heretick, an Atheist, cannot erre in *Peters* Chaire? or tell him that he may buy off his sinnes as familiarly as he may buy wares in the market? or teach him that a man may and must both make and eat his God to his breakefast? This hard meat is for stronger mawes. He knowes how first to begin with the spoone, and to offer nothing to a weake stomacke, but discourse of easie digestion: As first, that a Catholike, so living and dying (by our confession) may be saved: That there is but one Church, as but one Christ; and that out of this Arke, there is no way but drowning: That this one Church is more likely to be found in all the world, then in a corner; in all ages, then in the last Century of yeares; in unity, then in division. And now comes in the glorious brag of the Roman Universality, their inviolate Antiquity, their recorded successions, their harmonious unity, their confessed magnificence: That there is the mother Church, as to the rest of Christendome, so especially to the

the Engliſh: How well a Monarchy (the beſt forme of government) beſeemes the Church: How unlikely it is that Chriſt would leave his Spouſe in the confuſion of many heads, or of none. And how that we are but a rag torne from their coat; and where was our religion before *Luther* lay with *Bora*? And what miſerable ſubdiviſions are there in our Proteſtancie? and what a gleaning are we to the harveſt of Chriſtendome? with infinite ſuggeſtions of this nature; able (as they are plauſibly urged) to ſhake an ungrounded judgment: which if they have ſo far prevailed, as that the hearer will abide himſelfe hood-winkt with this vaile of the Church, how eaſily ſhall time lead him into thoſe hatefuller abſurdities?

SECT. XVII.

IN all which proceeding, theſe impoſtors have a double advantage: Firſt, that they deliver the opinion of their Church with ſuch mitigation and favour, as thoſe that care to pleaſe, not to informe: forming the voice of the Church to the liking the hearer, not the judgment of the hearer to the voice of the Church: wherein it is not hard to obſerve that Popery ſpoken and written are two things; in diſcourſe, nothing is more ordinary then to diſclaime ſome of their received poſitions, and to blanch others. It is the malice of an adverſary that miſ-reports them, they doe not hold that Images ſhould be adored; that the wood of the Croſſe ſhould be worſhipped with the very ſame devotion that is due to Chriſt himſelfe; that the Church is the Judge of Gods writings; that *Paul* the Fift cannot erre; that a man may merit of his maker, much leſſe ſupererrogate; that a mouſe can run away with that which either is or was God Almighty; that it is lawfull to kill an hereticall King; and all other thoſe monſters of opinion, which their moſt claſſicke Authors have both hatcht and ſhameleſly thruſt into the light of the world. They deſie thoſe ridiculous Legends which we father upon their Church; and how much doe they ſcorne S. *Francis* his Bird, or his Wolfe, or his wounds, or his Apoſtles of Aſſiſe. Pope *Joane* was but a fancy: Never Pope was an Hereticke. If now we cry out of impudence, and call their allowed Writers to witnes; Loe, even they alſo are forged by us, and are taught to play booty on our ſide. Thus reſolved to outface all evidence, they make faire weather of their foulеſt opinions, and inveigh againſt nothing ſo much as the ſpightfulneſſe of our ſlanders. It is not poſſible that any wiſe ſtranger ſhould be in love with the face of their Church, if he might ſee her in her owne likenes; and therefore they have cunningly maſked one part of it, and painted another; ſo as thoſe features of hers which are ugly and offenſive, ſhall not appeare to any but her owne eyes. And becauſe bookes are dangerous blabs, and will be telling the generations to come, how ſtrangely that face is altered with Age and Art, therefore their tongues are clipped alſo, and made to ſpeake none but her owne words. Out of this licence, and hope to winne, they can fit their diſhes to every palate, and are ſo fawcy, as to make the Church belie it ſelfe. Hence it was that a Spaniſh Father could teach, that it is not of the neceſſity of faith, to beleeve that the preſent Pope is the Vicar of Chriſt, and the ſucceſſor of *Peter*. That *Hoſtius* the Jeſuite could ſay, that the Pope abuſed his keyes, and the authority of the Church, in receiving *Henry* the Fourth. That another of his fellows in a diſcourſe with a French Biſhop, could diſparage a deciſion of his Holineſſe in comparиſon of a Generall Councell. That *Menos* the Reader of Divinity at *Valedolid*, following *Salas* the Jeſuite, could affirme the lawfulneſſe of the marriage of religious perſons upon a doubtfull revelation. That more then one of that Order have dared to broach Confeſſion by letters, againſt the Bull of *Clement* the Eight. And if theſe men be not ſparing of their contradictions to that Vice-God of theirs, whoſe vaſſals they are by peculiar profeſſion, how much more boldly will they ſwim againſt the ſtreame of any common opinion, that may concerne the body of that head?

Exemplar epiſt. ſcriptæ ad Dominum Paulinum quondam datarium ſub Clementis 8. beatæ memoriæ Pōtificatu. Ib.

Sect. XVIII.

THeir ſecond advantage is, that they regard not with what untruths they make good their owne aſſertions: It is all one with what morter or rubbiſh they build up a ſide. From hence flow the confident reports, both of their miracles to convince us, and their ſlanders to diſgrace us. Father *Haynius*, a Jeſuite of 33. yeares ſtanding, amongſt 52. complaints which (out of an honeſt remorſe) he put up againſt his owne Society, to their Generall *Aquaviva*, finds this not the leaſt, that his fellowes ſhamed not to ſeeke the honour of their Order by cogging of miracles. What packets fly about dayly of their Indian wonders? Even Cardinall *Bellarmine* can abide to come in as an advoucher of theſe coozenages; who dares averre that his fellow *Xavier* had not only healed the deafe, dumbe, and blinde, but raiſed the dead; whiles his brother *Acoſta*, after many yeares ſpent in thoſe parts, can pull him by the ſleeve, and tell him in his eare, ſo loud that all the world may heare him, *Prodigia nulla producimus, neque vero eſt opus.* Of the ſame ſtampe are the daily-renewed miracles, revelations, viſions, wherewith any mans eares muſt needs be beaten amongſt them. *Africke* was at the beſt but barren of novelties in compariſon of *Rome*; and yet the world is incredulous if it will not ſuffer it ſelfe to be gulled with theſe holy frauds. And no fewer are thoſe lewd calumniations (the ſtuffe of all their invectives) whereby they labour to make us loathſome to the world: our perſons, our doctrines are loaded with reproaches; neither matters it how juſt they are, but how ſpightfull. What other meaſure can be expected of us, when their beſt friends have thus (upon ſome private diſlikes) ſmarted from them? Their owne holy Fathers, *Clement* the Eight, and *Sixtus Quintus*, and with them (the honour of the Jeſuiticall Order) Cardinall *Tollet*, can all ſhew bloody wales in their backes, from their laſhes. Their late Patron of famous memory, whoſe heart they well merited, and keepe it (as their deare relique) enſhrined in their *la Fleſche*, was after his death in their pulpits Proclaimed *Tyran* and worſe: no marvell then if after the virulent declamations of our *Gifford* (their *Gabriel*) and the malicious ſuggeſtions of others of that viperous brood, we have much adoe to perſwade our neighbours, that we have any Churches, Baptiſme, Liturgie, Religion. I appeal then to all eyes and eares, how eaſie it is for a man that will take leave to himſelfe of making what truths he liſts, and defending them by what untruths he pleaſeth, to lead a credulous heart whither he pleaſeth.

Lib. 4. de ſalut. Ind. c. 12. &c.

Exemplar Epiſt. ſup. cit.

Sect. XIX.

BUt if the power of falſified reaſon prevaile not, thoſe deſperate factors of *Rome* (as I have been informed) have learned out of their acquaintance in the Court of the Prince of darkneſſe, to imploy ſtronger aid. On ſome of their hands, I feare, Magicall deluſions, and deviliſh incantations ſhall not want, rather than they will want a client. Neither can this ſeeem ſtrange to any that knowes how familiarly the Roman Church profeſſes the ſolemn practiſe of conjuration; in ſuch a faſhion, as it doth more than trouble the beſt Caſuiſts, to ſet down a perfect difference betwixt their ſacred Magick and the Diabolicall. From hence perhaps have proceeded thoſe miraculous apparitions (if at the leaſt they were any other but fancy or fraud) wherewith ſome of our death-ſicke Gentlemen amongſt them have been frighted into Catholikes. A famous Divine of *France*, ſecond to none for learning or fidelity, told me this one amongſt other inſtances, of his owne experience, which he yet lives to juſtifie: A Gentleman of the religion, whoſe wife was Popiſhly devoted, lying upon the bed of his ſickneſſe; in expectation of death, ſends for this Divine, his Paſtor; the ſicke mans wife ſends for a Jeſuite; both meet at the beds ſide; each perſwades him to his owne part; both plead for their religion at this barre, before theſe Judges: after two houres diſputation, not onely the Gentleman was cheerefully confirmed in

in that Judgment, which he had embraced, but his wife alſo, out of the evidence of truth, began to incline to him, and it. The Jeſuite departed diſcontent; yet within ſome few houres after, returning (when the coaſt was clearer) intreats ſome private conference with the Gentlewoman; with whom walking in her garden, he did vehemently expoſtulate, mixing therewithall his ſtrongeſt perſwaſions; at laſt, to ſhut up his diſcourſe, he importun'd her with many obſecrations, that ſhe would vouchſafe to receive from his hands a little Boxe which he there offered her, and for his ſake weare about her continually: ſhe condeſcended. No ſooner had ſhe taken it, than ſhe fell to ſo great a deteſtation of her huſband, that ſhee could by no meanes be drawne into his preſence, and within two dayes after in this eſtate ſhee dyed. An act more worthy the Sword of Juſtice, than the pen of an Adverſary. Theſe courſes are as ſecret as wicked. Not daring therefore peremptorily to accuſe, I had rather leave theſe practices to further inquiry. Sure I am, that by their tongues Satan labours to inchant the world, and hath ſtrongly deluded too many ſoules. And are we weary of ours, that we dare tempt God, and offer our ſelves as challengers to this ſpirituall danger? The Jeſuites, amongſt much change of houſes, have two famous for the accordance of their names; one called *The Bow*, at *Nola*; the other, *The Arrow*, (*la Fleſche*) in *France*: though this latter were more worthy of the name of a whole Quiver, containing not fewer than eight hundred ſhafts of all ſizes. Their Apoſtate Fryer (if I ſhall not honour him too much) playd upon them in this Diſtich:

Arcum Nola dedit, dedit illis alma Sagittam
Gallia; quis funem, quem meruere, dabit?
Nola the bow, and France the ſhaft did bring:
But who ſhall helpe them to an hempen ſtring?

This proviſion is for the care of Chriſtian Princes: but in the meane time, what madneſſe is it in us, not onely to give aime to theſe roving Flights, but to offer our ſelves to be their ſtanding Butt, that they may take their full aime and hit us levell at pleaſure? Doe wee not heare ſome of their owne fellow-Catholicks in the middeſt of their awfulleſt Senate, the Parliament of *Paris*, pleading vehemently againſt thoſe factious ſpirits, and crying out paſſionately of that danger (which will follow upon their admiſſion) both of lewd manners, and falſe doctrine; and doe we in greater oppoſition feare neither, and eſpecially from Engliſh Jeſuites? Some Countries yeeld more venomous vipers than others; ours the worſt. I would it were not too eaſie to obſerve, that as our Engliſh Papiſts are commonly moſt Jeſuitiſh, ſo our Engliſh Jeſuites are more furious than their fellows. Even thoſe of the hotteſt Climates cannot match them in fiery diſpoſitions. And doe we put our ſelves out of our comfortable Sunne-ſhine, into the midſt of the flame of theſe noted Incendiaries? Doe wee take pleaſure to make them rich with the ſpoyle of our ſoules? and becauſe they will not come faſt enough to fetch theſe booties, doe we goe to carry them unto their pillage?

Sect XX.

THE danger is in the men more than in their cauſe; and if this great Curtizan of the world had not ſo cunning Panders, I ſhould wonder how ſhe ſhould get any but fooliſh cuſtomers. The ſearcher of all hearts (before whoſe Tribunall I ſhall once come to give an account of this *Cenſure*) knows that I ſpeak it not maliciouſly; Him call I to witneſſe, that I could not finde any true life of Religion amongſt thoſe that would be Catholikes: I meddle not with the errors of Speculations, or Schoole points; wherein their judgment palpably offendeth: I ſpeake of the lively practice of piety. What have they amongſt them but a very out-ſide of

Christianity, a meere formality of devotion? Looke into their Churches, there their poore ignorant Laity hope to present their best services to God; and yet alas, they say they know not what, they heare they know not what, they doe they know not what, returning empty of all hearty edification, and onely full of confused intentions; and are taught to thinke this sacrifice of fooles meritorious. Looke their *Chemarims* upon the sacred actors in this religious Scene; what shall you see but idle Apishnesse in their solemnest worke, and either mockery or slumbering? Looke into their religious houses; what shall you see but a trade of careleſſe and lazie holinesse? houres observed, because they must, not because they would. What doe they but lull piety asleepe with their heartlesse and sleepy *Vespers?* Looke into the private closets of their devout Ignorants; what difference shall you see betwixt the Image and Suppliant? If they can heare their beads knack upon each other, they are not bid to care for hearing their prayers reflect upon Heaven: Shortly, in all that belongs to God, the worke done sufficeth, yea meriteth; and what need the heart be wrought upon for a taske of the hand? Looke into the melancholike Cels of some austere Recluses; there you may finde perhaps an haire-cloth, or a whip, or an heardle; but shew me true mortification, the power of spirituall renovation of the soule. How should that be found there, when as that saving faith (which is the onely purger of the heart) is barred out as presumptuous? and no guest of that kind allowed, but the same which is common to Devills? what Papist in all Christendome hath ever beene heard to pray daily with his family, or to sing but a Psalme at home? Look into the universall course of the Catholike life, there shall you finde the Decalogue professedly broken, besides the ordinary practice of Idolatry, and frequence of oaths. Who ever saw Gods day duly kept in any City, Village, household under the jurisdiction of *Rome?* Every obscure holy-day takes the wall of it, and thrusts it into the channell. Who sees not obedience to authority so slighted, that it stands only to the mercy of humane dispensation? and in the rest of Gods Lawes, who sees not how foule sinnes passe for venjall? and how easily veniall sinnes passe their satisfaction: for which a crosse, or a drop of holy-water is sufficient amends? Who sees not how no place can be left for truth, where there is full roome given to equivocation? All this, though it be harsh to the conscionable man, yet is no lesse pleasing to the carnall. The way of outward fashionablenesse in religion, and inward liberty of heart, cannot but seeme faire to nature; and especially when it hath so powerfull angariation. It is a wonder if but one halfe of Christendome be thus wonne to walke in it. Those which are either ungrounded in the principles of religion, or the unconscionable in the practice, are fit to travell into these miserable errors: *But though Israel play the harlot, yet let not Judah sinne. Come ye not to Gilgal, neither goe ye up to Bethaven.*

Sect. XXI.

From the danger of corruption in judgment, let us turne our eyes to the depravation of manners, which not seldome goes before: Apples therefore fall from the tree, because they be worme-eaten; they are not worm-eaten because they fall: and, as usually follows, Satan like the Raven, first seizes upon the eye of understanding, & then preyes freely upon the other carkase. We may be bad enough at home, certainly we are the worse for our neighbours. Old *Rome* was not more jealous of the Grecian and African manners, than we have reason to be of the Romane. It were well if we knew our owne fashions, better if we could keepe them.

What mischiefe have we amongst us that we have not borrowed? To begin at our skin: who knows not whence we had the variety of our vaine disguises? As if we had not wit enough to be foolish, unlesse we were taught it. These dresses being constant in their mutability, shew us our Masters. What is it that we have not learned of our neighbours, save onely to be proud good cheape? Whom would it not vex to see how that other sexe hath learned to make Antiks and monsters of themselves? Whence came their hips to the shoulders, and their brests to the navill; but

but the one from ſome ill-ſhap't Dames of *France*, and the other from the worſe-minded Curtizans of *Italy*? Whence elſe learned they to dawbe theſe mudde-walls with Apothecaries morter; and thoſe high waſhes, which are ſo cunningly lickt on, that the wet napkin of *Phryne* ſhould be deceived? Whence the friſled and poudred buſhes of their borrowed excrement? as if they were aſhamed of the head of Gods making, and proud of the Tire-womans? Where learned we that devilliſh Art and practice of Duell, wherein men ſeek honour in blood, and are taught the ambition of being glorious butchers of men? VVhere had we that luxurious delicacy in our feaſts, in which the noſe is no leſſe pleaſed, than the palate; and the eye no leſſe than either? wherein the piles of diſhes make barricadoes againſt the appetite, and with a pleaſing encombrance trouble an hungry gheſt? VVhere, thoſe formes of ceremonious quaffing, in which men have learned to make Gods of others, and beaſts of themſelves; and loſe their reaſon, whiles they pretend to doe reaſon? where, the lawleſneſſe (miſ-called freedome) of a wilde tongue, that runnes with reynes in the necke, thorow the bed-chamber of Princes, their Cloſets, their Councell-tables, and ſpares not the very Cabinet of their breſts, much leſſe can be barr'd out of the moſt retired ſecrecy of inferiour greatneſſe? Where, the change of noble attendance and hoſpitality, into foure wheeles, and ſome few butterflies? Where, the Art of diſhoneſty in practicall Machiaveliſme, in falſe equivocations? Where, the ſlight account of that filthineſſe, which is but condemned as veniall, and tolerated as not unneceſſary? Where, the ſkill of civil and honourable hypocriſie, in thoſe formall complements, which doe neither expect beleefe from others, nor carry any from our ſelves? Where, that unnaturall villany, which though it were burnt with fire and brimſtone from heaven, and the aſhes of it drowned in the dead ſea, yet hath made ſhift to revive, and calls for new vengeance upon the actors? Where, that cloſe Atheiſme, which ſecretly laughs God in the face, and thinkes it weakneſſe to beleeve, wiſdome to profeſſe any religion? Where, the bloody and tragicall ſcience of King-killing; the new divinity of diſobedience and rebellion; with too many other evils, wherewith forraine converſation hath indangered the infection of our peace? Lo here, deare Country-men, the fruit of your idle gaddings: Better perhaps might be had; but he was never acquainted at home, that knows not our nature to be like unto fire, which if there be any infection in the roome, drawes it ſtraight to it ſelfe: Or like unto Jet, which omitting all precious objects, gathers up ſtrawes and duſt. *Ilanders* have beene ever in an ill name. VVherefore? ſave onely for the confluence of forainers, which never come without the fraight of their nationall wickedneſſe. The experience whereof hath moved ſome witty Nations, both ancient and preſent, to ſhut themſelves up within their owne bounds, and to barre the intercourſe of ſtrangers, as thoſe that thought beſt to content themſelves with their owne faults. A corrupt diſpoſition, out of a naturall fertility, can both get and conceive evill alone; but if it be ſeconded by examples, by precepts, by encouragements, the Ocean it ſelfe hath not ſo much ſpawne as it: in all which regards, he hath eſcaped well, that returnes but what he carried; but he is worthy of memory, that returnes either more good, or leſſe evill. Some have come home perhaps more ſparing, others more ſubtile, others more outwardly courteous; others more capricious, ſome more tongue-free few ever better. And if themſelves be not ſenſible of their alterations, yet their Countrey and the Church of God feeles and rues them.

SECT. XXII.

LEt me therefore have leave to ſhut up this Diſcourſe with a double Sute, one to our Gentry, the other to ſupreme authority; both which ſhall come from the bottome of an heart unfainedly ſacrificed to the common good: neither ſpeake I words, but my very ſoule unto both. To the former my ſuite is, that they would be happy at home: God hath given us a world of our owne, wherein there is nothing wanting to earthly contentment. VVhither go ye then, worthy Country-

men, or what ſeeke yee? Here growes that wealth, which yee goe but to ſpend abroad: Here is that ſweet peace which the reſt of the world admires and envies: Here is that gracious and well-tempered government, which no Nation under Heaven may dare once offer to parallel: Here all liberall Arts raigne and triumph: And for pleaſure, either our earth, or our ſea yeelds us all thoſe dainties, which their native Regions enjoy but ſingle. Laſtly, here Heaven ſtands open, which to many other parts is barred on the out-ſide with ignorance or miſbeleefe. And ſhall our wantonneſſe contemne all this bounty of God, and carry us to ſeeke that which we ſhall finde no where but behinde us, but within us? Shall the affection of ſome frivolous toyes draw us away from the fruition of thoſe ſolid comforts, which are offered us within our owne doores? How many of ours, whom their juſt offence hath caſt out of the boſome of their Countrey, compare their exile with death, and can ſcarce abide to bid that breath welcome, which they are forced to draw in a foraine aire; and though freedome of conſcience entertaine them never ſo liberally abroad, yet reſolve either to live or dye at home; and doe we ſuffer our folly to baniſh us from thoſe contentments, which they are glad to redeeme with the hazard of their blood? are wee ſo little in our owne bookes, that wee can be content to purchaſe outlandiſh ſuperfluities, with the miſcarriage of our ſoules, with the danger of miſcarriage, with the likelihood of danger? Are we ſo fooliſh, that whiles we may ſweetly enjoy the ſetled eſtate of our Primogeniture, wee will needs bring upon our ſelves the curſe of *Ruben*, to runne abroad like water; whoſe quality it is, not eaſily to be kept within the proper bounds; yea, the curſe of *Cain*, to put our ſelves from the ſide of *Eden*, into the land of *Nod*, that is, of demigration? None of the leaſt imprecations, which *David* makes againſt Gods enemies, is, *Make them like unto a wheele, O Lord.* Motion is ever accompanied with unquietneſſe, and both argues, & cauſes imperfection, whereas the happy eſtate of heaven is deſcribed by reſt; whoſe glorious ſpheres in the meane time, doe ſo perpetually move, that they are never removed from their places. It is not the leaſt part either of wiſdome or happineſſe, to know when we are well. Shall we not be ſhameleſſely unthankfull, if we cannot ſing the note of that great Choriſter of God, *My lot is falne to me in a good ground?* Hath not the munificence of God made this Iland as it were an abridgment of this whole earth, in which he hath contrived (though in a leſſe letter) all the maine and materiall commodities of the greater world; and doe we make a priſon where God meant a Paradiſe? Enjoy therefore (happy Countrey-men) enjoy freely God and your ſelves; enrich your ſelves with your owne Mines, improve thoſe bleſſed opportunities which God hath given you, to your mutuall advantage; and care not to be like any but your ſelves.

Sect XXIII.

And if at any time theſe unworthy papers may fall betwixt the hands of my Soveraigne Maſter, or any of his grave and honourable Miniſters of State, let the meanneſſe of ſo weake and obſcure ſolicitors preſume to commend this matter to their deepeſt conſideration, and out of an honeſt zeale of the common ſafety, ſue to them for a more ſtrict reſtraint of that dangerous liberty, whereof too many are bold to carve to themſelves. Who can be ignorant of thoſe wiſe and wholeſome lawes, which are enacted already to this purpoſe? or of thoſe carefull and juſt cautions, wherewith the licences of Travell are ever limited? But what are we the better for Gods owne lawes, without execution? Or what are limits unto the lawleſſe? Good lawes are the hedges of the Common-wealth: juſt diſpenſations are as gates, or ſtiles in the hedge. If every ſtragler may at pleaſure caſt open a gap in this fence of the State, what are we the better for this quick-ſet, then if we lay open to the common? Who ſees not how familiarly our yong Recuſants immediatly upon their diſcloſing, are ſent over for their full hatching and making? *Italy, Spaine, Artois*, and now of late *France* it ſelfe provides neſts, and perches, and mewes for theſe birds

birds, with the ſame confidence, wherewith we breed our owne at home; which when they are once well acquainted with the Romane lure, are ſent backe again fit for the prey. And as for thoſe of our owne feather: whereas the liberty of their travell is bounded chiefly with this double charge: one, that they have no converſation or conference with Jeſuites, or other dangerous perſons; the other, that they paſſe not into the dominions of the Kings enemies: both theſe are ſo commonly neglected, as if they were intended only for a verball formality; yea, as if the Prohibition meant to teach men what they ſhould doe. Every of our Novices hath learned to make no difference of men; and dare breathe in the poyſonous ayre of *Italy* it ſelfe, and touch the very pommell of the chaire of peſtilence. It is this licentious freedome (which we miſ-call Open hearted ingenuity) that undoes us. Doe we not ſee the wary cloſenes of our Adverſaries, which will not ſo much as abide one of our books (a mute ſollicitor) to harbour in any of their coaſts? How many of the Italian or Spaniſh Nobleſſe have we knowne allowed to venture their education in our Courts or Univerſities? Doe they lie thus at the locke, and doe we open our breſt, and diſplay our armes, and bid an enemy ſtrike where he liſt? Since then we have no more wit or care, then to be willingly guilty of our owne ſhame; oh that the hands of ſupreame Authority would be pleaſed to lock us within our owne doores, and to keepe the keyes at their owne girdle! And (to ſpeake truth) to what purpoſe are thoſe ſtrait and capitall inhibitions of the returne of our factious fugitives into this kingdome, if whiles the wicket is ſhut upon them, that they ſhould not come to us, the Poſterne be open to us, that we may goe to them? As all intercourſe is perilous, ſo that is moſt which is by our owne provocation. Here yet they dare but lurke in ſecret, and take only ſome ſudden ſnatches at a weake prey, like unto evening wolves, that never walke forth but under the cloake of the night; but in their owne territories, they can ſhew the Sunne their ſpoiles, and thinke this act worthy of garlands and trophees. Here we have maſtives to ſecure our flocks: there the prey goes ſtragling alone to the mouth of their dennes, without protection, without aſſiſtance, and offers to be devoured. Yee whom the choice of God hath made the great Shepheards of his people, whoſe charge it is to feed them by government, ſuffer not their ſimplicity to betray their lives unto the fangs of theſe cruell beaſts; but chaſe them home rather, from the wilfull ſearch of their owne perdition, and ſhut them up together in your ſtrong and ſpacious folds, that they may be at once ſafe, and yee glorious.

SECT. XXIV.

LAſtly, for thoſe whom neceſſary occaſions draw forth of their owne coaſts, (that we may have done with thoſe which like fooliſh Papiſts goe on pilgrimage to ſee another blocke better dreſſed then at home) let me ſay to them, as *Simeon* that prophetical Monk ſaid to the pillars which he whipped before the earthquake; Stand faſt, for ye ſhall be ſhaken. And therefore, as the Crane, when ſhe is to fly againſt an high wind, doth ballace her ſelfe with ſtones in her bill, that ſhe may cut the ayre with more ſteddines; ſo let them carefully fore-inſtruct and poiſe themſelves with the ſound knowledge of the principles of Religion, that they may not be carried about with every wind of doctrine: Whereto if they adde but thoſe leſſons which they are taught by the State, in their letters of paſſage, there may be hope they ſhall bring backe the ſame ſoules they carried. It was at leaſt an inclination to a fall, that *Eve* tooke boldneſſe to hold chat with the Serpent. And as ſubtill Lawyers deſire no more advantage in the quarrell which they would picke at conveyances, then many words: ſo neither doe our adverſaries. Whiles our eares are open, and our tongues free, they will hope well of our very denials. Error is crafty, and out of the power of his Rhetoricall inſinuations, oft-times carries away probability from truth. I remember in that famous Embaſſie of three Philoſophers which *Athens* ſent to *Rome*, *Critolaus*, *Diogenes*, and *Carneades*, there falling out many occaſions of diſcourſe, wiſe *Cato* perſwaded the Senate to a ſpeedy diſmiſſion of thoſe (otherwiſe

wiſe welcome) gheſts, Becauſe (ſaid he) whiles *Carneades* diſputes, ſcarce any man A
can diſcernt which is the truth. There is more danger of theſe ſpirituall Sophiſters, by
how much the buſineſſe is more important, and their ſubtilty greater. Let our paſ-
ſenger therefore (as that wiſe Grecian ſerved his fellowes) ſtop up his eares with
waxe againſt theſe Syrens. Our Saviour would not give Satan audience even whiles
he ſpake true; becauſe he knew that truth was but to countenance error. There is
ever true corne ſtrowed under a pitfall: thoſe eares are full and weighty, which we
dreſſe with Lime to deceive the poore birds in a ſnow. No fiſher lets downe an em-
pty hooke, but cloathed with a proper and pleaſing bait. Theſe Impoſtors have no
other errand, but deceit. If he love himſelfe, let him be afraid of their favours, and
thinke their frownes ſafer then their ſmiles. And if at any time (as no fly is more
importunate) they thruſt themſelves into his converſation, let him (as thoſe which B
muſt neceſſarily paſſe by a carrion in the way) hold his breath, and haſten to be out
of their aire. And if they yet follow him in his flight, let him turne backe to them
with the Angels farewell, *Increpet te Dominus.*

FINIS.

THE RIGHTEOVS MAMMON.

AN

HOSPITALL SERMON PREACHED IN THE SOLEMNE ASSEMBLY OF THE CITY ON *Munday in Easter weeke*, 1618.

By Jos. Hall.

Imprinted at *London* by *R. H.* 1641.

TO MY MUCH HONOR'D FRIEND,

Sir HENRY BAKER Knight and Baronet.

SIR,

AMongſt many, to whom my poore labours owe much for their acceptation, I know none that can challenge ſo deepe a debt as your ſelfe: If others have taſted of my well-meant papers, you have fed heartily on them; and ſo made them your own, that your memory may compare with others eyes, and your practiſe with the ſpeculation of others: Neither have your hand or tongue been niggardly diſſemblers of your ſpirituall gaine. Unto you therefore (to whoſe name I had long ſince in my deſires devoted my next) doe I ſend this meane preſent: A Sermon importunately deſired of many: That which the preſent Auditors found uſefull, the Preſſe ſhall communicate to poſterity; The gaine of either, or both, is no leſſe mine: I doubt not but you have already ſo acted that part of this diſcourſe which concerneth you, that the direction I give to others is but an Hiſtory of what you have done. And goe on happily (worthy Sir) in thoſe your holy courſes which ſhall lead you to immortality; and ſo uſe your riches, that they may be made up into a Crowne for your head in a better world: My hearty well-wiſhes ſhall not be wanting to you and your vertuous Lady, as whom you have obliged to be juſtly

Worceſter, *April* 14.

Yours,

JOS: HALL.

THE RIGHTEOUS MAMMON.

1. TIM. 6. 17.

Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertaine riches, but in the living God, who giveth us richly all things to enjoy, &c.

THoſe things which are excellent, and beneficiall in their uſe, are dangerous in their miſcariage: It were loſt labour for me to perſwade you how good riches are: your paines and your cares are ſufficient proofes of your eſtimation; and how deadly the abuſe of them is many a ſoule feeles that cannot returne to complaine; There is, nothing more neceſſary therefore for a Chriſtian heart, then to bee rectified in the menaging of a proſperous eſtate; and to learn ſo to be happy here, that it may be more happy hereafter; a taſke which this Text of ours undertakes, and (if ye be not wanting to it and your ſelves) will be ſure to performe: what ſhould I need to entreat your attention (Right Honourable, right Worſhipfull, and beloved) to a buſineſſe ſo neere concerning you? The errand is Gods; the uſe of it yours.

I never held it ſafe to pull Scripture in peeces: theſe words fall alone into their parts. *Timothy* is ſet upon the ſpirituall Bench, and muſt give the charge. A charge, to whom? Of what? To whom? To the rich. Of what? what they muſt avoid, what they muſt indevour. What muſt they avoid? High-mindednes and truſt in wealth: what are the duties they muſt labour unto? Confidence in God; Beneficence to men: And every one of theſe is backed with a reaſon to inforce it: Why ſhould they not be high-minded? Their wealth is but in this world; Why ſhould they not truſt in riches? They are uncertaine. Why ſhould they truſt in God? He is a living God, and a liberall God: why ſhould they extend their Beneficence to men? By this they lay up to themſelves a ſure foundation; Here is work enough, you ſee, for my diſcourſe, and your practice: The God of Heaven bleſſe it in both our hands.

The *Charge* hath (*Janus* like) a double aſpect; one that looks up to S. *Paul*, the other that lookes downe to *Timothy*, and from him to the rich: In the firſt there is Apoſtolicall ſuperioritie; for (παράγγελλε) *Charge thou*, refers to παράγγελλω σοι verſ. 13. *I Charge thee*; ſo *Paul* charges *Timothy* to charge the rich; He that gives the Charge, if he be not the chiefe of the Bench, yet he is greater then the Jury. The firſt foundation of the Church is laid in an inequality, and hath ever ſince ſo continued; There can be no harmony, where all the ſtrings or voices are of one tenor; In the latter, as it lookes on *Timothy*, it caries in it Epiſcopall power, Evangelicall ſufficiency. Epiſcopall power: for this Charge is by the vulgar turned, and the Tranſlation of the Syriac, *Præcipe*, command; and ſo doe we tranſlate it in the firſt of this Epiſtle, and

Charge.

and the third verſe; *Timothy* was left at *Epheſus* (ἵνα παραγγείλῃ) to command.

The rich are commonly great; Nobility in the account of God is joyned with wealth; *Curſe not the King in thy thought, nor the rich in thy Bed-Chamber*, ſaith *Salomon*; ſo *Dives* at whoſe gates *Lazarus* lay, is by ſome no meane ones gheſſed to bee *Herod*, or ſome other King; and ſo are *Jobs* friends termed by the ſeventy: yea, the rich is not onely a little King among his neighbours, but *Dives*, *quaſi divus*; as a petty god to his underlings: and yet even the rich man that (as *Salomon* notes) ſpeakes with command unto others, he muſt be ſpoken to with command. *Command the rich.* That fooliſh ſhaveling ſoared too high a pitch, when in his imperious Bull he commands the Angels; *Francis* of *Aſſiſe* and he were both of a Diet; But we may ſafely ſay, that all powers below the Angels, are lyable to our ſpirituall Charge; and this *Command* implyes obedience; Elſe to what purpoſe doe we command and go without? Chriſt gave us the keyes, (for that which the Romaniſts would plead out of *Origen*, of *Claves cœli*, *The keyes of heaven* to the reſt, and *Claves cœlorum*, *The keyes of heavens* to *Peter*, is a diſtinction without a difference;) What becomes of them? That I may not ſay, on ſome of our hands they are ſuffered to ruſt for want of uſe; on others (as the Pontificians) the wards are altered, ſo as they can neither open nor ſhut: ſure I am; that (if they be not loſt on their behalfe, whether in diſ-uſe, or abuſe) the power of them is loſt in the hearts of many: They have ſecret pick-locks of their owne making, Preſumption and Security, whereby they can open heaven-gates, though double-locked by our cenſures, and ſhut the gates of hell at pleaſure, which their owne ſinnes have opened wide to receive them. What uſe is there of us, but in our chaire? and there, but to be heard, and ſeene? Even in this ſenſe *ſpectaculo facti ſumus*; we are to gaze on, not to imploy. Now ye are full, now ye are rich, ye raigne as Kings without us; wee are weake, ye are ſtrong; yee are Honourable, but we are deſpiſed. It was well noted by one, that the good father of the prodigall, though he might himſelfe have brought forth the prime robe, or have led his ſonne into his wardrope to take it, yet hee commands his ſervants to bring it forth (*Proferte ſtolam*) becauſe he would bring meanes into credit, becauſe he would have his ſonne beholden to his ſervants, for their glory. It is a bold word, but a true one, Yee ſhall never weare the long white robe, unleſſe his ſervants your Miniſters bring it, and put it on. He that can ſave you without us, will not ſave you, but by us: He hath not tyed himſelfe to meanes, man he hath; He could create you immediately to himſelfe: but hee will have you begotten by the immortall ſeed of your ſpirituall Fathers. Woe be to you therefore, if our word have loſt the power of it in you: you have loſt your right in heaven: Let us never come there, if you can come thither ordinarily without us. The words of the wiſe (ſaith *Salomon*) are like goades, like nailes; But if theſe goads light upon the ſkin of a Leviathan, who eſteemes Iron as ſtraw, and braſſe as rotten wood; If theſe nailes meet with Iron, or marble in their driving, that they turne againe: What ſhall we ſay, but *our Goſpell is hid to them that periſh*; and *woe unto your ſoules, for ye have rewarded evill to your ſelves.*

Hitherto the power implied in this charge; the ſufficiency followeth: This *Evangelicus* muſt bee *parangelicus*; like as the fore-runner of Chriſt had a charge for all ſorts, ſo muſt his followers; So hath *Timothy* in this Epiſtle, A charge for wives, for Biſhops, for Deacons, for widows, for ſervants, and here for the rich. He muſt charge; and how ſhall he charge, if he have neither ſhot nor powder. It is no bragge to ſay that no nation under Heaven ſince the Goſpell look't forth into the world, ever had ſo many, ſo learned Teachers as this Iland hath at this day. *Hierome* ſaid of old to his *Paulinus*, *De Hieroſolymis & de Britannia, æqualiter patet aula cæleſtis: Heaven is open in Britaine as in Hieruſalem.* It holds well, if you take it for a propheticall compariſon betixt *Jeruſalem* as it had beene, and *Britaine* as it ſhould be. *Jeruſalem* the type of Gods Church upon earth, in the glory of all her legall magnificence, was never more bleſſed then this Church of ours: For the Northerne part of it beyond the *Twede*, we ſaw not, wee heard not of a Congregation (whereof indeed there is not ſo great frequence) without a preaching Miniſter; and though their maintenance hath beene generally but ſmall, yet their paines have beene great, and their

Maldonat could incline to that: *in locum.*

Somewhat above eight hundred.

ſucceſſe

A succeſſe ſutable: And now lately, his Sacred Majeſtie in his laſt yeeres journey (as if the Sunne did out of compaſſion goe beyoud his Tropick Line, to give heat unto the Northerne Climate) hath ſo ordered it, that their meanes ſhall bee anſwerable to their labours; ſo as both Paſtors and People profeſſe themſelves mutually bleſſed in each other; and bleſſe God and their King for this bleſſedneſſe.

As for the learning and ſufficiency of thoſe Teachers (whether Prelats or Presbyters) our eares, were for ſome of them ſufficient witneſſes; and we are not worthy of our eares if our tongues doe not thankefully proclaime it to the world. As for this Southerne part, when I conſider the face of our Church in an univerſality, me thinkes I ſee the firmament in a cleare night, beſpangled with goodly ſtarres of all magnitudes, that yeeld a pleaſing diverſitie of light unto the earth; But withall through the incomparable multitude of Cures, and the incompetent proviſion of
B ſome, we cannot but ſee ſome of our people (eſpeciall in the utmoſt ſkirts) like to thoſe that live under the Southerne Pole, where the ſtarres are thinner ſet; and ſome ſtarres there are in our Hemiſphere, like thoſe little ſparkles in the Galaxy, or Milkie circle, wherein yee can ſcarce diſcern any light: The deſire of our hearts muſt be, that every Congregetion, every ſoule might have a *Timothy* to deliver the charge of God powerfully unto it, even with Saint *Pauls* charge of note: That every one which hath a charge, were (διδακτικὸς) able to give the charge; and every hearer (ὑποδεκτικὸς) ready to take it: Wherein I cannot but thankfully congratulate the happineſſe of this famous, City, which if in other riches it equalize the beſt, I am ſure in this it exceeds all. There is not a City under the cope of heaven ſo wealthy
C in the ſpirituall proviſion; yea, there are whole Countries in Chriſtendome, that have not ſo many learned Preachers, as are within theſe wals and liberties. Heare this yee Citizens, and be not proud, but thankfull; Others may exceede you in the glory of outward ſtructure, in the largeneſſe of extent, in the uniforme proportion of ſtreets, or ornaments of Temples, but your pulpits doe ſurpaſſe theirs; and if preaching can lift up Cities unto heaven, ye are not upon earth; Happy is it for you, if yee be well fed and taught; and woe be unto you, if you doe not think your ſelves happy.

Charge them, but whom? *The rich.* Man that came naked out of the wombe of the earth, was even then ſo rich, that all things were his; Heaven was his roofe or Canopie, earth his floore, the ſea his pond, the Sunne and Moone his Torches, all creatures his vaſſals; And if he loſt the fulneſſe of this Lordſhip, by being a ſlave to
D ſinne, yet we have ſtill *Dominium Gratificum*, as *Gerſon* tearms it: every ſon of *Abraham* is heire of the world. But to make up the true reputation of wealth (for thus we may be as having all things, and poſſeſſing nothing) another right is required beſides ſpirituall, which is a civill and humane right; wherein I doubt not but our learned *Wickleſ*, and the famous Archbiſhop of *Armach*, and the more famous Chancellor of *Paris* (three renowned Divines of *England*, *France*, and *Ireland*) have had much wrong, whiles they are accuſed to teach, that men in theſe earthly things have no tenure but grace, no title but Charity: which queſtionleſſe they intended *in foro interiori*, in the Conſiſtory of God, not in the Common Pleas of men; in the Courts, not of Law, but of Conſcience, in which only it may fall out, that the Civill owner may be a ſpirituall uſurper, and the ſpirituall owner may bee a civill beggar. God
E frames his language to ours, and ſpeaking according to that *Jus Gentium*, whereon the diviſions of theſe earthly poſſeſſions are grounded, he cals ſome rich, others poor. Thoſe heretikes which called themſelves Apoſtolique (as ſome-body doth now at Rome) before the time of *Epiphanius* and *Auguſtine*, which taught the unlawfulneſſe of all earthly properties, ſeconded in *Auſtins* time, by our countryman *Pelagius*, and in our times by ſome of the illuminate Elders of *Munſter*, are not worth confutation; or if they were, our Apoſtle hath done it to our hands, in this one word, *Rich*; for there can bee neither rich nor poore in a communitie; Neither doth he ſay, *Charge men that they be not rich*, but, *Charge the rich that they be not high-minded.*

With theſe let us couple our ignorant Votaries, that place holineſſe in want; with whom, their very croſſes cannot deliver their coine from ſinne; which, to make good the rule, that it is better to give then to receive, give all they have away at

The Rich.

Rom 4.31.

Titulum Charitatis Dom. à Soto de Juſtitia & Jure.

once for but a licence to begge for ever. Did theſe men ever heare that the bleſſing of God maketh rich? That the wings of riches carry them up to heaven? That the crowne of the wiſe is their wealth? Do they not know, that if *Lazarus* were poore, yet *Abraham* was rich, and *Pium Pauperem ſuſcepit ſinus divitis*; It was the happineſſe of poore *Lazarus*, that he was lodged in the boſome of rich *Abraham*. I am no whit afraid, (O ye rich Citizens) leſt this paradox of our holy Mendicants ſhall make you out of love with your wealth; I feare, ſome of you would be rich, though yee might not; Now we tell you from him, whoſe title is *Rich in Mercy*, that ye may be at once rich and holy; *In divitiis cupiditatem reprehendit, non facultatem*, ſaith *Auſtine*: It is a true word of the ſonne of *Sirach*, which I would have you cary home with you, and write it as a fit Motto, in your Counting-houſe; *Bona eſt ſubſtantia, ſi non ſit peccatum in conſcientia: Subſtance doth well in the hand, if there bee no evill in the heart*, Eccleſiaſticus 13. 25.

Charge the rich. Who are they? Thereis nothing wherein is greater miſpriſion. One man in Laodician conceitednes thinks himſelfe rich, when hee hath nothing; Another in a covetous humor thinks he hath nothing, when he is rich; and how eaſie is it for another man to miſtake us, if we may thus eaſily miſtake our ſelves? I feare, ſome of you are like the Pageants of your great ſolemnities, wherein there is the ſhew of a ſolid body, whether of a Lion, or Elephant, or Unicorn: but if they be curiouſly lookt into, there is nothing but cloth, and ſticks, and ayre. Others of you contrarily, are like a diſſembling Covent, that profeſſes poverty, and purchaſes Lordſhips. The very ſame did *Salomon* obſerve in his time, in the great Burgomaſters of Jeruſalem, *Pro.* 13.7. For the avoyding of both extremes, let us inquire who is rich. And though greatneſſe and riches bee in ranke of thoſe things which are held to have no abſolute determination, but conſiſt rather in reſpect and compariſon: (for a rich Farmer is yet poore to a rich Merchant, and a rich Merchant is but poore to a Prince, and he to ſome great Emperor: That great Mammoniſt would ſay, he is rich, that can maintaine an Armie: A poore man would ſay, according to that Italian inſcription, He is rich that wants not bread;) Yet certainely there are certain generall ſtakes and bounds, which divide betwixt poverty & competency, betwixt competency & wealth; As there were variety of ſhekels among the Jewes, yet there was one ſhekel of the Sanctuary that varied not; Who then is rich? I muſt give you a double anſwer, one will not ſerve. The one, according to true morality; the other, according to vulgar uſe: In the firſt he is rich that hath enough, whether the world think ſo or not; Even *Eſau*, though he were poore in grace, yet in eſtate he was rich: *I have enough my brother.* And he that ſaid *Soul, thou haſt goods enow for many yeeres*, was almoſt ſo; It was not his fault that he thought he had enough, but that he meant to lye down, and wallow in it. A mans wealth or poverty is moſtwhat in himſelfe; And though nature have profeſſed to read unto heathen men this leſſon of wiſe moderation, yet it hath beene ſeldome ſeene, that any thing but true piety, hath taught them to take it out; *Godlineſſe is great gaine with contentment*: *Victus & veſtitus divitiæ Chriſtianorum*, ſaith *Hierom*: Food and raiment are the Chriſtians wealth; Thoſe men therefore, which are ſtill in the horſe-leeches note, ſucking and craving; which, like *Pharaohs* leane kine, are ever feeding, and never the fatter, are as farre from true wealth, as they would be from poverty; and further I am ſure they cannot bee, and not further from wealth then godlineſſe. Having, is the meaſure of outward wealth: but it is thinking that muſt meaſure the inward thoughts, I ſay of contentment, cheerefulneſſe, and thankfulneſſe, which if ye want, it is not either of both the Indies that can make you rich.

In the latter, he is rich, that hath more then enough, whether he thinke ſo or no: He that hath the poſſeſſion (whether civill or naturall) of more then neceſſary. Now if neceſſary and ſuperfluous ſeeme as hard to define as rich; know, there are juſt limits for both theſe: Superfluous is defined by neceſſary; for what is above neceſſary, is ſuperfluous; There is then a double neceſſary; One, of nature, the other, of eſtate: That is neceſſary to nature, without which wee cannot live; that to eſtate, without which wee cannot live well: That is neceſſary to eſtate, which were ſuperfluous

A fluous to nature; and that which were ſuperfluous to nature, is not ſo much as neceſſary to eſtate; Nature goes ſingle, and beares little breadth; Eſtate goes ever with a traine; The neceſſitie of nature admits little difference, eſpecially for quantities, the neceſſity of eſtate requires as many diverſities, as there are ſeverall degrees of humane conditions, and ſeverall circumſtances in thoſe degrees. Juſtly therefore doe the Schoolemen and Caſuiſts teach, that this neceſſary to the decency of eſtate, doth not conſiſt *in puncto individuo*, but hath much latitude; That is neceſſary to ſcarlet, which to ruſſet were ſuperfluous; that is but neceſſary to a Nobleman, which to an Eſquire were ſuperfluous; That were ſuperfluous to a Peere, which to a Prince is but neceſſary: That is neceſſary to the father of a family, which to a ſingle man were ſuperfluous: Neither doth this neceſſity looke onely to the preſent, but to the future; not to what may be (which were an endleſſe proſpect)
B but to what muſt be, the marriage of a daughter, the education of a ſonne, the honeſt proviſion for poſterity: He that in juſt eſtimate can goe beyond the bounds of this neceſſary, enters into the ſuperfluous eſtate, and may well paſſe with the world for rich.

Such a one is rich; let him looke how he became ſo: That God which can allow you to be rich, will not allow you all waies to your wealth: He hath ſet up a golden Goale, to which he allowes you all to run, but yee muſt keepe the beaten rode of honeſty, juſtice, charity, and truth; if ye will leave this path, and will be croſſing over a ſhorter cut thorow by-wayes of your owne, yee may bee rich with a vengeance. The heathen Poet (one of them whom S. *Paul* cited) could obſerve (*ὁ δολὸς*
C *πλούσιος ταχὺς ἀλλὰ οὐ δίκαιος*) which *Salomon* tranſlates to us, *He that makes haſte to be rich, ſhall not be innocent.* If yee have filled your bags with fraud, uſury, extortion, this gaine may be hony in your mouth, but it will be gravell in your throat, and poiſon in your ſoule. There are ſome meanes of wealth in an ill name, as thoſe two truſty ſervants of Mammon, Uſe and Brocage; there are others as bad as they, little ſaid to. Since I ſpeake to Citizens, let me be bold to ſay, There is not ſo arrant uſury in letting of money, as in ſale of wares. This oppreſſion is both more, and more univerſall. There are two maximes that doe uſually miſ-lead men of Traffique, all the world over: The one is, *Res valet quanti vendi poteſt*, A thing is worth what it may be ſold for; The other *Caveat emptor*, At the buyers perill: The one is in regard of the price; the other, in regard of the qualitie of the wares. In the firſt, whereas
D our Caſuiſts have ſet three prices, low, meane, rigorous, they ſuper-adde a fourth, exceſſive, and think they may lawfully get what they can: Where they ſhall once finde, that as the rigorous priee is a ſtraine of charitie, ſo the exceſſive is a violation of juſtice, neither doth this gaine differ ought from theft, but that it is honeſted by a faire coozenage. In the ſecond; It matters not how defective the meaſure be, how vicious the ſubſtance, how falſe the kinde, let this be the buyers care, No man is bound to buy, no man can doe wrong to himſelf; Such wares muſt be put off, (perhaps not to cuſtomers) with concealment of faults, if not with proteſtations of faultleſneſſe. In *Salomons* time, *It is naught, it is naught*, ſaid the buyer, *and when he was gone apart, he boaſted*; But now, *It is good, it is good*, ſaith the ſeller, and when the buyer is gone, he boaſteth of his deceit. Let me appeale to your boſomes, if theſe
E two, Exceſſe of price, and deficiency of worth have not beene the moſt ſerviceable factors to bring in ſome of your wealth. And let me tell you, if theſe be guilty of your gaines, you may miſ-name your trades, Myſteries: but ſure theſe trickes are myſteries of iniquitie. It were envious and infinite to arraigne the ſeverall ſciences of their adulteration and fraud; let me rather ſhut them all up together in that feareſull ſentence of wiſe *Salomon*, *The gathering of treaſure, by a deceitfull tongue, is a vanity toſſed to and fro of them that ſeeke death*: and (if you pleaſe) read on the next verſe, *The robbery of the wicked ſhall deſtroy them*, Search your cheſt, ſearch your hearts (O all yee that heare me this day) and if any of you finde any of this adulterine gold amongſt your heapes, away with it, as ye love your ſelves away with it: Elſe know (that as *Chryſoſtome* wittily) ye have lockt up a theefe in your Counting-houſe, which will carrie away all, and if ye looke not to it the ſooner, your ſoules with it.

Menander. Prov. 28.20.

Prov. 21.6.

In this world.

Rich in this world, not *of it*. As S. *John* diſtinguiſheth of being *in* the Church, and being *of it*, ſo doth S. *Paul* of the world; Thoſe are the rich *of* the world, which are worldlings in heart, as well as in eſtate; Thoſe are rich *in* the world, whoſe eſtate is below, whoſe hearts are above: The rich of the world are in it, but the rich in the world are not of it: Marvell not there ſhould bee ſo much difference in little particles; The time was when this very difference of ἐκ and ἐν, ſet the world together by the eares in the controverſie of *Eutyches*, and *Dioſcorus*; and here, you ſee, there is no leſſe diſtance between them, then betwixt heaven and earth: If *Timothy* or S. *Paul* either ſhould have charged the rich *of* the world, he had charmed a deafe Adder; yea perhaps even with this charge (like a ruſty or ill wrought Peece) they had recoyled in his face with thoſe *Athenians*, *What will this babbler ſay? The Prophet is a foole, the ſpirituall man is mad*, as they ſay in the Prophet: There is no good to be done on a worldly heart, it is both hard and cold; Let the Smith ſtrike a barre new-come out of the fire (though it bee iron) it bowes; let him ſtrike on his anvile never ſo long, there is no impreſſion, but rather a rebound of the ſtroke. The Maker of all hearts tels us, that the unregenerate man hath *Cor lapideum*, an heart of ſtone: and to what purpoſe doe we with our venerable Countryman preach to an heape of ſtones? Will yee have the reaſon why wee preach our ſelves hoarſe and dead, and prevaile not? The world is in mens eares, the world is in their hearts; and they are not *in* the world, but *of* it; and there can be nothing in them that are of the world, but that which is enmity to God, and that which repaies with enmitie; ſo as there is no way for them but periſhing with the world: It is for thoſe onely whoſe hearts are not in their bags, to receive the charge from God for their wealth, and to returne glory to him by it: To theſe (whereof I hope here are many before me) muſt *Timothies* charge, and my ſpeech be directed: Let theſe heare their condition firſt, and then their duty: Their condition, *They are rich*, but *In this world*; For diſtinction, for limitation; one implies the eſtate of their riches, the other the time.

Their eſtate, as learned *Beza*, that they are but worldly riches. The very word imports that there are other riches, not of the world; as *Auſtin* diſtinguiſhes of *Pauper in animo*, and *ſacculo*; poore in minde, and in purſe; ſo may we of the rich: There is a ſpirituall wealth, as well as a ſecular; and ſo true and pretious is the ſpirituall, that the ſecular wealth is but ſtarke beggery to it: This outward wealth is in acres of earth, in the bowels of the earth, the fruits of the earth, beaſts of the earth; and all of it is valued by peeces of earth, and one mouthfull of earth makes an end of all. Who knows not that earth is the baſeſt peece of the world, and yet earth is at the end of all theſe riches, and all of them end in the earth? See what it is that the world dotes and dreams of; (for theſe earthly hopes, as the divine Philoſopher ſaid, are but dreames of the waking) even *Nebuchadnezzars* image, a compoſition of metals, and the foot of all is clay. Earthly men tread upon their felicity, and yet have not the wit to contei[illegible] it, and to ſeek a better, which is the ſpirituall wealth; the cabinet whereof is the ſo[illegible] the treaſure in it, God himſelfe. O happy reſolution of that bleſſed Father, *Omnis mihi copia, quæ Deus meus non eſt, egeſtas eſt*: All wealth beſides my God, is penury. *Ambiant terrena*, ſaith another: Let the Gentiles ſeeke after earthly things, which have not right to heavenly; let them deſire the preſent, which beleeve not the future; The Chriſtians wealth is his Saviour: and how can he complaine of meaſure, that hath the author of all? What ſhould I need to ſay more of the Chriſtian heart? *He is rich in God*: and therefore well may he ſing that contented ditty of the Pſalmiſt, *Funes ceciderunt mihi in præclaris*: *My lot is falne in a good ground, and I have a goodly heritage.* Oh that it could be our ambition that *Nazianzen* reports of his *Philagrius*, *lutum contemnere*, to ſcorne this baſe and (pardon an homly word) dirty god of the world, and to aſpire unto the true riches! And when Satan ſhall offer to greaze us in the fiſt, to remit but a little of the rigor of a good conſcience, we could caſt it in his face with S. *Peters* indignation, *Thy gold and thy ſilver periſh with thee!*

Auſtin.

The eſtate of wealth is not more deſcribed by *this world*, then the time. For

(*after*)

(ⁿαἰὼν) when it is absolutely spoken, be, as the Philosopher (ᵇἀΐδιον) when it is restrained with a (ᶜνῦν) it is scarce a time, and at the most, is turned justly *seculum, à sequendo*, as *Isidore*. Like as the same word in the Hebrew, that signifies eternity, at other times signifies but fifty yeares, the compasse of a Jubilee; So as (νῦν αἰὼν) is but the space of humane life, which how short soever, is the utmost extent of the use of worldly riches. Wealth is like unto words, by imposition, not naturall; for commodities are as they are commonly valued; we know, bracelets of glasse, and copper chaines, and little bels, and such like trifles, are good merchandise some-where, though contemptible with us; and those things which the Indians regard not, Europe holds precious. What are coines where their use and valuation ceases? The Patars, and Souses, and Deniers, and Quart-d'escus, that are currant beyond the water, serve but for counters to us: Thus it is with all our wealth. Consider, I beseech you, that all our Crownes, and Soveraynes, and peeces and halfe-peeces, and Duckats, and double Duckats, are currant but to the brim of the grave, there they cease; and we justly laugh at the folly of those Easterne Pagans, which put coyne into the dead mans hand for his provision in another world: What should we doe therefore, if we will be provident Travellers, but make over our money here, to receive it by exchange in the world to come? It is our Saviours counsell, *Make you friends of the unrighteous Mammon, that they may receive you into everlasting habitations.* And as a Father saies sweetly, *If yee will bee wise Merchants, thrifty and happy usurers, part with that which you cannot keepe, that you may gaine that you cannot lose*: Which that ye may doe, both in preparation of mind, and (when need is) in a charitable abdication, hearken to the Duties which God layes upon you. The remove all of evill must make roome for good: First therefore our Apostle would have our hearts cleared of evill dispositions, then setled in good: The evill dispositions that doe commonly attend wealth, are Pride and Misconfidence: Against these our Apostle bendeth his charge, *That they bee not hye-minded; that they trust not in uncertaine riches.*

a *World.*
b *Everbeing.*
c *Now.*

That they be not hie minded.

For the first; It is strange to see how this earthly drosse, which is of it selfe heavy, and therefore naturally sincks downward, should raise up the heart of man; and yet it commonly caries a man up, even to a double pitch of pride, one above others, the other above himselfe: Above others in contempt, above himselfe in over-weening: The poore and proud is the Wisemans monster, but the proud and rich are no news: It is against all reason, that metals should make difference of reasonable men, of Christians; for as that wise Lawgiver said, *A free man can be valued at no price*: Yet *Salomon* noted in his time, *The rich rules the poore*; not the wise: and *Siracides* in his, *The rich speakes proudly, and what fellow is this?* and Saint *James* in his, The man with the gold ring looks to sit highest. And not to cast back our eyes, doe yee not see it thus in our times? If a man be but worth a foot-cloth, how big he lookes on the inferiour passengers? and if he have purchased a little more land, or title then his neighbours, you shall see it in his garbe; if he command, it is imperiously, with sirrah, and fellow; If he salute, it is overly, with a surly and silent nod; if he speake, it is oracles; if he walke, it is with grace; if he controll, it is in the killing accent; if he entertaine, it is with insolence; and what soever he doth, he is not as he was, not (as the Pharisee saies) like other men. He looks upon vulgar men, as if they were made to serve him, and should thinke themselves happy to be commanded: and if he be crossed a little, he swels like the sea in a storme: Let it bee by his equall, hee cares more for an affront, then for death, or hell; Let it be by his inferior, (although in a just cause) that man shall be sure to be crusht to death for his presumption: And alas, when all is done, after these hie termes, all this is but a man, and (God knowes) a foolish one too, whom a little earthly trash can affect so deeply.

Neither doth this pride raise a man more above others, then above himselfe: And what wonder is it if he will not know his poore neighbours, which hath forgotten himselfe? As *Saul* was changed to another man presently upon his anointing, so are men upon their advancement; and according to our ordinary Proverb, Their good and their blood rises together; Now it may not bee taken as it hath beene; Other cariage,

carriage, other faſhions are fit for them; their attire, fare, retinue, houſes, furniture diſpleaſe them, new muſt be had; together with coaches, and lacquies, and all the equipage of greatneſſe: Theſe things (that no man miſtake me) I miſlike not: they are fit for thoſe that are fit for them. Charity is not ſtrait-laced, but yeelds much latitude to the lawfull uſe of indifferent things; although it is one of *Salomons* vanities, that ſervants ſhould ride on horſe-back; and he tels us it becomes not a ſwine to be ring'd with gold) but it is the heart that maketh all theſe evill: when that is puft up with theſe windy vanities, and hath learned to borrow that part of the devils ſpeech, *All theſe things are mine*; and can ſay with him that was turned into a beaſt, *Is not this great Babel that I have built?* or with that other patterne of pride, *I ſit as a Queene, I am, and there is none beſides me.* Now all theſe turne into ſinne.

The buſh that hangs out, ſhews what we may looke for within? Whither doth the conceit of a little inheritance tranſport the Gallants of our time? O God, what a world of vanity haſt thou ſerved us to? I am aſham'd to thinke that the Goſpell of Chriſt ſhould be diſgraced with ſuch diſguiſed clients. Are they Chriſtians, or Antikes in ſome Carnevale, or childrens puppets that are thus dreſſed? Pardon, I beſeech you, men brethren, and fathers, this my juſt and holy impatience, that could never expreſſe it ſelfe in a more ſolemne aſſemby (although I perceive, thoſe whom it moſt concernes, are not ſo devout as to be preſent.) Who can without indignation looke upon the prodigies which this miſ-imagination produces in that other ſex, to the ſhame of their huſbands, the ſcorne of Religion, the damnation of their owne ſoules? Imagine one of our fore-fathers were alive againe, and ſhould ſee one of theſe his gay daughters walke in Cheape-ſide before him; what doe you thinke hee would thinke it were? Here is nothing to be ſeene but a verdingale, a yellow ruffe, and a periwig, with perhaps ſome fethers waving in the top; three things for which he could not tell how to find a name: Sure, he could not but ſtand amazed, to think what new creature the times had yeelded ſince he was a man: and if then he ſhould run before her, to ſee if by the foreſide hee might gheſſe what it were, when his eyes ſhould meet with a poudred frizle, a painted hide ſhadowed with a fan not more painted, breſts diſplayd, and a looſe locke erring wantonly over her ſhoulders, betwixt a painted cloth and ſkinne; how would he yet more bleſſe himſelf to think, what mixture in nature could be guilty of ſuch a monſter? Is this (thinks he) the fleſh and blood? is this the haire? is this the ſhape of a woman? or hath nature repented of her worke ſince my daies, and begunne a new frame? It is no marvell if their forefathers could not know them, God himſelf that made them, will never acknowledge that face he never made, the hayre that he never made theirs, the body that is aſham'd of the Maker, the ſoule that thus diſguiſes the body.

Let me therefore ſay to theſe dames, as *Benet* ſaid to *Totilaes* ſervant; *Depone filia, quod portas, quia non eſt tuum*; Lay downe that ye weare, it is none of your owne. Let me perſwade them (for that can work moſt) that they doe all this in their owne wrong. All the world knows that no man will rough-caſt a marble wall, but mud, or unpoliſht ragge: that beauty is like truth, never ſo glorious as when it goes plaineſt; that falſe art, inſtead of mending nature, marres it. But if none of our perſwaſions can prevaile, Heare this, ye gariſh Popingayes of our time, if you will not bee aſhamed to cloath your ſelves in this ſhameleſſe faſhon, God ſhall cloath you with ſhame and confuſion: heare this ye plaiſter faced *Jezabels*, if you will not leave your dawbing, and your high waſhes, God will one day waſh them off with fire and brimſtone.

I grant, it is not wealth alone that is acceſſary to this pride; there are ſome that (with the Cynick, or that worſe dogge, the patcht Ciſtertian) are proud of raggs; there are others, that are rich of nothing but cloathes, ſomewhat like to *Nazianzens* country of *Oziſala*, that abounded in flowres, but was barren of corne, their cloathes are more worth then all the reſt; as we uſe to ſay of the Elder, that the flowre of it is more worth then all the tree beſides; but if there be any other cauſes of our hye-mindedneſſe, wealth is one, which doth ordinarily lift up our heads above our ſelves, above others; and if there be here any of theſe empty bladders, that are puft

up

A up with the wind of conceit, give me leave to prick them a little; and first, let me tell them they may have much, and be never the better: The chimney over-lookes all the reſt of the houſe, is it not (for all that) the very baſeſt peece of the building? The very heathen man could obſerve (πολλοῖς ὁ δαίμων, &c.) That God gives many a man wealth for their greater miſchiefe: As the Iſraelites were rich in Quailes, but their ſawce was ſuch, that famine had been better; little cauſe had they to be proud that they were fed with meate of Princes, with the bread of Angels, whiles that which they put into their mouthes, God fetcht out of their noſtrils. *Haman* was proud that he alone was called to the honor of *Eſters* feaſt: this advancement raiſed him fifty cubits higher, to a ſtately gibbet. If your wealth be to any of you an occaſion of falling; if your gold be turned into fetters, it had been better for you to have lived beggers. Let me tell them next, of the folly of this pride; They are B proud of that which is none of theirs, That which law and caſe-divinity ſpeak of life, that man is not *dominus vitæ ſuæ, ſed cuſtos*, is as true of wealth: Nature can tell him in the Philoſopher, that he is not *Dominus*, but *Colonus*, not the Lord, but the Farmer. It is a juſt obſervation of *Philo*, that God only by a propriety is ſtiled the Poſſeſſor of heaven and earth, by *Melchiſedech* in his ſpeech to *Abraham*; we are only the tenants, and that at the will of the Lord; At the moſt (if we will as Divines) we have *jus ad rem*, not *dominium in rem*, right to theſe earthly things, not Lordſhip over them; but right of favor from their proprietarie and Lord in heaven, and that liable to account. Doe we not laugh at the groome that is proud of his Maſters horſe, or ſome vaine whiffler, that is proud of a borrowed chaine? So ridiculous are C we to be puft up with that, whereof we muſt needs ſay, with the poore man of the hatchet, *Alas Maſter, it is but borrowed*; & whereof our account ſhall be ſo much more great and difficult, as our receipt is more. Hath God therfore laded you with theſe earthly riches? be ye like unto the full eare of corne, hang down your heads in true humility toward that earth from which you came: And if your ſtalke be ſo ſtiffe, that it beares up above the reſt of your ridge, looke up to heaven, not in the thoughts of pride, but in the humble vowes of thankfulneſſe, and be not high-minded but feare.

Hitherto of the high-mindedneſſe that followes wealth; Now where our pride is there will be our confidence: As the wealthy therefore may not be proud of their riches, ſo they may not truſt in them: What is this truſt, but the ſetting of our hearts D upon them, the placing of our joy and contentment in them; in a word, the making of them our beſt friend, our patron, our idoll, our god? This the true and jelous God cannot abide, and yet nothing is more ordinary; *The rich mans wealth is his ſtrong City*, ſaith *Salomon*: and where ſhould a man thinke himſelfe ſafe, but in his fort? He ſees Mammon can doe ſo much, and heares him talke of doing ſo much more, it is no marvell if he yeeld to truſt him: Mammon is ſo proud a boaſter, that his clients which beleeve in him cannot chuſe but be cõfidẽt of him; For what doth he not brag to doe? *Silver anſwers all*, ſaith *Salomon*. That we grant; although we would be loath it could anſwer to truth, to juſtice, to judgment: But yet more, he vaunts to procure all, to pacifie all, to conquer all; He ſayes, he can procure all ſecular offices, titles, dignities, yea (I would I might not lay in ſome ſacrilegious and perjured wret- E ches) the ſacred promotions of the Church: and ye know that old ſong of the Pope and his Romane trafficke, *Claves, Altaria, Chriſtum*: Yea, fooliſh *Magus* makes full account, the Holy Ghoſt himſelfe may be had for mony: He ſayes he can pacifie all; *A gift in the boſome appeaſes wrath*; yea, he ſayes (looke to it ye that ſit in the ſeats of judicature) he can ſometimes bribe off ſinnes, and pervert judgment: He ſayes he can overcome all, according to the old Greeke verſe, *Fight with ſilver lances; and you cannot faile of victory*; yea, he would make us beleeve he thought this a bait to catch the Sonne of God himſelfe withall, (*All theſe will I give thee.*) Briefly he ſayes according to the French Proverbe, *Silver does all.* And let me tell you indeed, what Mammon can doe; He can barre the gates of hell to the unconſcionable ſoule, and help his followers to damnation: This he can doe; but for other things, howſoever with us men, the fooliſh Silver-ſmiths may ſhout out, Great is Mammon of the worldlings

ἄκρατ' ἐ'υσεια σέρων μεγ. διδοῦ ἐυτυχήματα, &c. *Ariſt.*

Senec.

Gen. 24.

And that they truſt not.

Keyes, Altars, Chriſt.

ἀργυρέαις λόγχαισι μάχου, &c.

yet if we weigh his power aright, we ſhall conclude of Mammon (as *Paracelſus* doth of the Divell) that he is a baſe and beggerly ſpirit: For what, I beſeech you, can he doe? Can he make a man honeſt? Can he make him wiſe? Can he make him healthfull? Can he give a man to live more merrily, to feed more heartily, to ſleepe more quietly? Can he buy off the gout, cares, death, much leſſe the paines of another world? nay, doth he not bring all theſe? Goe to then, thou rich man; God is offended with thee, and meanes to plague thee with diſeaſe and death; Now try what thy bagges can doe; Begin firſt with God, and ſee whether thou canſt bribe him with thy gifts, and buy off his diſpleaſure; *Wherewith ſhalt thou come before the Lord, and bow thy ſelfe before the high God? Will the Lord be pleaſed with thouſands of Rams, or with ten thouſand rivers of oyle? The ſilver is mine, and the gold is mine, ſaith the Lord of Hoſtes*, Haggai 2. If that ſpeed not, goe to the ſergeant of God, death; ſee if thou canſt fee him, not to arreſt thee; He lookes thee ſternely in the face, and tells thee with *Ehud*, he hath a meſſage to thee from God, and bids thee with the Prophet, *Set thine houſe in order, for thou muſt die*; Yet, if he heare thee not, goe to the under-bayliffe of Death, diſeaſe; ſee if he can be wrought to forbeare thee: he anſwers thee with *Laban*, *This thing is proceeded of the Lord, I cannot therefore ſay to thee evill or good.* In ſumme, Diſeaſe will ſummon thee unto death; death will arreſt thee to the Judgment ſeat of God, God will paſſe his doome upon thee; and in all theſe, *Riches availe not in the day of wrath*: And who would be ſo mad as to truſt a friend that he knoweswill be ſure never to faile him but when he hath moſt need? Take heed therefore, as ye love your ſoules, how ye beſtow your *Truſt upon riches*: Ye may uſe them, and ſerve your ſelves of them; yea, ye may enjoy them in a Chriſtian moderation; God will allow it you: That praiſe which the Jeſuites Colledge at Granado gives of their *Sanchez*, that (though he lived where they had a very ſweet garden) yet he was never ſeen to touch a flower, and that he would rather dye than eat Salt, or Pepper, or ought that might give relliſh to his meat; like as that of ſome other Monkes, that they would not ſee the Sun, nor ſhift their cloathes, nor cleanſe their teeth, carries in it more ſuperſtition and auſterity and ſlovenry, then wit or grace: Wherefore hath God made his creatures but for uſe? This niggardſineſſe is injurious to the bounty of their Maker; we may uſe them, we may not truſt to them, we may ſerve our ſelves of them, we may not ſerve them; we may injoy them, we may not over-joy in them; ſo muſt we be affected to our goods, as *Theoderic* the good King of *Aquitaine* was with his play; *In bonis jactibus tacet, in malis ridet, in neutris iraſcitur, in utriſque Philoſophatur*: In good caſts he was ſilent; in ill, merry; in neither angry, a Philoſopher in both. But if we will be making our wealth a rivall unto God, now the jealouſie of God ſhall burne like fire: this is the way to bring a curſe upon our riches and us; if we leane upon this reed, it ſhall breake, and runne into our hand; and *he that truſteth in riches ſhall fall*, Prov. 11. 28.

Micah 6.

Collegium Granatenſe Præf. ad lectorem contin. vitam R.P. Tho. Sanchez. præfix. Operi Morali in præcepta Decal.

C. Sol. Apollin. Sidon. Epiſt. de Theoder.

Now as the diſdainfull rivall will be ſure to caſt reproaches upon his baſe competitor; ſo doth God, that we may ſee how unworthy riches are of our truſt, he tells us, they are *uncertaine*, yea uncertaintie it ſelfe. Were our wealth tyed to our life, it were uncertaine enough; what is that but a flower, a vapor, a tale, a dreame, a ſhadow, a dreame of a ſhadow, a thought, a nothing? What are great men but like Haileſtones, that leape up on the Tiles, and ſtraight fall downe againe, and lye ſtill, and melt away? But now, as we are certaine that our riches determine with our uncertaine life (for goods and life are both in a bottome, both are caſt away at once) ſo we cannot be certaine they will hold ſo long: Our life flyes haſtily away, but many times our riches have longer wings, and out-fly it. It was a witty obſervation of *Baſil*, that wealth roles along by a man, like as an heady ſtreame glides by the bankes: Time will molder away the very banke it waſheth, but the current ſtayes not for that, but ſpeeds forward from one elbow of earth unto another: ſo doth our wealth, even while we ſtay, it is gone. In our penall lawes there are more wayes to forfeit our goods then our lives; On our high-wayes, how many favorable theeves take the purſe, and ſave the life? And generally, our life is the tree, our wealth is the leaves or fruit; the tree ſtands ſtill, when the leaves are falne, the fruit beaten down:

In uncertaine riches.
ἐπὶ ἀδηλότητι τοῦ πλούτου.

ῥεῦσιν ἡ φύσις τοῦ πλούτου, χιονμάῤῥου ἐξυτίρου τοῦτο ἔχοντας φθαρτίλλει, &c. Baſil. in Pſal. 16.

Yea

A Yea many a one is like the Pine-tree, which (they say) if his barke be pulled off, lasts long, else it rots: so doth many a man live the longer for his losses: if therefore life and wealth strive whether is more uncertaine, wealth will sure carie it away. *Job* was yesterday the richest man in the East; to day he is so needy, that he is gone into a proverbe, *As poore as Job*: *Belisarius* the great and famous Commander, to whom *Rome* owed her life twice at least, came to *Date obolum Belisario*, one halfe-penny to *Belisarius*. What doe I instance? This is a point wherein many of you Citizens that are my Auditors this day, might rather read a lecture unto me; You could tell me how many you have knowne, reputed in your phrase, good men, which all on the sudden have shut up the shop-windowes, and broken for thousands: You could reckon up to me a Catalogue of them, whom either casuality of fire, or inundation
B of waters, or robbery of theeves, or negligence of servants, or suretiship for friends, or oversight of reckonings, or trusting of customers, or unfaithfulnesse of Factors, or inexpected falls of markets, or Piracy by Sea, or unskilfulnesse of a Pilot, or violence of tempests have brought to an hasty poverty; and could tell me that it is in the power of one gale of winde to make many of you either rich Merchants or beggers. Oh miserable uncertainty of this earthly pelfe, that stands upon so many hazards, yea that falls under them! who would trust it? who can dote upon it? what madnesse is it in those men, which (as *Menot* sayes) like unto hunters, that kill an horse of price, in the pursuit of an Hare worth nothing; endanger, yea cast away their soules upon this worthlesse and fickle trash? Glasses are pleasing vessels, yet because of their brittlenesse, who esteemes them pre-
C tious. All *Salomons* state was not comparable to one Tulip: his royall Crowne was not like the Crowne Imperiall of our Gardens; and yet because these are but flowers whose destiny is fading and burning, we regard them thereafter: No wise man bestowes much cost in painting mud-wals. What meane we (my beloved) to spend our lives and hearts upon these perishing treasures? It was a wise meditation of *Nazianzen* to his *Asterius*; that good is to no purpose, if it continue not; yea, there is no pleasant thing in the world, saith he, that hath so much joy in the welcome, as it hath sorrow in the farewell: Looke therefore upon these heapes, O ye wise-hearted Citizens, with careless eyes, as those things whose parting is certaine, whose stay is uncertaine; and say with that worthy Father; By all my wealth, and glory, and greatnesse, this alone have I gained, that I had some thing to which I
D might prefer my Saviour. And know, that as *Abraham* whiles he was in his owne Countrey (it is *Cyrils* note) had never God appearing to him, save only to bid him goe forth: but after, when he was gone forth, had frequent visions of his Maker: So whiles in our affections we remain here below in our Cofers, we cannot have the comfortable assurances of the presence of God; but if we can abandon the love and trust of these earthly things, in the conscience of our obedience, now God shall appeare to us, and speake peace to our soules, and never shall we find cause to repent us of the change. Let me therefore conclude this point with that divine charge of our Saviour, *Lay not up for your selves treasures on earth, where moth and rust doe corrupt, and theeves breake thorow and steale, but lay up for your selves treasures in*
E *heaven.*

Thus much of the Negative part of our charge: wherein we have dwelt so long, that we may scarce sojourne in the other: *Trust not*, but *Trust*: The heart of man is so conscious of his owne weaknesse, that it will not goe without a prop: and better a weake stay then none at all: Like as in matter of policy, the very state of Tyranny is preferred to the want of a King; the same breath therefore that withdrawes one refuge from us, substitutes a better; and in stead of Riches, which is the false god of the world, commends to us the true and living God of heaven and earth: Even as some good Carpenter raises up the studs, and in stead of a rotten groundsell, layes a sound; The same trust then must we give to God, which we may not give to riches, The object onely is changed, the act is not changed. Him must we esteeme above all things, to him must we looke up in all, on him must we depend for all, both protection and provision; from his goodnesse and mercy must we acknowledge all, and

Put (trust) in God.

in him must we delight with contempt of all; and this is to Trust in God. It was a sweet ditty of the Psalmist, which we must all learne to sing, *Bonum est confidere in Domino*, It is good to trust in the Lord: Good, in respect of him, and good for us. For him, it is one of the best pieces of glory to be trusted-to: as, with us, *Joseph* holds, *Potiphar* cannot doe him a greater honor then in trusting him with all, And his glory is precious, that he cannot part with that to any creature; all other things he imparts willingly, and reserves nothing to himselfe but this: Beeing, life, knowledge, happinesse, are such blessings as are eminently, originally, essentially in God, and yet, Beeing he gives to all things, Life to many, Knowledge to some kinds of creatures, happinesse to some of these kinds: as for riches, he so gives them to his creature, that he keeps them not at all to himselfe; but as for his glory (whereof our trust is a part) he will not endure it communicated to Angell, or man; not to the best guest in heaven, much lesse to the drosse of earth. Whence is that curse not without an indignation, *Cursed be the man that trusts in man; that maketh flesh his arm*, yea or spirit either, besides the God of Spirits; *Whom have I in heaven but thee?* Herein therefore doe we justice to God, when we give him his owne, that is, his glory, our confidence.

But the greatest good is our owne; and God shewes much more mercy to us in allowing and inabling us to trust him, then we can doe justice in trusting him: For alas, he could in his just judgement glorifie himselfe in our not trusting him: in taking vengeance on us for not glorifying him: Our goodnesse reaches not to him, but his goodnesse reaches downe to us, in that our hearts are raised up to confidence in him. For, what safety, what inspeakable comfort is there in trusting to God? When our Saviour, in the last words of his Divine Farewell Sermon to his Disciples, would perswade them to confidence, he sayes θαρσειτε: and so doth the Angell to *Paul* in prison; a word that signifies boldnesse: implying that our confidence in God causeth boldnes and courage; and what is there in all the world that can worke the heart to so comfortable and unconquerable resolution, as our reposall upon God? *The Lord is my trust, whom then can I feare? In the Lord put I my trust, how say ye then to my soule, Flee hence as a bird to the hills?* Yea how oft doth *David* inferre upon this trust *non confundar*, I shall not be ashamed: And this case is generall, *That they that put their trust in the Lord are as mount Sion that cannot be moved.* Faith can remove mountaines, but the mountaines that are raised on faith are unremoveable. Here is a stay for you (O ye wealthy and great) worthy of your trust: If ye were Monarchs on earth, or Angels in heaven, ye could be no way safe but in this trust. How easie is it for him to enrich or impoverish you, to hoyse you up to the seats of honor, or to spurn you downe? What mynes, what Princes can raise you up to wealth, against him, without him? He can bid the winds and Seas favor your vessells, he can bid them sinke in a calme. *The rich and the poore meet together, God is the maker of both.* Prov. 22. Ye may trade, and toyle, and carke, and put up, and cast about, and at last sit you downe with a sigh of late repentance, and say, *Except the Lord build the house they labour in vaine that build it: It is in vaine to rise early, and lye downe late, and eat the bread of sorrow.* Unto how many of you may I say with the Prophet *Haggai*, *Ye have sowne much, and bring in little; ye eat, and have not enough; ye drinke, but ye are not filled: ye cloath you, but ye be not warme, and he that earneth much puts his gayne in a broken bag.* And whence is all this? *Ye looked for much, and loe, it came to little: when ye brought it home, I did blow upon it, saith the Lord of Hosts.* Behold how easie a thing it is for the God of heaven to blast all your substance; yea not only to diminish, but to curse it unto you, and to make you weary of it and of your selves. Oh cast your selves therefore into those Almighty hands: Seeke him in whom only you shall find true rest and happinesse: Honor him with your substance, that hath honored you with it: Trust not in riches, but trust in God.

Joh. 16. ult.

It is motive enough to your trust, that he is a God; all arguments are infolded in that one; yet this Text gives you certaine explicit inforcements of this confidence; Every one of these reasons (implying a secret kinde of disdainfull comparison betwixt the true God and the false) perswade you to trust in God: Riches are

but

A are but for this world, the true God is Lord of the other; and beginnes his glory, where the glory of the world ends: therefore trust in him. Riches are uncertaine, the true God is Amen, the first and the last, ever like himselfe, therefore trust in him. Riches are but a liveleſſe and ſenſeleſſe metall, the true God is a living God, therefore trust in him. Riches are but paſſives in gift, they cannot beſtow ſo much as themſelves, much leſſe ought beſides themſelves: the true God gives you all things to enjoy, therefore Trust in him: the two latter, becauſe they are more directly ſtood upon, and now fall into our way, require a further diſcourſe.

The living.

(*El chai*) *the living God*, is an ancient and uſuall title to the Almighty; eſpecially when he would diſgrace an unworthy rivall: As Saint *Paul* in his ſpeech to the Lyſtrians, oppoſes to their vaine Idols, the living God. *Vivo ego*, *As I live*, is the B oath of God for this purpoſe, as *Hierom* noteth; neither doe I remember any thing beſides his holineſſe, and his life that he ſweares by. When *Moſes* aſkt Gods name, he deſcribed himſelf by *I AM*. He is, he lives: and nothing is, nothing lives abſolutely, but he; all other things by participation from him. In all other things, their life and they are two; but God is his owne life, and the life of God is no other then the living God: and becauſe he is his owne life, he is eternall; for (as *Thomas* argues truely againſt the Gentiles) Nothing ceaſes to be, but by a ſeparation of life; and nothing can bee ſeparated from it ſelfe; for every ſeparation is a diviſion of one thing from another: Moſt juſtly therefore is he which is abſolute, ſimple, eternall in his being, called the *living God*: Although not only the life that he hath in himſelfe, but the life that hee gives to his creatures, challengeth a part in this title: A C glimpſe whereof perhaps the Heathen ſaw, when they called him Jupiter, (ζωυς) from (ζαω) which ſignifies to live, *In him we live*, (ſaith Saint *Paul* to his Athenians.) As light is from the Sunne, ſo is life from God, (which is the true ſoule of the world, and more; for without him it could not bee ſo much as a carcaſe; and ſpreads it ſelfe into all the animate creatures. Life (we ſay) is ſweet; and ſo it is indeed; the moſt excellent and precious thing that is derived from the common influence of God. There is nothing before life, but Being; and Being makes no diſtinction of things; for than can be nothing that hath no Being: Life makes the firſt and greateſt diviſion, Thoſe creatures therefore which have life, we eſteeme farre beyond thoſe that have it not, how noble ſoever otherwiſe: Thoſe things therefore which have the perfitteſt life, muſt needs be the beſt: Needs then muſt it D follow, that hee which is life it ſelfe, who is abſolute, ſimple, eternall, the fountaine of all that life which is in the world, is moſt worthy of all adoration, joy, love, and confidence of our hearts, and the beſt improvement of that life which hohath given us. Truſt therefore in the living God. Covetouſneſſe (the Spirit of God tels us) is Idolatry, or (as our old Tranſlation turnes it) worſhipping of Images. Every ſtampe or impreſſion in his coyne, is to the covetous man a very Idol: And what madneſſe is there in this Idolatry, to dote upon a baſe creature, and to beſtow that life which we have from God, upon a creature that hath no life in it ſelfe, and no price but from men? Let me then perſwade every ſoule that heares me this day, as *Jacob* did his houſhould, *Put away the ſtrange gods that are among you and bee cleane*; and as S. *Paul* did his *Lyſtrians*: *Oh turne away from theſe vanities unto the* E *living God.*

Gen. 35. 2.

The laſt attractive of our truſt to God, is his mercy, and liberality: *Who gives us richly all things to enjoy.* A theme, wherein ye will grant it eaſie to leeſe our ſelves. First, God not only hath all in himſelfe, but he gives to us. He gives, not ſomewhat (though a cruſt is more then we are worthy of) but all things. And not a little of all, but richly; and all this, not to looke on, but to enjoy. Every word would require not a ſeverall houre, but a life to meditate of it; and the tongue not of men, but of Angels to expreſſe it. It is here with us, as in a throng, we can get neither in nor out: But as we uſe to ſay of Cares, ſo it ſhall be with out diſcourſe, that the greatneſſe of it ſhall procure ſilence; and the more we may ſay of this head, the leſſe we will ſay: It will content us only to top theſe ſheaves, ſince we cannot ſtand to threſh them out.

Who gives us richly all things to enjoy.

Whither can yee turne you reyes to looke beside the bounty of God? If ye look upward; His mercy reacheth to the heavens. If downward: The earth is full of his goodnesse, and so is the broad sea. If ye looke about you; What is it that hee hath not given us? Ayre to breathe in, fire to warme us, water to coole us, clothes to cover us, food to nourish us, fruites to refresh us, yea delicates to please us; beasts to serve us, Angels to attend us, heaven to receive us; and which is above all, his owne Sonne to redeeme us. Lastly, if ye look into your selves: Hath he not given us a soule to informe us, senses to informe our soule, faculties to furnish that soule? Understanding, the great surveior of the secrets of Nature, and Grace: Fantasie and Invention, the master of the workes: Memory the great keeper or Maister of the rolles of the soule, a power that can make amends for the speed of Time, in causing him to leave behinde him those things, which else he would so carry away, as if they had not beene: Will, which is the Lord Paramount in the State of the Soule, the commander of our actions, the elector of our resolutions: Judgement, which is the great Counsellor of the will: Affections, which are the servants of them both: a body fit to execute the charge of the soule, so wondrously disposed, as that every part hath best opportunity in his owne functions; so qualified with health arising from proportion of humors, that like a watch kept in good tune, it goes right, and is fit to serve the soule and maintaine it selfe: an estate that yeelds all due conveniences for both soule, and body, seasonable times, raine, and sunshine; peace in our borders; competency, if not plenty of all commodities, good lawes, religious, wise, just Governours, happy and flourishing dayes: and above all, the liberty of the Gospell. Cast up your bookes, O yee Citizens, and summe up your receits, I am deceived, if he that hath least, shall not confesse his obligations infinit. There are three things especially wherein yee are beyond others, and must acknowledge your selves deeper in the Books of God, then the rest of the world: Let the first be the cleare deliverance from that wofull judgement of the pestilence. Oh remember those sorrowfull times, when every month swept away thousands from among you: When a man could not set forth his foot but into the jawes of death; when piles of carcasses were carried to their pits, as dung to the fields: when it was cruelty in the sick to admit visitation, and love was little better then murdrous: And by how much more sad and horrible the face of those evill times looked, so much greater proclaim you the mercy of God, in this happy freedome which you now enjoy: that you now throng together into Gods House without feare, and breathe into one anothers face without danger. The second is, the wonderfull plenty of all provisions both spirituall and bodily: You are the Sea, all the Rivers of the land run into you: Of the land? Yea of the whole world: Sea and Land conspire to inrich you. The third is, the priviledge of carefull government: Your Charters as they are large and strong, wherein the favor of Princes hath made exceptions from the generall rules of their municipall lawes; so your forme of administration is excellent, and the execution of Justice exemplary, and such as might become the mother City of the whole earth. For all these you have reason to aske, *Quid retribuam*, with *David*? *What shall I render to the Lord for all his benefits?* and to excite one another unto thankfulnesse, with that sweet Singer of Israel, *O that men would therefore praise the Lord for his goodnesse!* And (as beneficence is a binder) these favors of God call for your confidence: What should you doe but ever trust that God, whom you have found so gracious? Let him bee your God, be yee his people for ever; and let him make this free and open challenge to you all: If there be any power in heaven, or in earth, that can doe more for you then he hath done, let him have your hearts and your selves.

About 30000. in one yeere.

And thus from that duty we owe to God in our confidence, and his beneficence to us, we descend to that beneficence which we owe to men, expressed in the variety of foure Epithets, *Doing good*; *being rich in good workes*, *ready to distribute*, *willing to communicate*; all to one sense; all is but beneficence. The Scriptures of God (lest any Atheist should quarrell at this waste) have not one word superfluous: Here is a redoubling of the same words without fault of Tautology; a redoubling of

That they doe good, and be rich in good works.

A of the ſame ſenſe in divers words, without Idleneſſe. There is favor in theſe repetitions, not looſeneſſe; as it was wont for this cauſe to bee obſerved both in Councels, and acclamations to Princes, how oft the ſame word is reiterated, that by the frequence they might judge of the vehemence of affection. It were eaſie to inſtance in many of this kinde, as eſpecially *Exod.*25,35. *Pſal.*89.30. *John* 1.20. and ſo many more, as that their mention could not be void of that ſuperfluity which we diſclame. This heape of words therefore ſhews the vehement intention of his deſire of good workes, and the important neceſſity of their performance; and the manner of this expreſſion inforces no leſſe; *Charge the rich, that they doe good, and bee rich in doing good.* Hearken then, yee rich men of the world; it is not left arbitrary to you, that you may doe good if you will, but it is layd upon you as your charge and duty: You muſt doe good works, and woe bee to you if you doe not. This is not a counſell, but a precept; Although I might ſay of God, as we uſe to ſay of Princes, his B will is his command: The ſame neceſſity that there is of truſting in God, the ſame is in *Doing good* to men. Let mee ſling this ſtone into the brazen foreheads of our adverſaries, which in their ſhameleſſe challenges of our Religion dare tell the world we are all for faith, nothing for workes, and that we hold workes to ſalvation, as a Parentheſis to a clauſe, that it may be perfit without them: Heaven and Earth ſhall witneſſe the injuſtice of this calumniation, and your conſciences ſhall be our compurgators this day, which ſhall teſtifie to you, both now, and on your death-beds, that we have taught you, there is no leſſe neceſſity of good workes, then if you C ſhould be ſaved by them; and that though you cannot be ſaved by them, as the meritorious cauſes of your glory, yet that you cannot be ſaved without them, as the neceſſary effects of that grace which brings glory.

It is an hard ſentence of ſome Caſuiſts (concerning their fellows) that but a few rich mens Confeſſors ſhall be ſaved; I imagine, for that they dawbe up their conſciences with untempered morter, and ſooth them up in their ſins. Let this be the care of them whom it concerneth: For us, we deſire to bee faithfull to God and you; and tell you roundly what you muſt truſt to: Doe good therefore, yee rich, if ever yee looke to receive good; if ever yee looke to be rich in heaven, be rich in good workes upon earth: It is a ſhame to heare of a rich man that dyes, and makes his Will of thouſands, and bequeathes nothing to pious & charitable uſes: God and the poor D are no part of his heire; We do not hover over your expiring ſoules on your death-beds as Ravens over a carkaſſe; wee doe not begge for a Covent, nor fright you with Purgatory, nor chaffer with you, for that inviſible treaſure of the Church, whereof there is but one Key-keeper at Rome; but we tell you, that the making of friends with this Mammon of unrighteouſneſſe, is the way to eternall habitations. They ſay of *Cyrus*, that he was wont to ſay he laid up treaſures for himſelfe, whiles he made his friends rich: but we ſay to you, that you lay up treaſures for your ſelves in heaven, whiles you make the poore your freinds upon earth: We tell you there muſt be a *Date*, ere there can be a *Dabitur*; that he which gives to the poore lends upon uſe to the Lord; which paies large increaſe for all he borrowes, and how ſhall he give you the Intereſt of glory, where hee hath not received the Principall of beneficence? How can that man ever looke to be Gods heire, in the E Kingdome of Heaven, that gives all away to his earthly heires, and lends nothing to the God of Heaven? As that witty Grecian ſaid of extreame tall men, that they were Cypreſſe-trees καλοι αλλ' ἀφελεις, &c. faire and tall, but fruitleſſe: ſo may I ſay of a ſtrait-handed rich man; And theſe Cypreſſes are not for the Garden of paradiſe; none ſhall ever be planted there but the fruitfull: And if the firſt Paradiſe had any trees in it onely for pleaſure, I am ſure the ſecond, which is the midſt of the new Jeruſalem, ſhall have no tree that beares not twelve fruits, yea whoſe very leaves Rev.22.2. are not beneficiall. Doe good therefore, O ye rich, and ſhew your wealth to be, not in having, but in doing good. And if God have put this holy reſolution into any of your hearts, take this with you alſo, from him; Doe not talke, and purpoſe, and project, but execute; Doe not ſo, doe good, that we may thank your death-bed for it, and not you: Late beneficence is better then none, but ſo much as early

beneficence is better then late: He that gives not till he dyes, ſhews that he would not give, if he could keepe it: And God loves a cheerefull giver; That which you give thus, you give it by your Teſtament, I can ſcarce ſay you give it by your will: The good mans praiſe is *Diſperſit, dedit: he diſperſes his goods*, not, he left them behind him; and his diſtribution is ſeconded with the retribution of God, *His righteouſneſſe endureth for ever*, *Pſalme* 112. 9. Our Saviour tels us that our good works are our light, *Let your light ſo ſhine, that men may ſee your good workes*; which of you lets his light goe behinde him, and hath it not rather carried before him, that hee may ſee which way it goes, and which way himſelfe goes by it? Do good therefore in your life, that you may have comfort in your death, and a Crowne of life after death. A

Now all this have I ſpoken, not for that I have ought (as S. *Paul* ſaies) whereof to accuſe my Nation: Bleſſed be God, as good workes have abounded in this age, ſo this place hath ſuperabounded in good workes. Be it ſpoken to the glory of that God, whoſe all our good workes are, to the honor of the Goſpell, to the conviction of that lewd ſlander of Solifidianiſme; *London* ſhall vye good workes with any City upon earth: This day and your eares are abundant witneſſes; As thoſe therefore that by an handfull gheſſe at the whole ſacke, it may pleaſe you by this yeeres Brieſe to judge of the reſt: Wherein I doe not feare leſt Envy it ſelfe ſhall accuſe us of a vaine glorious oſtentation; Thoſe obſtreperous benefactors, that (like to Hens which cannot lay an egge, but they muſt cacle ſtraight) give no almes but with trumpets, loſe their thankes with God; Almes ſhould bee like oyle, which though it ſwimme aloft when it is ſalne, yet makes no noiſe in the falling; not like water, that ſtill ſounds where it lights: But howſoever private beneficence ſhould not bee acquainted with both the hands of the giver, but ſilently expect the reward of him that ſeeth in ſecret, yet God ſhould be a greater loſer, if the publike fruits of charity ſhould be ſmothered in a modeſt ſecrecy: To the praiſe therefore of that good God, which gives us to give, and rewards us for giving, to the example of poſterity, the honor of our Profeſſion, to the encouragement of the wel-deſerving, and to the ſhame af our malicious adverſaries, heare what this yeere hath brought forth. B C

Here followeth a brieſe memoriall of the charitable acts of the City this yeare laſt paſt, &c. And if the ſeaſon had not hindred, your eyes ſhould have ſeconded your eares in the comfortable teſtimony of this beneficence, *Euge, &c.* Well done, good and faithfull ſervants; Thus ſhould your Profeſſion be graced; thus ſhould the incenſe of your almes aſcend in Pillars of holy ſmoake into the noſtrils of God; thus ſhould your tallents bee turned into Cities: This colour is no other then celeſtiall, and ſo ſhall your reward be: Thus ſhould the foundation be laid of that building, whoſe wals reach up unto heaven, whoſe roofe is finiſhed and laid on, in the heaven of heavens, in that immortality of glory, which the God of all glory, peace, and comfort hath provided for all that love him; Unto the participation whereof, the ſame God of ours mercifully bring us through the Sonne of his love JESUS CHRIST the righteous: to whom, with the Father, and the Holy Ghoſt, one infinite and incomprehenſible God, be given all praiſe, honor and glory, now and for ever. *Amen.* D E

THE HONOR OF THE MARIED Clergie,

MAINTAINED AGAINST THE MALICIOUS CHALLENGES *of* C. E. *Masse-Priest.*

OR,

THE APOLOGIE WRITTEN SOME yeares since for the Mariage of persons Ecclesiasticall made good against the Cavils of *C. E.* Pseudo-Catholike-Priest.

In three Bookes.

By Jos. Hall, D. *of* Divinity, *and* Deane *of* Worcester.

Imprinted at *London* in the yeere 1641.

TO THE MOST REVEREND FATHER IN GOD, AND MY MOST HONORED Lord, GEORGE, Lord Archbishop of Canterbury, Primate of all England and Metropolitaine, one of his Majesties most Honorable Privy Councell.

MOST REVEREND FATHER, *and no lesse honored Lord,*

IT was my delire and hope, to spend the residue of my Time and thoughts in sweet and sacred Contemplation. Satan envying me this happinesse, interrupts me by the malice of an importunate Adversary. Twelve yeares agoe I wrote a little Apologeticall Letter for the Mariage of persons Ecclesiasticall; and now thus late, when I had almost forgot that I had written it, a moody Masse-priest drops out a tedious and virulent Refutation; thorow my sides striking at the most Honorable and flourishing Clergie of the whole Christian world, laboring not so much for my disgrace (what would that availe him?) as the dishonor and scorne of our holy Profession, in the eyes of our people. I could contemn it in silence; if the Quarrell were onely mine; Now my wrong cannot be distinguished from thousands: God and his Church are engaged in this cause, which in my foile could not but sustaine losse; neither may I be now silent with safety, without misconstruction. Let this hand and tongue bee no longer mine, then they may serve my Master in Heaven, and his Spouse on Earth. That which I wrote in some three houres, he hath answered in three quaternions of yeares; and what I wrote in three leaves, hee hath answered in no fewer Pages then 380. Should I follow him in this proportion, he might after some Centuries of yeeres expect an answer in *Tostatus-hydes*; whose first word should be, *Quis legit hæc?* Or if my patience would delay my reply to the just paces of his answer, this Volume of his would perhaps be vanished into Grocers shops for waste Paper *in thuris piperisve cucullos*, and would no more need answer then now

now it deſerveth one. But hearing of the inſultation of ſome Popiſhly affected, who gloried not a little in this Work (*Ars Catholicis*, I addreſſed my ſelf to the Work, with no leſſe alacrity, and no leſſe ſpeed: That my ſelf-conceited Adverſary, and his ſeduced abettors, may ſee how little a wel-ordered Mariage is guilty of deading our ſpirits, or ſlacking our hands. At the beginning of this Summers Progreſſe, when it pleaſed his Sacred Majeſty to take notice of this ſory Libell, and to queſtion with me concerning it, I had not ſo much as read it over, ſo newly was it come to my hands; ere his happy returne, (be it ſpoken to the only glory of him that enabled me) I had not only finiſhed this Anſwer, but twice written it over with mine own hand; and yet made this but the recreation of the weightiest buſineſſe of my Calling, which now did more then ordinarily urge me.

It was my purpoſe to have anſwered (as beſeemeth the perſon *à quo*, not *ad quem*) mildely according to my knowne diſpoſition: but upon better deliberation, I found the inſolency of my refuter ſuch, that I could not favor him, and not be cruell to my cauſe. If therefore for many (it is his owne art and word) *relative* Pages, he receive from my unwilling and enforced Pen now and then, though not a *Relative* to ſuch an Antecedent, yet perhaps ſome drop of ſharper Vineger, then my Inke uſeth to be tempered withall, he may forgive me, and muſt thank himſelfe: What needed this cauſe ſo furious an Invective? As if the kingdom of heaven, & all Religion conſiſted in nothing but Maidenhead or Mariage? Cardinall *Bellarmine*, when he ſpeaks of the *Greek* Church, wherin a maried Clergie is both allowed and required, ſhuts up moderately; That if this were all the difference betwixt them, & the *Romane* Church, they ſhould ſoone be at peace. If my refuter had ſo thought, this had not been his firſt Controverſie: Both eſtates meet in Heaven. *John* the Virgin reſts in the boſome of maried *Abraham*; This inordinate heate therfore of proſecution riſes from faction, not from holy Zeale: Hence it was that my Adverſary cunningly fingled out this point from many others, ranged in my poor Diſcourſes, as that wherein (in Biſhop *Jewels* confeſſion) he might promiſe to himſelf the likelieſt advantage of Antiquity; and how glorioufly doth he vant himſelf in the oſtentation of Fathers and Councels! Which vain flouriſh how little it avails him, the proceſſe ſhall ſhew; where it ſhall appeare upon what grounds no ſmall piece of Antiquity was partiall to Virginity, and over harſh to Mariage, as *Beatus Rhenanus*, a learned and ingenious Papiſt confeſſeth. But this we may boldly ſay, that if thoſe holy men had out-lived the bloudy times, and ſeen the fearefull inconveniences which would (after a ſetled peace) enſue upon the ambition, or conſtraint of a denied Continency, they had doubtleſſe changed their note; and with the moderate and wiſeſt ſpirits of the latter times, pleaded for that liberty which the Reformed Church now enjoyeth. The univerſall conceſſion wherof (after the

Si errorem alii non haberent facilè pax concederetur, Bell. de Cleric. lib. 1. cap. 21.

B. Rhenanus. Arg. lib. de exhort. Caſt. Tert.

Æneas Sylvius. Panormitan. Durandus. Pereſius. Mantuanus.

the private Suffrages of worthy Authors) came to a publike treaty in the *Romane* Church, amidst the throng of their late *Tridentine* Councell, and it is worth the while to observe on what grounds it received a repulse. If Priests should be allowed Mariage (say those wily *Italians*) it would follow that they would cast their affections on their Wives and Children, & consequently on their Families and Countries, whereupon would cease that strait dependance which the Clergy hath upon the See Apostolike; Insomuch as to grant their Mariages were as much as to destroy the Hierarchy of the Church, & to reduce the Pope within the meere bounds of the *Romane* Bishoprick. This was the plea of the Clergy; their thrifty Laitie (together with them) enemies to the blessing (or, as they construe it, the curse) of fruitfulnesse, are wont to plead, *Troppo teste*: our *Gregory Martin* of old computes the prejudiciall increase that might arise from these Mariages to the Commonwealth. It is not Religion but wit that now lies in our way. Fond men that dare offer thus to controll the wisedome of their Maker, and will be tying the God of Heaven to their rules of state. As it is, no Church in the whole world (except the *Romane*) stands upon this restraint, whereof the consequences have been so notoriously shamefull, that we might well hope, experience would have wrought, if not redresse of their owne courses, yet silence of ours; And surely, if this man had not presumed that (by reason of the long discontinuance of Popery) time had worne out of mens minds the memory of their odious filthinesse, he durst not thus boldly have pleaded for their abominable Celebate; The question whereof, after all busie discussions, and pretences of age, must be resolved into no other then this; How farre the Tradition of a particular Church is worthy to prevaile against Scripture: yea, and against other Churches. A point, which a very weake judgement will be able to determine.

In this return of my Defence, I doe neither answer every idle clause, nor omit any essentiall: this length of mine is no lesse forced then mine Adversaries continency: wherein yet my Reader shall not sigh under an irkesome loquacity. I presume to dedicate this unworthy labor to your Grace, whom this famous Church daily blesseth, as her wise, faithfull, and vigilant Overseer, as a renowned Patterne of holy Virginity, and Patron of holy Mariage. The God of Heaven (whose watch you carefully keep) preserve you long to his Church; and make us long happy in our Grace, and you ever happy in his plentifull blessings. Such shall ever be the Prayer of

Your Graces most
humbly devoted,

JOS: HALL.

Erasmus, &c. che Coll' introduttione del matrimonio de' Preti si farebbe, che tutti volta assesto l'affetto & amor loro alle moglie & figli & per consequenza, alla casa, & all patria, onde cesserebbe la dependenza stretta che l'Ordine Clericale ha con la sede Apostolica, & tanto sarebbe Conceder il' matrimonio a Preti quanto distrugger la Hierarchia Ecclesiastica, & ridur il Pont. ci e non fosse piu che Vescovo di Roma. Histor. Concil. Trid. pa. 662.

Troppo teste, troppo teste, troppo tempeste. Vid. Dallingt. observ. upon Guicciard.

Doctor Mart. against Pr. Mart.

THE ANSWER TO THE ADVERTISEMENT.

THE man begins with a threat, I may not but trewble. He frights me with an universall Detection of my errors. It is almost as easie to finde faults, as to make them. Perhaps the Time had been as well spent in tossing his Beads: How happy a man am I that shall see all my oversights? My comfort is, that if my Art were fruitlesse, there would be no stone throwne at it. In the meane while, how well doth the title of a Detector become him that hides himselfe? If he be not afraid or ashamed of his cause, let his name be knowne, that his victories may be recorded. It is an injurious and base advantage to strike and hide, and after a pitcht Duell to gall a fixed adversary out of loop-holes. If his person be upon some treasonable act obnoxious, it is hard if some of his names be not free; But if I must needs be matcht with the shadow of a Libeller, I will so take him as he deciphers himselfe: C. E. Cavillator Egregius; and under this true stile of his, am ready to encounter him, and doe here bid defiance to an insolent and unjust adversary. And first, let me tell my Caviller, this order is preposterous. If all my errors be at the mouth of the Presse, how is it that two or three of them are thus suffered to out-run their fellowes? Was his malice so bigge with these, that it could not stay the time of the common delivery? Needs must they be notorious falshoods that are thus singled out from the rest. Let them appeare in their owne shapes, ugly (doubtlesse) and prodigious. The first is, That most shameleſse assertion that *Bellarmine* under his owne hand acknowledges, 237. contrarieties of Doctrine amongst his Catholiks. Could the man but have patience he should find above three hundred: What sayes my Detector to this? He hath not seene the severals, yet (like a brave man at Armes) he professes to kill his enemy ere he can appeare, and tells us those 237. Contrarieties are nothing but 237. lyes in one assertion. That there are in them so many untruths I easily grant: for in contradictions one part must needs be false; and truth is but single: They are untruths then (lyes are too broad a word) but their owne. My assertion shall only justifie that they are told; let him take care for the rest: But they are not in points belonging to Faith and Religion, only in matters undecided, and disputable: The sequell shall try that shift; Why doe we fore-stall our Reader? Who knowes not that there cannot be so many points fundamentall? Let him take them as they are, I aggravate nothing, It is but only in such light chaffe as this; In the number and extent of Bookes Canonicall, wherein Driedo, Erasmus, Genebrard, Cajetan, Sixtus Senensis are acknowledged to oppose the rest; In the Popes infallibility of judgment, wherein Gerson, Almaine, Pope Adrian, Eckius, Hosius, Pichius, Waldensis are at quarrell; In the reach and originall of spirituall jurisdiction; wherein Abulensis, Turrecremata, Fran. à Victoria, Alphonsus de Castro, &c. proclaime to differ: what should I instance in more? It is but in the Popes power in Temporalities, in the inerrableneſse of Councells, whether particular, confirmed by the Pope, or Generall; in the authoritie of Councells above Popes, in the force of vowes, in the worship due to Images, and the like. These and such other are the sleight Trifles (since all cannot be weighty) impertinent to faith, wherein the Romish Doctors vary.

Ex Decad. Ep. 3. Epist. 34. Reckoned out of *Pappus* his Enumeration. My peace of *Rome* makes up 103.

Object.

Sol.

Neither doth my assertion of their discord gall him more, then of our Unity: O the forehead of Heritikes! I said that we in our Church differ only in Ceremonies, they in substance. Let him give leave to the contra-division of these two, and I will take leave to maintaine the indivision of the Church of England in the dogmaticall points of Faith.

This boldneſse, together with my eminent ignorance, makes him admire the scarcity of learned men in our Country, that could find no better Doctors to send to Dort-Conference then Master HALL. To your griefe, Sir, it was a Synode, and that noble and celebrious; Neither was it out of want that your silly Adversary was sent thither. This happy Iland (which)

A which hath no blemish, but that it yeelds such Vipers as your selfe) abounds (as you too well know) with store of incomparable Divines, such as may set your Rome to school. So as the Messenger of Pyrrhus long since called your Italy a Country of Kings, and Egypt was wont to be called the Country of Physicians; so may this blessed Iland of ours justly merit the title of The Region of DIVINES. For me, I can be content to be base enough in mine owne eyes; but if my disparagement shall redound to my betters, I dare tell him it is my comfort, that I was sent thither by a judgement no lesse infallible, then of Paul the Fift. Let himselfe, or any of his Eaves-dropping companions (to whom that place stood open) say wherein I shamed those that sent me. It was my just griefe, that the necessity of my health yea of my life called me off immaturely: but since either death or departure must be yeelded to, others shall judge whether I went away more laden with infirmity, then (however unworthy) with approbation.

B But that second lye of mine is so loud, that all my Brethren of Dort must heare it, and they which were lately the witnesses of my sincerity (gracing me with the deare Testimony of their approose) are now made the Judges of my impudency. What monster of falshood will come forth? In my censure of Travell, glancing at the Jesuiticall bragge of their Indian Miracles (whereat their very friends make sport) I charge Cardinall Bellarmine for an avoucher of these Cozenages, who dares averre that his fellow Xavier not onely healed the Deafe, Dumbe, and Blinde, but raised the Dead; to which I add (whiles his Brother Acosta, after many yeares spent in those parts, can pull him by the sleeve, and tell him in his eare, so loud that all the World may heare, Prodigia nulla producimus.) This is my Indictment; Let me come to my Tryall: Cast me, if ye can, ye reverend heads, I crave no favour. Where lyes this so lewd lye, and malicious abuse? That Bellarmine sayes thus of the Jesuite Xavier, is not denyed; That Acosta sayes thus of himselfe, and his fellow Jesuites, is granted: The first lye yet is, Acosta was never in the East Indies, nor Xavier in the West; and how then could Acosta spend many years in those parts? A perilous plea! Who ever, I beseech you, mentioned either East or West? I speake of the Indies in common; so did his Bellarmine from whom I cited this, Claruit etiam in Indiis omni genere miraculorum, &c. Here is not one of the Indies mentioned, but both or either; If both lived in the Indies, though not in one Town, in one Country, in one Indie, wherein have I offended; whiles speaking of the Indies in generall, I said that Xavier and Acosta lived there? Yet this is one lye (he saith) and that so long a one, as that it reacheth as farre as it is from the East to the West, from the Artick to the Antarrick Pole; wherein I doubt not but your reverences will easily marke the skill of this learned Cosmographer.

D Some parts of those instanced Indies differ not so farre; not to speak of the small strait of Anian; the mentioned Region of Mexico is not above foure score degrees from Japan: Either your construction must favor him, or else this must goe into the Book of over sights.

The second lye is, that Acosta pulled Bellarmine by the sleeve in this assertion, as if he denied those Eastern Miracles, which he elsewhere confesseth. Indeed this sawcinesse were dangerous: The red Hat (you say) is fellow to a Crown. But shall I confesse where I erred? My dull head could not conceive that God should be the God of the Mountains, & not of the Valleys; Of the East Indies, and not of the West; and yet be the Jesuites God in both: Especially, since the reason that Joseph Acosta fetches from the persons (which should bee the subject of those wonders) holds as equally for both Indies, as an Almanack made for the Meridian of one Citty, serveth the Neighbours.

E Hitherto then the prologue of my infamous falshoods, such, as if all my Writings could have afforded any equally hainous, these had never been chosen out to grace the front of his Detection; There must needs be much terrour in the sequel.

The rest of this storm fals upon our learned Professor, D. Collins, one of the prime ornaments of our Cambridge; the partnership of whose unjust disgrace doth not a little hearten my unworthinesse. The world knows the eminency of that mans Learning, Wit, Judgement, Eloquence: His works praise him enough in the Gate: Yet this Malepert Corner-creeper doth so basely vilifie him for ignorance, sillinesse, pratling, rusticitie, lying, as if in these onely he were matchlesse. Indeed whom doth the aspersion of that foule hand forbeare? Vilium est hominum alios viles facere. I appeale to all the Tribunals of Learning thorow the World, whether all Doway have yeeld ought comparable to that mans Pen: whe-

πατρίδα βαν λέων.

Necessitate propellente proditio est ea tacere quæ quis studiose perfecerit. Chrysost. in illa: utinam toleraſſet is, &c.

Bellarmine not in Ecc. lib. 4. c. 14.

Ioſ. Acoſta l. 2. de ſal. Ind. c. 9.

ther he have not so conjured down his Caco-Dæmon Johannes, *that he never dares to lookebacke into the light againe: whether his* Ephata *be not so powerfull, that if his Adversary were any otherwise deafe then the blocke which he worships, it might open his eare to the Truth. It angers* C. E. *to heare that Kings should not dye, or perhaps, that they whose heads are annointed, should dye by any other then anoynted fingers; The sentence of his Cardinall and Jesuites both* de facto *and* de jure *of deposing and murdering Kings, is now beside our way; Only we may read a farre off in capitall Letters,* Arise, Peter, kill and eate: *He knowes the word with shame enough. I will not so much wrong that worthy Provost, as to anticipate his quarrell, rather I leave the superfluity of this malice to the scourge of that abler hand, from whom I doubt not but* C. E. *shall smart and bleed so well, that he may spare the labour of making himselfe his owne whipping stock on Good Friday.*

* This Booke of Doctor *Coll. C. E.* falsly insinuateth to have been suppressed. All Stationers shops can convince him of a lye: Nothing ever fell from that Learned hand without applause.

THE

THE HONOUR OF THE MARIED CLERGIE, maintained, &c.

The first Booke.

SECT. I.

NEither my Charity, nor my Leisure, nor my Readers Patience, will allow me to follow my Detector, in all his Extravagancies, nor to change ilde words of Contumely with a Babbler. His twelve first Pages, are but the light froth of an impotent Anger; wherein he accuseth my bitternesse, and professeth his own. For me I appeale unto all eies; if my Pen have been sometimes zealous, it was never intemperate: Neither can he make me believe, that my passions need to appeare to my shame, in calling *Rome Prostitute*, or himselfe shameless; or in citing from the *Quodlibet* of his own Catholick Priests, the Art of his Jesuites, in * Drurying of young Heires. There is neither Slander, nor Shame in Truth. For himselfe, he confesseth to have sharpened his Pen, and to have dipt it (perhaps too deep) in Gall: But where his Inke is too thick, he shall give me leave to put a little Vineger to it, that it may flow the better. In the mean time he shall goe away with this glory; That a fouler Mouth hath seldome ever wiped it selfe upon cleane Paper.

Declamationes ambitiosorum opera, ac ioforum cibi sunt. Scal. Exer.

Prostituta illa civitas.

* The particulars of this History he shall receive in due place.

After those waste flourishes, his thirteenth Page begins to strike; wherein hee chargeth me with odious baseneſſe, and insufficiency, in borrowing all my proofes from *Bellarmines* Objections, dissembling their Solutions. The Man were had driven, that would go to borrow of an Enemy. If all my proofes be fore-alledged and fore-answered by his *Bellarmine*; to what purpose hath this Trifler blurred so much Paper? There (he saith) shall the Reader see all my Scriptures answered, the Doctrine of Devils explicated; there, that other, *Let him be the Husband of one Wife*; and *Mariage is honourable*, Answered indeed; but as he said (ἄλογα ἀνάλογα) answerlesly. Such clear Beames of Truth shine in the face of those Scriptures, that all the Cob-web vayles of a Jesuites subtilty cannot obscure them.

Refut. p. 13.

Their very Citation confutes their Answer. And where had we this Law; That if a Jesuit have once medled with a Scripture, all Pens, all Tongues are barred from ever alledging it? If Satan have miscited the Psalme (*He shall give his Angels charge over thee*) for Temptation, may not we make use of it, for the comfort of Protection? Briefely, let my Caviller know, that it is not the frivolous illusion of any shuffling Jesuit, that can drive us from the firme Bulwarke of the holy Scriptures. In this, they are clearely ours, after all pretences of Solution, (as he shall well feele in the Sequel) and shall secure us against all humane Opposition. Before the disquisition whereof, somewhat must of force be premised, concerning the state of our Question.

Sect. II.

Refut p.12.

WHere, that all Readers may ſee how learnedly my wiſe Adverſarie hath miſtaken me, and himſelfe; I muſt tell my Detector, That all his tedious diſcourſe ſits beſide the Cuſhion: For thus he writes of my Epiſtle (*ſo as his whole Scope is to diſprove the ſingle life of Catholike Prieſts; and thereby to oppugne our Doctrine in that behalf*) upon which conceit, he runnes into a large proofe of the ſtrong Obligation of Vowes, the neceſſity of their Obſervation, the penalty and danger of their Violation, the praiſe of Virginity, the poſſibility of keeping it; and upon this very ground builds hee the tottering wall of his whole enſuing Confutation: in ſo much, as (*pag.* 130.) he ſayes, *That Mariage all times, without contrary Injunction, was lawfull, is not denyed; nor will it be proved in haſte, That Prieſts, or ſuch as had vowed the contrary, might uſe that liberty: and we ſay not, that Virginity is violently to be impoſed on any, for it comm.th by free election; but where the Vow is free, the Tranſgreſſion is damnable.* Thus he.

Now let all indifferent eyes ſee, whether the onely drift of mine Epiſtle bee not to juſtifie our Marriage, not to improve their Singleneſſe; to defend the lawfulnes of the Marriages of our Clergie, not to juſtifie the Marriage of the *Romiſh*; to plead for the marriage of our Eccleſiaſtiques not of Popiſh Votaries.

In expreſſe tearms, I diſ-avowed it. The intervention of a Vow makes a new ſtate, Let *Baal* plead for himſelf. What is it to me, if the *Romiſh* Clergie may not be Husbands? or if, according to the *French* Proverbe, they have a Law not to marry, and a Cuſtome not to live chaſte? Let it be their care whom it concernes; onely I will have leave to ſpeake for our owne. Neither did I ever derogate ought from ſacred Virginity, or lay it levell (whether abſolutely, or in all circumſtances) with holy Matrimony; neither did I ever conceive of an impoſſibility of Continence in ſome perſons: Take away theſe three Grounds, (which I utterly diſclaime before God and Men) together with his petulant Raylings, and idle Excurſions; and what is become of the Volume of my great Adverſary? Thoſe three vaſt Paragraphes are ſhrunke into ſo few ſheets of Paper, that a Mouſe may as ſoone runne away with his booke as with his god.

My Maſters of *Doway*, If ye be the Superiours, under whoſe permiſſion this worthy Worke ſees the light; for ſhame keep up your laviſh Unthrifts of good time, and ſend us ſuch Antagoniſts, as may not faine Occaſions to empty their Note-Bookes. One daſh of a Penne might thus juſtly anſwer the moſt part of his bloughty Volume; wherein, like a drunken Man, he makes a fray with his own ſhadow, and like an ilde Whelpe, runnes away after his own Stern. But, that he may not complaine to bee caſt off too contemptuouſly, he ſhall receive a faire account of Particulars.

Sect. III.

THE Theme of my Epiſtle is plainly no other, then our marriage cenſured, he anſwers, of Theirs. I would there were ſuch cauſe of familiarity and entireneſſe, that what is ſaid of one, might agree to both: But the world knowes we are two. If I ſay our Clergy is heartily loyall to their King; will he ſtraight take it of theirs? If, that our Clergy is willingly ſubject to more then the directive Power of their Soveraigne, will he challenge this to theirs? The very Point which I purpoſely declined, he followes in hot chaſe. *Even moderate Papiſts* (they are the words of my Epiſtle) *will grant us free, becauſe not bound by Vow not ſo farre as thoſe old Germanes, pro poſſe & noſſe:* And yet all my Detectors refutation ſtill drives at the ſuppoſition of a Vow. What have we to doe with Votaries? Our Clergie is free, whether as Clergie, or as ours: Firſt, as perſons Eccleſiaſticall (*quà talles*) For holy Orders, wherher as orders, or as holy, are no hinderances of Matrimony, as Cardinall *Cajetan* truly, and with him, the whole Schoole. That which may be pretended for Impediment, is either a Vow annexed, or an Eccleſiaſticall Statute.

[b] As for the Vow, it is so far from being essentiall to holy Orders, as that it is made by [c] some learned Papists a difference betwixt the Obligation of their Religious, and their Priests; That their Religious are bound by a solemn Vow to single life in the very intrinsecall nature of their Profession; their Priests onely by a Church Constitution, without Vow. And those that go further with their famous Cardinal, and teach That it is expresly forbidden to Bishops, to ordain any, without the promise of single life, ground this but upon an Epistle of Pope *Gregory* [d], a late and weake foundation; and besides hold, that their Vow is but semi-solemn, and accidentally incident into this Profession: for so much as here is neither a direct Exhibition of the body to this purpose in the Offerer, nor a direct Consecration to this end in the Admitter, both which make up the solemnity of the vow: upon which reason, according to them, a Religious Order, because it yeelds over the Body unto an estate repugnant to Matrimony, doth of it self in it's own nature, both hinder Mariage, and nullifie it; not so the Ecclesiasticall. To which we may adde, That according to their owne [e] Doctors, Solemnity and Simplicity make no difference of the Vow before God, though before the Church. A distinction too slight, too newly upstart, to overturn an ancient and well grounded Institution. Neither need we any better, or other proofe of the inconnexion of this Vow with holy Orders, then that of their own *Dominicus à Soto*, [f] *Non est de essentia Sacerdotis, &c.* It is not of the essence of a Priest (saith he) to keepe single; for that the *Grecian* Clergy are permitted even by the *Roman* Church to continue in the state of Mariage. What can be more cleare? If there were a necessary and inseparable connexion of a vowed Continency with holy Orders, then would not, neither could the *Roman* Church acknowledge a true Priesthood where it finds conjugall Society. Their act of allowance to the *Greek* Church implyes a faire independency of these two, which some of their clamorous Clients plead to have indivisibly coupled. So as now all the strength of this necessary *Celibate* is resolved into the power of a Church statute; and of what Church, but the *Roman*? All other Churches in the World, as of *Armenia, Grecia, Syria, Æthiopia, the Georgians, &c.* allow the conjunction of Ministery and Mariage; and are so farre from requiring a Vow of necessary Continency, that they rather erroniously prerequire a necessity of Mariage in the persons to be ordained.

It is onely the Church of *Rome*, the great and imperious Mistresse of the World, that imposes the yoke of this vow upon her Vassals: Imposes it, but *ad libitum*; so as her great Paramour (in whose vast Bosome that whole Church lyes) may dispense with it as he lists. Hear that irresutable discourse of Cardinal *Cajetan*: his words bear weight, and are not unworthy the eyes of my Reader. *Therefore* (saith he) *since the Pope may at his pleasure loose the bond of that Statute, it follows necessarily, that if a Priest of the Westerne Church shall marry by the Popes leave, without any reasonable cause, that such Mariage of his is a true Mariage, and the parties married are true Husband and Wife, and their Issue truly legitimate; although in so marrying, both the parties should sinne mortally, in doing this act against the Vow of Chastity, without a reasonable, or at least a probable cause of their so licensing; and consequently, neither should the Pope himselfe be excused from mortall sinne: But if there be any reasonable cause of dispensing with this Vow of Chastity, then the party thus marrying, and dispensed with, may both safely marry, and live in Mariage. And hereupon it appeares, That since a reasonable cause of dispensing with this Vow of Chastity, may be not only the publike Utility, whether Civill or Ecclesiasticall, but any other greater good then the observing of that Chastity; it justly followes, that the Pope not onely may, but with a safe conscience may dispence with a Priest of the Western (or* Roman) *Church, that he may marry; even besides the cause of a publike benefit. And therefore the determination of some hath been too presumptuous, in affirming, That absolutely and without such cause the Pope cannot dispence: whereas (as we have shewed) the Pope may doe it without any cause, though in so doing he should sinne; and with any reasonable cause, without sinne: and in both, the Matrimony stands firme.* Thus he.

[b] *Ordini sacro debitum Continentiæ non est essentialiter annexum. Dom. Soto, l. 7. q. 4. de Jure & Justit.*

[c] *Vide Cajetan. Opusc. de Castit. Act. Con. Trid. Alia est causa Monachi, alia Clerici, Extr. de Voto, &c.*

[d] *Jura profitendo promittit Monachus, quam recipiendo sacrũ ordinem Clericus.*

[e] *Dist. 28. Greg. Petr. Diacon. l. 1 ep. 42. Cajet. ubi supra. Polyd. Virg. &c.*

Maldon. sum. q. 15. art 17. Item Voti solennitas ex sola constitutione Ecclesiæ est inventa, Matrimonii vero vinculum ab ipso Ecclesiæ capite rerum omnium conditore, &c. Extra Item, Vinculum voti solennis, & solutio ejus est ex statuto Ecclesiæ. Antonin. Simplex votum apud Deum non minus obligat quam solenne. Celest. extr. qui Clerici, &c.

[f] *Non est de essentia Sacerdotis servare castitatem, quandoquidem Græci etiam ab Ecclesia Latina permittuntur in conjugii fœdere permanere. Dom. Sot. l. 7. de Jure, q. 4. P. Venetus. Brocard. Lud. Vertomannus. Jos. Indus*, of the Christians in *India* and *Cathaia, &c. Non si quid turbida Roma elevet, accedas.*

Pers. [a] *Ecclesiæ statuto, nec universali, sed Latinæ. Espenc. l. 1 de Cont. c. 13. Idcirco cum summus Pontifex possit ad libitum, &c. Cajet. Opus. de Castitate. Dubia causa.*

Words that need neither Paraphraſe, nor Inforcement. And how uſuall[h] the practiſe of this Diſpenſation hath beene (that wee may not reſt onely in Speculation) appeares enough by the ingenuous complaint of their[i] ſelected Cardinalls, to *Paul* the Third: who cry downe the abuſe of thoſe over-frequent Grants, which they ſhould not have yeelded, but upon publicke and weighty cauſes; *eſpecially* (ſay they) *in theſe times, wherein the* Lutherans *urge this matter with ſo much vehemence.* Neither is it long ſince our kind Apoſtate M. *Carier* gave us here in *England* (from bigger men then himſelfe) an overture of the likelyhood of this liberall Diſpenſation, from his holy Father of *Rome*, upon the conditions of our re-ſubjection. Would we therefore but ſtoop to kiſſe the Carbuncle of that ſacred Toe, our Clergie might as well conſiſt with holy Wedlocke, as the *Grecian*. Oh, the groſſe mockery of Soules, not more ignorant, than credulous! Will his Holineſſe diſpenſe with us for our ſinne? Wee can be diſpenſed with at home for his diſpenſation. It is their Sorrow that the World is growne wiſer, and findes Heaven no leſſe neere to *Dover-cliffe* then to the Seven-hills.

And ere wee leave this point, it is very conſiderable, what may be a reaſonable cauſe of this Diſpenſation: For thoſe very[k] Jeſuites, which hold the power of this Vow ſuch, That the vehementeſt tentations and foiles of the fleſh may not be relieved with an arbitrary Matrimony, ſince the matter of this Vow is ſo important, & caries ſo much danger in the violation, as that it is not to be left to the power of a private Judgement (though morally certaine) whether Matrimonie (all things conſidered) be in this particular expedient; (for that may be fit for a man as a ſingular perſon, which is not fit for him as part of the community:) yet they grant, that this extreme perplexedneſſe and violence of carnall motions, is a juſt cauſe of diſpenſation. What need we more? Though ſome[l] Caſuiſts be more favourable, and grant that in ſuch caſes we may not onely allow, but perſwade Matrimony to the perplexed Votary: As Cardinall[m] *Æneas Sylvius* (who was never leſſe *Pius*, then when he was *Pius*) gives this hearty adviſe to his friend *John Freünd*, a *Roman* Prieſt, that he ſhould (notwithſtanding his Orders) helpe himſelfe by Marriage; yet the former will ſerve our turne. If therefore thoſe Superiours, which have all lawfull and ſpirituall authority over us, ſhall have thought good, upon this reaſonable cauſe, to give a generality of diſpenſation to all ſuch of our Clergy, as ſhall not, after all carefull and ſerious indeavours, finde themſelves able to containe; allowing them by theſe lawfull remedies to quench thoſe impure flames: what can any Jeſuit or Devill except againſt this? This is ſimply the cleare cauſe of them whoſe cauſe I maintaine.

And yet further: Put the caſe this had not been; if without the thought of any Romiſh Diſpenſation, the[n] Eaſtern Church never held it needfull to require the Vow of ſingle life in the Miniſters of the Altar, (they know the words of their own Gloſſe) why ſhould not our Church challenge the ſame immunity; for (that from the generall conſideration of Eccleſiaſtiques, as ſuch, we may turne our eyes to our Eccleſiaſtiques in ſpeciall) no Church under heaven kept it ſelfe more free from the bondage of thoſe tyrannous Impoſitions.

The[o] Clergie of this Iland, from the beginning, never offered any ſuch Vow, the Biſhops never required it, for more (if any credit be due to Hiſtories) then a thouſand yeeres after Chriſt. The great Champion of *Rome*, Maſter *Harding*, was driven to ſay, They did it by a beck, if not by a *Dieu-guard*; but could never prove it done by either. Neither is it more worth my Readers note, then my Adverſaries indignation, that the wiſe providence of God ſo pleaſed to contrive it of old, as that from the beginning of the firſt converſion of this happy Iland, it rather conſpired with the *Greeke* Church, then with the *Roman*: After the *Grecian* account we kept our Eaſter, inſomuch, as *Beda* tells us, that Pope *John* the Fourth (about the

Sedes elementiſſima quæ nulli deeſſe conſuevit, dummodo alibi aliquid vel rubei intercedat Matth. Paris. Alius abuſus eſt in diſpenſationibus cum Conſtitutis in ſacr. Ord. &c.

[i] *Concil. ſelect. Card. Si Sacerdotes non maturâ deliberatione ſe aſtrinxerunt, videat Rom. Pont. qui circa hæc ſolet diſpenſare quid ſit agendum in particularib. Mart. Pereſius, &c.*

[k] *His vot is aſtrictius, non poteſt Matrimonium abſque Diſpenſatione inire, quavis vehementiſſimis carnis ſtimulis urgeatur, &c. Sanch. lib. 7. de Matrim. imped. Diſp. 11. Author tas ſuperioris diſpenſationis expectanda eſt. Communis illa regula Doctorum & nominatim Cajetani, nimirum quando ei qui vovit, conſtat aliquid eſſe melius præter vita voti materia, poſſe propria autoritate recedere. Sanch. de Matr. lib. 7. de Imped. Diſp.*

[l] *Angel. Matr. 3. Imped 5. in fine vera curæ. 1 par. ſpec. art. 15.*

[m] *Æn Syl. epiſt. 307.* So *Benedict* 12 gave Diſpenſatiō to *Petrarch* Archdeacon of *Parma*, to marry his *Laura* (too neere him in blood, as it is thought) and *ex uberiore gratia*, that he ſhould keep all his Promotions, and receive yet more, on condition that the ſaid *Benedict* might have the uſe of *Petrarchs* ſiſter, *Matth. Parker* Defence of *Pr. Marr. ex Faſciculo Temp. & Platina, & vita Petrarchæ, &c.* [n] *Occidentales (non Orientalis) Eccleſiæ caſtitatis abtulit votum, in Diſt. 31.* [o] *Vid. poſtea Epiſt. Girard. Eberacenſ. Arch. ad Anſelm. Hunting. Fabian. Polidor. Virgil. vid. poſt lib 3.*

yeare

A yeare 637.) was faine to require of the *Engliſh*, that they would keepe their *Paſch* after the Romane faſhion; a difference (as it was then taken) of no ſmall importance. The ſtory of S. *Aidanus* and *Colmannus*, may be herein an abundant witneſſe: And for the *Britains*, *Beda* left them in the cloze, both of his Life and Hiſtorie, faſt to *Greece*, looſe from *Rome*.

After the *Grecian* forme we celebrated the Sacrament of Baptiſme. After the *Grecian* Liberty we continued the Mariages of perſons Eccleſiaſticall (through ſo many Centuries of years) without ſcandall, without the contradiction of the Chriſtian World; ſo as now wee are but repoſſeſſed of the ancient right of our fore-Fathers, which the interpoſition of the *Romiſh* tyranny, for a while, injuriouſly debarred. Our adverſaries have wont to brand us for the uncharitable cenſures of our fore-Fathers, B and can they think the ſucceſſions of many Generations ſo faithleſſe, that they made ſolemn vowes, for no other purpoſe, but only to breake them? It was the queſtion of the rich and precious *Jewell* of *England*, to which his Hardie adverſarie had never the face to reply. My Refuters forehead is ſtronger with a weaker wit; Let him trie here the power of his audacity. And if the Church of this Iland, in the dayes of her forced ſervitude to the *Roman* See, maintained this liberty (as wee prove in the ſequell) and derived it to poſterity, how much more free ſhall it be for us to renue and injoy it, after the juſt excuſſion of that ſervile yoke?

Let now *C. E.* goe waſte good houres, and marre cleane Paper in diſproving the Mariage of *Romiſh* votaries, and in the mean time come as neere my queſtion, as *Thames* is to *Tiber*: What is this but to mock the Reader, and abuſe himſelfe? How C much wiſer is he grown in the proceſſe of his diſcourſe, where he grants our Mariage, and denies our Clergy? from which weak and witleſſe Hold, if we beat him not in the due place, we ſuffer not enough from that rude Hand.

SECT. IIII.

HAving then hitherto detected no error, no ignorance but his own; he now deſcends to untruths, and finds here ſo many miſtakings, lyes, falſifications, that a Reader would wonder by what art I could couch ſo many of them in ſo ſmall a room; D and might verily think that I could out-ly the Legends, and outjuggle a Jeſuit. But ere I have done, theſe ſhall appeare to be but the fictions of a paſſionate fugitive, the Man ſhall be cooler, I ſhall be innocent, and my Reader ſhall ſay, that if that forehead had not been ſo oft croſſed, it could not have had ſo little ſhame. *Refut. p. 174.*

My firſt untruth is, that I avouch S. *Paul* to call the ſingle life of Prieſts, A Doctrine of Devils. Reader, is my detector awake? I ſaid, that to maintaine the unlawfulneſſe of the Mariage of the Miniſter of God, is, according to Saint *Paul*, A Doctrine of Devils, and now he would perſwade the World, I ſaid thus of the ſingle life of his Prieſts. What can we make of this? That ſingle life is a Doctrine? If not truth, yet let him learn to ſpeake ſenſe. But that he may not alwayes refute what I never affirmed; I muſt gheſſe at what he meant: He would elude this charge, with E that ſtale ſhift, worn out with the Pens of his Predeceſſors, that Saint *Paul* is to bee underſtood according to *Theodoret*, of thoſe which call Mariage execrable: according to Saint *Auſtin*, that ſay, Mariage is evill, and of the Devils making: according to *Clemens Alexandrinus*, Of thoſe that abhorre Mariage: Of Manichees, and other Heretikes, as *Ambroſe* and *Epiphanius*, from which *Catholikes are ſo farre that they approve it for a ſacrament.* *Nuptias execrabiles.*

Firſt, the words of Saint *Paul*, are (κωλυοντων γαμειν) forbidding to Marry, not condemning Mariage. Then we know well, what the *Tacians*, *Ebionites*, *Encratites*, *Montaniſts*, *Marcionites*, *Manichees*, *Adamites*, and *Apoſtoliques* held of Matrimony. The Apoſtle brands them here: But what? Them only? Whiles he condemns them, doth he free thoſe that partake with them? The act is one, *Forbiddance of Mariage*; whether to ſome, or to more, or to all, S. *Paul* expreſſes not: the number doth not vary the quality. And if one be a part of all, then to condemn mariage in ſome one kinde of men,

can

can it be other then the partaking of an universall condemnation of it? This then only he hath gained, that some others have been deeper in this evill then themselves.

Obiect. *Answ.* Be ye holy. All things are cleane to the cleane.

But our Apostle speakes of them which condemn Mariage as evill in it selfe.

We take what he gives: No mans mouth shall condemn my Refuter but his own. What was he that accused mariage of Unholinesse, out of *Sancti estote*; of uncleanesse, out of *Omnia munda mundis*; of Contamination with carnall concupiscence? Was it not his own Pope [r] *Innocentius?* Who was he that interpreteth of marriage, the Text *Rom.* 8.8. *Those that are in the flesh cannot please God*, that called the maried Man, no lesse then the Whoremonger, *Sectatorem libidinum, Præceptorem vitiorum; A follower of Lust, a teacher of Vice*; that said *Mariage was a loosing the reynes to Luxury, an inhiation after obscene lusts?* was it not his Pope [s] *Siricius*, the first Founder (if we may beleeve their now-defaced Glosse) of forced Continency?

Who was it that called mariage a *defiling with unclean society*, and *execrable contagion?* Was it not his Councell of [t] *Toledo*? Who was it that called mariage (*Spurcitias immundas*) *filthy beastlinesse?* was it not his [t] Saint *Dunstan* and *Oswald?* Let him construe this, and then tell me, what it is (if this be not) *to condemn Mariage as* [t] *evill.* Yet more, his own example shall convince him: He pleads out of Saint *Austin*, that this text, amongst others, intends to strike at the Manichees; now, the Manichees allowed mariage to their Auditors, that is (Analogically) their *Laity*; forbad it to their *Electi*, that is, their Clergy; So farre approving it in their laick-Clients, that no modest Pen may write [u] whence they fetched their Sacramentall Bread: Either then the Manichees must be excluded, or Papists must be taken in for company into this doctrine of Devils. It is true, they mis-call mariage a Sacrament; So as we may well wonder at these two extreams in one doctrine: and study in vain how the same thing should be Sacred in a Ceremonious inchoation, and in the reall consummation morally impure; how a Sacrament should bee incompatible with a sacred Person: These Sphyngian Riddles are for better Heads: with what Brow then can my Detector adde, * *That with Saint* Chrysostome *and Saint* Austin, *they do but compare mariage, they doe not condemn it*; Onely teaching mariage to be good, Virginity better; with *Fulgentius* not so comparing virginity to Corn, that they count Mariage Cockle? In this where should they finde any adversary? But if Luxury, Filthinesse, Uncleanesse, Contagion, Beastlinesse, Vice, Obscenity, be the stiles of good, we can well allow them to the honour of *C. Es.* virginity, and are content our Mariages should passe for evill.

[r] *Innoc. Exuperio Tolos. Episc. epist. 3. c. 1. Dist. 82. Proposuisti.*
[s] *Ead. Dist c. Plurimos ad Himerium Tarraca, epist. 1. Semove itaque differentiam perversi nominis Connubii, unam eandemque rem efficisti Adulterii & Conjugii.*
Laur. Valla, canon Eccl. Later. l. 1. de Volupt.
Uxorum aut quarumcunque fœminarum immundo societate & execrabili contagione turpari.
Conc. Tol 8. c. 5. cit. à C. E. p. 231.
[t] *Vide Regist. eccl. Wigornien. post tal. 3.*
[t] *Essendo il matrimonio un stato Carnale.* Pleaded in the Councell of Trent. *Hist. Concil p. 662.*
[u] *August. de Hæres. ad Quod vult-Deum*
* *Refut. p. 19.*

Refut. p. 20.

Sect. V.

MY second untruth (he saith) is, That I make the single Life of Priests the brand of Antichristianisme. Shamelesse mouth! Where did I ever say so? My words are; *Were it not for this opinion, the Church of Rome would want one evident brand of her Antichristianisme.* The life is one thing, the opinion another. Single life is good; the opinion of the necessity of single life, and the unlawfulnesse of the Maried, is Antichristian. What can be more plain? yet this wilfull slanderer tels the world, that I make the profession of Continency, Antichristian: whereas we doe willingly professe, that true profession of true Continency is truly laudable; that the forcible imposition of it, as necessary to some state of men, savours strongly of that Man of sin: Now let my Reader judge, whose untruths my Adversary hath hitherto detected.

Neither can I eate that word of mine, unlesse I would renounce the Apostle; who seemes purposely to decipher our Romanists by these lines: For, having immediately before described the condition of Bishops, and Deacons, with their wives and children (allowing them indifferently with others, a maried estate) hee presently (as foreseeing that Point which would be most subject to contradiction) foretels, that the seducing spirits of Antichristianisme would forbid mariage; and this

A this he fore-propheſies ſhall be done in the latter, or (as their Vulgar and *Rhemiſts* turns it) in the laſt Times; and that by them, which ſhall ſpeake lyes in hypocriſie. Neither of which can ſo exactly agree to thoſe firſt Hereticks; who, as they were early in time, ſo alſo groſſe in their Doctrine; wherein there was more open impiety, then ſecret diſſimulation.

And if ὕστεροι χρόνοι may agree to all the ages of the Church after Chriſt, yet moſt to the laſt, and that other addition ſeems to ſtrengthen this ſenſe. *Refut. p. 21.*

Sect. VI.

B IN vaine therefore doth my Refuter bring in S. *Paul*, as an abetter of his forced Continency; whiles he ſaith of yonger Widowes, that *When they have begun to wax wanton againſt Chriſt, they will marry, having damnation, becauſe they have forſaken their firſt Faith.* In which place (boulted before to the Bran by many Controverſers) mine Adverſary hath learned of his *Bellarmine*, to triumph above meaſure. *This firſt Faith* (ſaith he) *all the Fathers without exception, underſtand to bee a Vow, or Promiſe, made to God of Continence, in the ſtate of Widowhood.* It is a wide word (*All the Fathers*) I had thought I had read in holy [x] *Athanaſius*, *Væ vobis qui primam fidem baptiſmi cælitus inſtitutam irritam facitis*; *Woe to you that make void the firſt Faith of Baptiſme ordained from Heaven.* I had thought [y] *Hierome* had ſomewhere ſaid, *They are not worthy of beliefe, which have voyded their firſt beliefe*, Marcion *I mean and* Baſilides; whom yet I never found condemned for the breach of any Vow of Continence. I had thought, the Author of the Interlineary Gloſſe would not have croſſed all the Fathers, in expounding it, *Fidem Baptiſmi*; *The faith of Baptiſme*, which is C indeed the firſt Faith, and the Apoſtle ſaith (*the firſt*) not (*the former*;) As for that other, which he imagines a Vow of continued Viduity, it was neither *Faith* nor Firſt; let him inſtance (if he can) where our Apoſtle takes Faith for a Vow. Rather, as if he meant to expound his own word in this very Scripture, and this occaſion, he cleers this doubt, whiles he ſpeakes of the wilfully improvident Man, that he hath denyed the Faith, and is worſe then an infidel; and now in the ſame Context, he ſpeakes of theſe perverted Widdowes *that they have forſaken the Faith.*

[x] *Lib. 6. de Trin. de Beat. tit. Dei ad Theophilum. Et inſtrumenta libertatis ſemel conceſſa per iterationem infirmatis.*

[y] *Non ſunt digni fide, qui primam fidem Baptiſmi irritã fecerunt, Marcionem loquor & Baſilidem. Hier. Proœm. in epiſt. ad Tit.*

Much leſſe is it the Firſt, whether in Time, or Dignity: For, they could not have beene Church-widdowes, if not Chriſtians; and they could not be Chriſtians, if they ſhould have valued the Vow of their Widdowhood above the vow of their Chriſtendome; yea, ſo farre was this from the firſt Vow (if it had beene one) D as that it was the laſt of all; for according to them, their firſt Faith muſt bee to their Huſband, their ſecond to CHRIST, in their initiation to Religion; their laſt in the Vow of Widdowhood; So here is a fained vow made Faith, and laſt made firſt; and all to uphold a crazy conceit of our Romaniſts, which hath no other ground but this one ambiguity. *Chryſoſtome* indeed calls it (συνθήκην) *pactum*; a covenant; but what covenant, or with whom, he expreſſes not; whether of Chriſtianity, or of Widdowhood, or of Miniſtration; Some of the others that followed him, ſpake according to the Gloſſe which the corrupt conceit of the Times had ſet upon him. *Refut. p. 20.*

But what need my Refuter ſtand upon particular Authors (he ſaies) when he E may bring 214. Biſhops, all ſitting in Councell at *Carthage*, agreeing in this expoſition, pointing us to the fourth Councell of *Carthage?* (*Canone ult.*) His *Gratian*, had wont to tell us, (for the more Grace) that it was in the third Councell of *Carthage Can.* 4. Now he is taught to change this note; So doth *C. E.* with his *Binius*, tell us it was the 4. Councell and the laſt Canon. We have reaſon to ſuſpect it was in neither; The very ſtile and manner of diſcourſe ſo different from the reſt of thoſe briefe Canons, and the faſhions of thoſe Times, cary in it open likelihood of Baſtardy: It was an eaſie fraud to patch it to the end of thoſe Canons; neither (which learned *Junius* taught me firſt to obſerve) is it found among the Greeke; then which there cannot be a worſe ſigne. *Refut. p. 21.*

But that I may at once anſwer his vaunt of Antiquity, and ſtop the mouth of this Caviller: Let me aske him whether thoſe Fathers, whom hee cites for this ſenſe, doe

doe not take those young Widowes for Votaries? If they doe (as he cannot deny) how can these two stand together; That they should have damnation, because against their vow, they would marry; and yet that the Apostle should wish them to marry, Can he imagine that Saint *Paul* would advise them to incurre wilfull damnation?

And if in this I should have dissented from the interpretation of much Antiquity? I should but take to my selfe the liberty of his Masters the Jesuits, with whom this is no novelty; for instance, his not unlearned, and bold [a] *Maldonate*, (as wee shall see afterwards) upon a Text of this very question, confessing the current of the streame of Antiquity, can come in, at last, with a Doctorly wipe of *Adduci non possum ut sequar; I cannot goe with them:* This priviledge is for none but the Fathers of the Society, to controll the Fathers of the Church.

[a] *Maldonat. in Matth. 19. 11.*

The state then of these Widowes was shortly this: They being for their poverty sustained by Church-almes upon * condition of attendance on the Saints, whether sick or travelling, were to dedicate themselves to this service; but, some of the younger sort being inveigled by Infidell-Lovers, were drawn to leave, not their Station only of their ministration, but their profession of Christianity: These had damnation most justly, for casting off their first Faith. Their marriage was accidentally faulty, because it forced them from their holy imployment; Their apostasie was absolutely and damnably sinfull, in that they left Christ, and followed after Satan.

* *De his agit quæ ad Ecclesiæ stipem, vel ministerium recipiebantur ejus sumptibus alendæ. Espenc. de Cont. lib. 4 cap. 1.*

The inextricable Dilemma then in my detector is easily answered; (I demand now of Master *Hall*, whether these young Widows in breaking their Vowes, did sinne, or not? If they did not; why shall they have damnation? If they did sinne (as indeed they did) then how is the vow unlawfull? how the brand of Antichristianisme?) Nothing can be more base then to beg the Question; What doe wee dispute, but whether any vow were made? and if any, whether of Continence, or of Service? But why then shall they have damnation? For waxing wanton against Christ; not meerly for marrying. If to marry, were to waxe wanton against Christ, why should the Apostle have advised it them? In a word, for abandoning both their Office and Religion.

Refut. p. 21, 22.

Lastly, who can but wonder at the face of our Adversaries, that dare bring forth so plaine a witnesse against themselves. For, if the vow of Continence be the first faith here spoken of, then may not any woman by the Apostles charge make this vow, till shee bee threescore yeares old; which, how is it at this day practised in the Romish Church? since, and as the *Cæsar Augustaine* Councell, and the Agathense abated it to forty years, and the third Counecll of *Carthage* yet lower, to five and twenty; so Pope *Gregory* fell yet lower to eighteene; and some other Councells, yet lower to twelve; Although the *Trent Conference* very liberally rise up to whole sixteen: Either therefore let them grant that our Apostle speakes not of Votaries, or else let them follow his rule of the age of votaries, that the World may thinke they have honest Nunneries; and let them confesse their change presumptuous. Thus, I hope, *This Gordian knot, that requires more strength then Master* Halls *learning, and a sharper edge then* Alexanders *sword to dissolve, or cut, is proved more* easie then the knot of a Friers girdle, which a very dull Whittle may cut asunder; and *C. E.* appeale to all Schollers, proclaimes him ignorantly confident.

Bellarm. de Monachis l. 2. c. 35. Can. 13. Greg. lib. 1. epist. 48. Sess. 25. c. 15.

Sect. VII.

Impossible. Unlawfull. *Refut p. 23. 24.* [a] From *pag. 26. usque ad 90.*

IF it had not been for two poore words of mine (both yet misse-understood) I wonder how *C. E.* could have discovered to the world his dexterity, in serving out his oft sodden Coleworts; the refuse of his *Bellarmine* and *Coccius*. [a] Threescore and foure Pages, or more, hath he bravely spent in the vindication of virginitie, which never honest and wise man opposeth. *Let their shavelings* (I said) *speake for themselves upon whom their unlawfull vow hath forced a wilful & impossible necessity* The man is angry that I meddled with his crowne; but if his haire had not beene longer

longer then his wit, this deepe offence had never beene; For, if hee had taken my words, *Cum grano salis*, in the sense which they will onely well beare: (*Let such of their shavelings, as upon whom an unlawfull Vow hath forced an impossible necessity, speak for themselves*) (none other need speaking for) he had found the sentence so particular, that it might have spared him both much spleene and worke; since, neither was it in my heart ever to affirme the observation of this Vow impossible to any man, neither will he (I hope) hold that it is kept by all: It is not in the power of the Razor, together with the haires, to cut off inordinate affections; some vow, which cannot containe: Upon this supposition onely, I called this necessity impossible, and this Vow unlawfull; I cannot therefore but pity my passionate Detector, that he hath set himselfe all on a froth, in running this Wild-Goose chase alone, following nothing but his owne fancy, whiles he pursues a certaine Chimericall Monster, that holds Continence utterly and universally impossible. And that he may the better repent him of this witlesse waste, and prevent the spoile of good Paper hereafter, let him know at once (which perhaps hath not hitherto been allowed him) what we hold concerning this point. We doe therefore from our hearts honour true Virginity, as the most excellent estate of life, which is incident to fraile Humanity; *Gerson* hath taught us not to call it a vertue, but it is Cousin German to a vertue: Neither doe we thinke that the Earth affords any thing more glorious, then Eunochisme for the Kingdome of Heaven; which is therefore commended by our Saviour, not as a thing meerely arbitrary, by way of advice, but of charge to the able. *Qui potest capere capiat*; In this we can gladly subscribe to Saint *Chrysostome*, *Bonum est Virginitas, &c. Virginity is good, I yeeld it; and better then Mariage, I confesse it.* Secondly, every man therefore (not Ecclesiastiques onely) should labour, and strive to aspire unto this estate, as the better, using all holy meanes both to attaine, and to continue it: Neither doe we thinke it any other then blameable, that young Persons (not so much as advising with their owne abilities) without all indeavour and ambition of so worthy a condition, leape rashly into the bands of Wedlocke. Thirdly, though every man must reach for it, yet every man cannot catch it; since it hath pleased God to reserve this as a peculiar gift for some persons, not intending it as a common favour to all Suiters. Fourthly, those then, which are upon good triall conscious to themselves of Gods call to this estate, and his gift inabling them unto it, may lawfully make profession thereof to the glory of the Giver, and (if need be) may vow (God continuing the same grace unto them) an holy perpetuation thereof to their end; the observation whereof, if they through their own neglect shall let fall, they cannot be excused from * sinne, or freed from censure: But those which after all serious indevours finde nothing but weaknesse and uncertainties in this behalfe, shall sinne, if they absolutely vow; shall not sinne, if they marry, in what condition of life soever; nor sinne in marying, however their mariage may have faulty circumstances.

Now my Detector, by this time, in our assertions sees his owne folly; if against this he can except ought, he knowes where to finde an adversary: In the mean time he needed not to take it so highly, that in the Romish use of vowes I made mention of *unlawfulnesse*, of *impossibility*: unlawfulnesse in the making, impossibility in keeping, I am ready to maintaine both, in respect of the indisposition, yea, incapacity of the Votaries.

* *Qui statuit firmus in corde suo non habens necessitatem, potestatem habens suæ voluntatis, & voverit continentiam Deo, debet eam, usque ad finem, totâ mentis solicitudine custodire. Aug. de fid. ad Petr.*
Salutis vati mala, Conjugii tamen bonum.

Sect. VIII.

BUT in speaking of the impossibility of some mens continency, it was not possible for my Refuter to containe himselfe from a scurrill invective against *Luther*, *Pellican*, *Bucer*; and it becomes him well. His Fathers, like Sepulchrall dogges, tore up the graves of Gods Saints, and gnawed upon their dead bones; and now this whelpe of theirs *commingit cineres*, bedribbles their ashes.

Refut. p. 25, 26, 27.

The heroicall Spirit of *Luther* (for I cannot be flouted out of that word) hated the

the brotherly of their Cloysters; and chose rather (which gals them to the heart) to be an honest Husband, then a fornicating Frier.

What did he other in this, then the holy Fathers have advised him, yea, then he learned in their owne Schoole? for casting, perhaps, his eye upon the Index of their *Aquinas*, he found there, *Votum vergens*, &c. A Vow tending to *the danger of the person, may be securely broken, if a dispensation cannot be had:* What other then all their more ingenuous Casuists would thinke fit to give way unto? If *Luther* would have still kept on his Cowle, and but have paid the fees of a Concubine, he had lived and dyed an holy Anguſtinian: but now all his crimes sinke downe out of sight, *una uxor supernatat*, (as that Father said) his wife only floteth: and poor honest *Katherine Bore* hath made more noyse in their papers, then ten thousand of their Curtizans. Neither needs this man any other inscription on his grave to make him odious, then this, *Here lyes the man that held mariage better then fornication.* If now Doctor *Luther* in a vehement detestation of the impurity of their holy Stewes, after the homely plainnesse of a blunt German liberty, used some over-broad speeches to expresse his owne freedome, and their abominations; what is this to us? If we honour the man, must we hold his pen impeccable? This is enough to maintaine in their Vice-god of the seven hils. For us, we have sworne unto the words of no Master, but that One in Heaven, the eternall word of his Father. But this we dare say, that this Adversaries truth is no more in fathering all these reports upon *Luther*, then in fathering *Luther* upon an *Incubus*.

One of them tells us, that a Devill begot him: Another tells us, that (by his own confession) a conference with the Devill begot his opposition to the Masse: Another, [d] that he was in league and favour with *Solyman* the great Turke, who by his instigation was drawne to war upon Christendome: Another, [e] that *Luther* would have been a King alone, and that from him sprang the rebellion of Muntzer: Another, [f] that *Leonard Knoppen* was his Baud: and that his *Katherine*, for two yeares together after her stealing away, was debauched by the Schollers of Wittenberge: And now lastly comes in that malicious [g] Apostate (which should rather have changed the false name of *Justus*, then the over-worthy name of *Calvinus*) and avouches forsooth, that *Luther was yesterday a Monke, to day contracted, to morrow an Husband, the next day a Father*. Goe on, ye brazen-faced Parasites of Rome. Lyes and Blood may bring you into the Kalender.

But this last, my Detector countenances by the testimony of *Erasmus*, who, in a Letter of his to his friend *Daniel Mauchius* of *Ulmes*, delivers the same Story in more words. Reader, be intreated to looke over that large Volume of *Erasmus* his Epistles, and if there be no such man found there (as there is not) no such Letter, judge what to thinke of these mens fidelity. Yea to the plain contrary, my Detector (having not memory enough for a true Lyer) in the Page 173. upon another occasion contemptuously citing *Luthers* brood out of his owne Workes, confutes this spightfull Fiction. *Anno* 1525. *Junii* 12. *uxorem duxi*, &c. *In the yeere, saith he*, 1525. *on the* 12. *of June, I married*; *In the yeere* 1526. *my eldest Sonne* JOHN *was borne: In the yeere* 27. *my Daughter* ELIZABETH, *and so the rest*. Either then my man hath a new Kalender of his owne, which contrary to the Gregorian, begins the yeare on June the 13. or else *Luther* was not a Father the next day after he was an husband. But what doe I trouble my Reader with this idle Scoganisme? Scolds or Jesters are onely fit for this combat.

As for those excessive speeches of comparison, whereby *Luther* points forth the necessity of carnall actions, they are spoken onely of such persons as have not the gift of continency; whom naturall inclination (by which they are led) caries (without an higher restraint) importunately unto these desires: wherein he sayes not much other then their owne Saint *Aquinas*, *Omnibus animalibus*, &c. *In all perfect living creatures there is a naturall inclination to carnall conjunction.*

But when *Luther* speakes of men blessed from above with this gift, *C. E.* might have heard him in another straine; pleading both the possibility and worthinesse of this condition. As in his Commentary upon the [h] Psalme 128. verse 3. (to give one for

Votum vergens in periculũ personæ, debet frãgi securè, si dispensatio non possit haberi. Ind. 3. in Ag. voce votum.
Plus habet hic luxuria quàm castitas. Gloss. extrav. de Bigam.
C. Hieron. ad Ocean.
Et lupinaria thalamis præferentur.
Beatus vir, cui non imputavit Dominus uxorem.
Refut. p. 28, 29. Cochlæus.

[d] *Peter Frarin. Lovan.* out of *Stoltius in somn. Luth.*
[e] *Jo. Fowler* in the Translat. of *Frarines* Invective *Marg.*
[f] *Vide Fulk ag. Frar.* 16.
[g] *Justus Baronius*, formerly called *Calvinus*.

Tom. 2. Lat. Colloq. Tit de morbis Lutheri.

Refut. p. 28, 29.

Lib. 3. cont. Gent. c. 126. Omnibus animalibus perfectis inest naturalis inclinatio ad conjunctionem carnalem. Item, Cum muliere semper esse, & illã non cognoscere, majus est quam, mortuum suscitare. Joan. de sanct. Geminiano. Simil. lib. 2. to. 27.

[h] *Luth. in Psal. 128. verse 3. Unus idemque spir. &c.*

for all) thus he ſaith, For one and the ſame ſpirit hath diſtributed his gifts to ſome after one manner, and to ſome after another, &c. Let them therefore, to whom it is given to receive this, abide in their ſingle life, and let them glory in the Lord; On the other ſide, let them that are not ſo ſtrong, but know and feele their infirmity, that they cannot live both chaſte, and out of Matrimony; Let theſe, I ſay, conſider more their owne infirmity, then the diſcommodities and troubles that belong unto Matrimony. Thus he, gravely and holily.

SECT. IX.

NOW to follow my Adverſary in particulars: Whereas all the world ſees that the unlawfulneſſe of their vow depends upon the inability of performance, he, like a true Artiſt, begins firſt with the unlawfulneſſe. It is well that all theſe ſheets of Paper which he hath ſpent in this point, may ſerve for ſome neceſſary uſe; this which he hath put them to, is fooliſhly ſuperfluous. *Refut. p. 19.*

If the vow of Chaſtity be unlawfull (ſaith he) *it muſt be either in reſpect of the vow, or the matter vowed: Not the firſt, becauſe vowes in generall are lawfull; which he will prove out of Scriptures and Fathers.* Idle head! Who ever denied it, but the exploded Lampetians? His own Cardinall could have taught him, that *Luther* and *Calvin* approve the vowing of things commanded, firſt, and then of things not commanded too, to the avoiding of Sinne, or other good purpoſes. Not the Second, which he will prove by many arguments; ſome of them from the Fathers, extolling virginity, and compairing it with the ſtate of Angels, and preferring it before mariage. And who ever thought otherwiſe, except *Jovinians*? and perhaps not he. And at laſt, after ſome ſevere examples of penance injoyned to fornicating vow-breakers, by *Chryſoſtome* and *Baſil*, to incontinency and rape, by the civill Lawes (as if thoſe concerned us ſo much as themſelves) he deſcends to this challenge; *Let Mr Hall (if he be able) produce us ſome proofe, although but one claſſicall authority of any one ancient writer, where he hath ever perſwaded ſuch as have ſolemnly vowed Chaſtity, to uſe Mariage as a meanes to overcome temptations, and he ſhall have ſome excuſe for calling it a filthy vow; and his heroicall* Luther *for terming it a diabolicall thing*; So he. I take him at his word: onely let him not fly forth upon the ſhift of Solemnity, which their Schoole lately hatched; That were to ſeeke gray haires in infancy. First, I bring forth that famous place of Saint *Cyprian*, in his Epiſtle written both in his own name, and his fellow Biſhops, to *Pomponius*, concerning ſome vowed Virgins which were found in bed with men, whereof one was a Deacon; of which Virgins he with his Brethren paſſe this ſentence, [k] *Quod ſi ſe ex fide Chriſto dicaverunt, &c. If they* (ſaith he) *have faithfully dedicated themſelves unto Chriſt, let them without all deceit perſevere in the courſe of chaſtity, and ſo courageouſly and conſtantly expect the reward of their Virginity; Si autem perſeverare nolunt, vel non poſſunt, &c. But if either they will not, or cannot perſevere, it is better that they marry, than by their wantonneſſe fall into the fire; Let them give no ſcandall to their Brethren and Siſters.* What could *Luther* or *Calvin* write more directly? So that *Eraſmus* notes in the Margine, *Etiam virginibus ſacris permittit nubere: Here* Cyprian *permits even holy Virgins to marry.* [l] *Bellarmines* ſhift hereof is ridiculous, That *Cyprian* by occaſion of ſome Virgins, which after their vow behaved themſelves diſhoneſtly, adviſed others, that if they had not a firme purpoſe of perſevering, they ſhould not vow, but marry; whom we remit to the check of his owne *Pamelius*, yea, of his conſcience: Indeed, what is this but to mocke both the Author, and the Reader? For doth *Cyprian* at all vary the perſons of whom he ſpeakes? Doth he not ſpeake plainly of Virgins devoted to Chriſt? And what perſevering could there be, but in that which they had undertaken? And what had they undertaken, but a dedication of themſelves to Chriſt? What is this, Reader, but willingly to try his Oares againſt the ſtream of truth?

To the ſame purpoſe is that noted ſentence of *Hierome*[m], (though otherwiſe none of the beſt friends to mariage) who ſpeaking of Virgins, aſcribed by their vow into

Bell. l. 2. de Monachis, c. 15. Ad negotia hujus vitæ expediuus peragenda, aut ad vitanda peccata, aut ad alios bonos fines.

Refut. p. 32, 33, 34, uſq; ad 42. Refut. p. 43 uſque ad 48. & p. 54 uſque ad finem cap. 1 Refut. p. 45.

[k] *Epiſt. l. 1. Epiſt. 11. Pudicè & caſtè ſine ulla fabulâ perſeverent. Melius eſt ut nubant, quàm in ignem delictis ſuis cadant.*

[l] *Lib. 2. de Monach. c. 34.*

[m] *Hieronymus impendiis ſemper virginitati favens, & ob id nupt is iniquior. Eraſmus.*

the celeſtiall Family, addes, *Quibus apertè dicendum, &c. Whom we muſt openly charge that either they would marry, if they cannot containe, or, that they would containe, if they will not marry.* We know the eluſion of this place alſo; That *Hierome* ſpeakes of Virgins in purpoſe, not in vow: But whoſe name, I beſeech you, was defamed by their lewdnes? or, what was the heavenly and Angelicall Family, whoſe glory was blemiſhed herewith? Was it of any other then profeſſed Virgins? Or could the act of a purpoſed Virgin onely, ſhame Virgins profeſſed? To the ſame purpoſe is the advice of [n] *Baſil*, and [o] *Epiphanius*.

Adde to theſe an elder then they all, *Tertullian*, and with him all thoſe Fathers which interpret Saint *Pauls* [*volo juniores nubere*] of vowed Widowes; All which muſt needs hold, that our Apoſtle allowes mariage for the lawfull remedy of unable Votaries.

Let not this malicious Maſſe-Prieſt then turn us over to his *Tyberianus* or *Jovinian*, for the firſt founders of our opinion and practice, which we received from no other then that divine Arch-heretick that ſate at the feet of *Gamaliel*; from no other then the holily-hereticall Fathers and Martyrs of the Church: As for thoſe two miſalledged Authors, to whom he aſcribes us, his ſkill doth palpably faile him in both: For *Tyberianus*, he being ſuſpected of Priſcillianiſme, wrote affectedly againſt that hereſie, at laſt foulely fell to that which he diſclaimed; whereon it was that *Hierome* ſayes, *Canis ad vomitum*, not upon the mariage of his daughter. And for that particular fact, it is no leſſe miſtaken. *Hierome* ſaies onely, *Filiam virginem Chriſto devotam, matrimonio copulavit*; but *Sophronius* (who it ſeemes well knew the ſtory) turnes it (ῥ γαμηθῆναι ἀγαπάγκασεν,) compell'd his daughter (a conſecrated Virgin) to marry. A foule fact, which we deteſt no leſſe then the contrary practice of thoſe Romaniſts, who compell their daughters (which would marry) to be conſecrated Virgins. It is then no leſſe falſe that *Tyberianus* gave beginning to us, then it is true that Tyburn hath given a juſt end to ſome of them. For *Jovinian*, what is he to us? when neither our practice was his, nor his opinion ours. Not our practiſe, for he lived and dyed a ſingle Monke. Not his opinion; How can we be ſaid to admit mariage to an equall ſhare of merit with Virginity, when we deny merit in either? Againe, that Eunuchiſme (not in it ſelf, but) for the kingdome of Heaven, is better then it, we doubt not; But when [q] theſe two are reduced to their Subjects, their value is according to their uſe. *Chryſoſtome* could ſay, [r] μὴ συμμυγίαν, *&c.* Uſe mariage with meet moderation, and thou ſhalt be the firſt in the Kingdome; And *Gregory Nazianzen* (beſides that he ſaith of his Siſter *Gorgonia*) when he commends the children of *Baſil* the elder, [s] tels us, ſome of them ſo uſed their mariage, that it was no hinderance to them, *quo minus ad parem virtutis gloriam aſpirarent; that they might not aſpire to an equall glory of vertue with the Virgins*; and made theſe two rather different kinds of life, then manners of living. And if *Jovinian* were *Formoſus Monachus, craſſus, nitidus, &c. A faire, fat, ſpruce Monke* (as he ſaith;) Me thinkes he ſhould rather have hoped to match him in their Sybariticall Cloyſters, where they abound with meat, and drinke, and eaſe, then in our laborious Clergy. It is happy for us, and for that Reverend Archbiſhop *Marcus Ant. de Dominis*, that this Rayler can object nothing to him but an harmleſſe load of corpulency. It moves their ſpleene enough, that this learned Prelate hath honoured our Iland with a Dalmatian Pall: Their cauſe feeles that he can (notwithſtanding) paſſe into the Pulpit: What ſpeake they of this? when to their ſorrow they ſee he could paſſe over the Alpes to leave Rome. This Beagle, and his balling Beyerlinck, and the kennell of *Sarbon*, may bay at him, but not one of their Bandogs dare faſten. But why doe I ſuffer this Babbler to lead me out of my way? what is all this ſleeveleſſe diſcourſe to a man that never ſaid, never thought every vow of this kinde unlawfull, nor every breach of ſuch vow ſinleſſe? when he takes me with this *Tenet*, let him load me with authorities; Till then, his now-frivolous Papers may ſerve for any honeſt uſe.

SECT.

See the Scholia of *Eraſmus* upon the place.

[n] *Baſil. l. de vir.*
[o] *Epiphan. hereſ. 61. Melius eſt unum peccatū habere quàm plura.*
φαιρῶς ἑαυτῷ λεσθεῖν γαμετὰς πλείονας.
I would have the younger Widowes to marry.
Refut. p. 51.
He maried his daughter, being a Virgin dedicated to Chriſt.
[p] *Coegit ut nuberet. V. de Eraſm. Schol. in Hier. Catalog. ſcripter. Eccl.*
So *Syagria in Greg. Epiſt. marito violenter ſociata.*
[q] *Quamvis univerſaliter dicatur homini melius eſſe continentiā ſervare quàm matrimonio uti, tamen aliquis hoc melius eſt.*
Tho. l. 4. Contr. Gent.
[r] μετὰ συμμετρίας τὸ γαμεῖν δεῦ, καὶ πρῶτος ἐν τῇ βασιλείᾳ ἔσῃ. *Chryſ. ad Hebr. xiii. Λογ. β.*
[s] *Greg. Naz. Orat. in Laudem Baſilii, Or 22. Hier. l 2. in Jovin. Refut. p. 52.*

The reſidue of this Paragraph is ſpent in the Canon & Civill Lawes againſt vow-breakers.
Quid ad Rhombum? Refut. p. 54, 55, 56.

A

SECT. X.

NO lesse wise and proper is that other discourse of Impossibility: For, to make short worke, *That no man can contain (though it be given him)* I never said; *That any man may continue (though it be not given him)* either he will not say, or if he doe, he hath Christ for his Adversary. Why doe we blot Paper? How the performance of this Vow is not possible onely for all, but facill also, (which he contendeth) the issue proves too well, and the World blushes to see it. Let it not be too much burden to his patience, that I said, *Some of their shovelings cannot hold*; He knowes what their Glosse upon *Gratian* said to hold, (though now they have pulled out that tongue for blabbing) *Eo nomine alter dicitur &c.* It is commonly said, that a Clerke ought not to be deposed for simple fornication, *Cum paucissima illorum (ut reperiuntur) sint; Since there are but a few found in it bout that vice.* This they have wiped out of the Booke, but the *Margarita Decreti* (as happily) holds it still: And their honest *Cassander*, yet more plainly, *Vix centesimum invenias*, you shall scarce find one of an hundred free: And if need were, I could tell him out of old *Bromiard*, what the voice of a Ghost said to a Priest of theirs, but I will not; only thus he sums up, *That there came daily such flore of Priests to Hell for their Luxury*, in plaine English, Lechery, *that he had not thought there had been any left upon earth.* And to these I could adde the jestes of their zealous Preacher, Frier *Menot*, who fetches the threefold shame of their Clergie out of the *Ave Mary*, *The second word of* (though the first in mischiefe) is *In Mulieribus.* But what should I fill Carts with such stuffe, and easily might, when the salacity of the Romish Clergie is growne to be the Proverb and foolme of the World? Let not my Refuter scare us with the threat of recriminations; we know that in all Professions there may be found lewdnesse enough: but, when all is done, we shall justifie that which worthy B. *Jewell* said long since, *Nusquam apud nullos deos tantum vinit, quam apud vos Penelope.* Our strumpet is their Penelope. What needed he therefore to upbraid us with that frumpe of *Erasmus*, (*Quæ malum est ista tanta salacitas, &c.*) when he knowes how easily we can over-pay him in this Coyne? Was it not *Erasmus*, whose word it was (which Master Doctor *Collet* Deane of *Pauls*, was wont to have familiarly in his mouth) *Nunc is est rerum ac temporum status, ut nusquam reperias minus inquinatam morum integritatem, quàm inter conjugatos?* Now such is the state of the times, *that you shall never finde lesse corruption of manners and life, then amongst the married.* Was it not *Erasmus* that said, *Atque utinam verè castrati sint, quicunque suis vitiis magnificum castrationis pretexunt titulum, sub umbra castitatis turpius libidinantes, &c. Neque enim mei pudoris esse puto commemorare, in quæ dedecora sæpe prolabantur qui naturæ repugnant, &c.* This is enough to let my Detector see, we need not die in his debt for *Erasmus.*

B

C

D

SECT. XI.

E

BUT it is no arguing from the Act to the possibility. These did not contain, but they might. What? whether it were given them or no? So seemes mine Adversary to hold, whiles he censures *Luther*, for saying, that this is Gods gift; and that here we can onely take, and not give. Yea, but if they had asked, it would have been given them. *Aske, and it shall be given:* so saies my Refuter, out of *Origen*, none of the best Interpreters; so his Masters the Jesuits; *Sufficit promissio generalis*, saith *Bellar.* By this Rule, if the Cardinall should but pray for the Popedome, the three Crownes must come tumbling upon his Head; and if *C.E.* should but pray for a red Hat, it would have *Mercuriall* wings, and come flying to *Delvyn*. I would he had but praid for Wit, he had then perhaps been silent: Not considering, that Virginity, and Honour, and degrees of Wit (though excellent in their kinds) yet are such things as without which we may injoy God, and goe to Heaven; and therefore that perhaps God sees it best for us to aske them, and goe without. What can be more plain then

that

Refut. p. 57, 58, 59.

[a] *Majus miraculū est de propria carne semitem eradicare luxuriæ, quam expellere immundos spiritus de corporibus alienis,* Joan. Brosam. Pr. c. Cast. Distinct. 82. *Maximianus.*

[b] Consult. art. 23. And Bellarm. *Qui continent quos natum est non esse multos,* de Mon. l. 2 c. 3. Brosam. verb. voce Luxuria. Zelantissimus Prædicator. Tit. Concion. Cauda salax sacrificiorum in proverbii abitu. Refut. p. 61.

[c] Erasm. Apolog. ad declam. Mar. Ibid. Eras. Englished thus *And I would they were gelded and rated, which hide their vicious courses with the glorious name of eunuchisme, more fitely following their filthy lusts under the shadow of chastity.* Neither will my modesty suffer me to report, into what shameful courses they fall many times, which resist nature, &c.

[d] *Ex vita Sacerdotum palam dedecorosa, palā contemnit ut eorum doctrina, & inde perit fructus verbi Dei. Quod si iis qui non sentiunt concederetur matrimonium, & ipsi viverent quietius, & populo cum authoritate prædicarent verbum Dei, ad Christ. Epis. Basil.* Refut. 90. Refut. 74.

[e] *Bell. l. 2. de Mon. c. 31.*

that of * *Hierome*, If all might be Virgins, Christ would never have said, *Qui potest capere, capiat*; Neither would the Apostle so vehemently have perswaded to Virginity. Could he ever suppose that Virginity might be had without prayers? and yet he sayes, If all might be Virgins, &c. A

Who would not have thought, that this one text of our Saviour should have stopt all mouths? His Disciples had said, *If thus, it is good not to marry*. He replyes, *All men cannot receive this Word, save they to whom it is given*, and concludes, *He that is able to receive it, let him receive it*. Yet here see the forehead of a Jesuite; *Maldonate* upon the place dares say thus: * *That he saith, all men doe not receive this Word, all Interpreters (almost) doe so expound it, as if the sense were, All men cannot perform this which you say, that is*, Want a wife, *because all have not the gift of Virginity, but onely those to whom it is given*; for which he cites onely *Origen, Gregory Nyssen, Ambrose*, concealing the rest of his *Almost all*; yet after the same Page (forgetting himselfe) *solus D. Augustinus, &c.* Onely Saint *Austin* uses (saith he) to teach, that this gift of Continency is not given to all, but to some onely. It is happy yet that here we are grafted to erre with Saint *Austin*, and yet ere long, we take in *Origen, Nyssen, Ambrose, Hierome*; and at last, overtake *Fevardentius*, so as we need not feare solitarinesse in this error. But what sayes the Jesuite to this good company? *Aliud est posse, ut sequar; No marvell.* Marke, how well the Jesuites follow Jesus himselfe: Jesus sayes, *All men cannot receive this*: The Jesuites say, * *All men may receive it*. Jesus sayes, *It must be given from God*. The Jesuits say, * *It is so the gift of God, that it is in the power of Man*. How can we looke to escape their Opposition, when they dare thus contradict our Saviour? For me, I shall be still in this Heresie, That all their Priests, and Moncks, and Nuns cannot containe: And his * *Bonaventure* shall beare me out, who teaches me, that to the third degree of Chastity (*requiri privilegium singulare*) there is a singular priviledge required; for that it seemes to be above the pitch of naturall possibility; to live in the Flesh, and not to feele the fruits of Flesh. C

SECT. XII.

AS for his holy Sisters at *Bruxels*, the touch of whom hath so much enfired his ghostly zeale, I intended no quarrell to them in particular; They may be as honest, as their Champion is malicious. What I said, was out of the supposition of the common frailty; And if he have been so much in their bosome, as to know they never repented them, it is well knowne that others have, whose Song hath been in the hearing of those I know: D

What shall I doe, shall I die, and never married be?

Like unto those Vestalls,

Felices nuptæ, moriar nisi nubere dulce est.

As for the mischiefe following hence, the visible monuments of so many murthered Infants (if not in *Gregories* Ponds) in the very place where I now live, and * elsewhere, convinces it too much. But my example (ywis) shall cleere his Vestals of *Bruxels*, and all other votaries. *Master Hall was absent* (some three months) *in France. Flesh is frayle, Temptations frequent* (adde to these his body sickly, and well neere to death) *yet hath liken and before his mariage, he would take it in great scorne* (as well he might) *to be suspected for dishonest*. True, and might defie Men and Devils in that challenge. What of this? It followes then: *If Master Hall could for so long together live a chaste life, why no more?* Why not always? Demonstratively concluded: As if a mad should say, *C. Endoth speake some wise words, how can he at any time write thus foolishly?* A Christian hath sometime grace to avoide a Temptation, why not alwaies? Why doth he not keepe himselfe ever from sinning? A good Swimmer may hold his breath under the water for some portion of a Minute, why not for an houre? why not for more? A devout Papist may fast after his Breake-fast, till his Dinner in the afternoone, therefore why not a Weeke? Why not a Moneth? why E

* *Hier. adverſ Jovin. l. 1.*

* *Mald. in Mat. 19. 11. Omne ſerè, &c.*

I cannot be perswaded to follow them.

* *Omnes continere posse si velint. Bellar. d. 2. de Mon. c. 31.*

* *Et donum Dei esse, & tamen in potestate, & arbitrio hominis positum, ibid. Qui potest habeat secum antiquum hoc Virginitatis, qui minus, nuptiarum argentum excipiat. Chrysost. in 1. Tim. 4.*

* *Bonaven. in Opusc. de profess. Relig. p. 120. Sumptuosa Turris est, & verbi gratiâ quod non omnes capere possint, Bernardi contempt. Mundi. Nam si generalis esset, quod potest unus & omnes possunt, Primas. Refut. p. 60 61.*

* *Vid. Histor. Radulphi Bourn Augustadensis Eccle. Abbatis, qui testatur se vidisse in quadã pistina in Monialium Abbatia, quæ Provinus dicebatur, multa parvulorum ossa, ipsaque corpora integra ibi reperiebantur, Antiq. Brit. Revoc. Clem. 4. Pape, ex Ad. Marino. Refut. p. 61.*

why not so long as *Eve* the Maid of *Meurs*?

The Spirit of God (if at least he may be allowed for the Author of Continency) breatheth where and when he listeth, and that God which makes Mariages in Heaven, either averts the heart from these thoughts, or inclines it at his pleasure. Shortly, The great Doctor of the Gentiles had never learned this Divinity of *Doway*, whose charge is, [c] *Defraud not one another, except with consent for a season, that ye may give your selves to Fasting and Prayer*: And againe, *Come together, that Satan tempt you not through your incontinency.* He onely wanted my Monitor, to jogge him on the Elbow, as here: *What needs all this fleshlinesse* (if they can safely containe) *whiles they give themselves to extraordinary devotion, Why not more? Why not alwaies?* It is pity that no man would advise the Apostle, how great a gap this Doctrine *of his opens to all lasciviousnesse.* Let me have but leave to put S. *Pauls* Name instead of mine, into this challenge of my Refuter, and thus he argues.

[c] 1 Cor. 7. 5.

Refut. p. 65.

If S. Paul *say that* [illegible], *for a while they are able to live chaste, but not for any long while; I aske againe, How long that while shall endure? and what warrant they have therein for not falling? seeing it may so fall out, that in the while appointed they may be more tempted then they shall be againe in all their lives after.* How sawcy would this Sophistrie be? how shamelesse? The words are his; onely the Name is changed: what the Elect vessell would answer in such a case for himselfe, let *C. E.* suppose returned by mee.

Refut. p. 65.

SECT. XIII.

THE Refuter hath borrowed some weapons of his Master *Bellarmine*, and knowes not how to weare them. It would move any mans disdaine, to see how absurdly those poore Arguments are blundred together; We must distinguish them as we may.

First, S. *Paul* condemnes the young Widowes mentioned, therefore he overthrowes this impossibility of containing. I answer: S. *Paul* advises the young Widowes to marry, and admits none into the Church-booke under threescore yeares: therefore he establishes in some this impossibility.

Refut. p. 63.

Secondly, S. *Paul* advises *Timothy* to live chaste. Reader, tell him the word is (σώφρονα) which their own vulgar, 1 *Tit.* 8. turnes, *Sober*; and in 2 *Tit.* 5. *Prudent:* But to grant him his own Phrase; Can my Detector descry no difference betwixt Chaste and Single? Did he and his fellows never heare of a conjugall Chastity? So they have still wont to speake, as if Chastity were onely opposite to mariage, as if no single life could be unchaste. His *Espencæus* might have taught him that verse in Virgil, *Casta pudicitiam servat domus*: and he might have heard of that Roman law of Vestals, *Casta ex castis, puræ ex puris sunto*: yea his *Erasmus* might have taught him yet further, [f] *E diverso nihil prohibet in conjugio Virginitati locum esse*; that even in Mariage there may be Virginity.

Refut. p. 63, 64.

[f] *Eras. Apol. pro declam. Matr. Secũdus gradus Virginitatis est Matrimonii casta dilectio. Opus Imperf. in Mat. Refut. p. 64. Ab his duabus Columnis crede mihi difficile duellor. Ibid. ex Bernardo.* C. E.

Thirdly, the Fathers exhort to Virginity; especially S. *Ambrose* and S. *Austin.* Let him tell this to them that know it not, to them that dislike true chastity in Virgins, not to them that condemne unchastnesse in a pretended Virginity.

To what vertues do not the Fathers exhort? yet never supposing them to be within our Lure. Lastly, where is the shame of my Refuter, that cites *Austin* as the Man on whom he depends for his universall possibility of Continency; when his owne *Maldonat* professes, that S. *Austin* is the onely enemy to this Doctrine?

Fourthly, Where there is impossibility or necessity, there is no sinne, no counsell; as no man sinnes in not making new Starres, in not doing Miracles. A stale shift, that oft sounded in the eares of *Austin* and *Prosper* from their *Pelagians*; The naturall man in this depravednesse of estate cannot but offend God, therefore he sinnes not in sinning: Counsell given shewes what we should doe, not what we can. [g] *Jubendo admonet, &c.* saith *Austin*; In commanding he admonisheth us both to doe what we can, and to aske that which we cannot doe. In Continency then our inde-

Refut. p. 64.

[g] *Aug. de Nat. & Grat. c. 43.*

vour is required for the attaining of that which God will give us; God never imployed us in making of Starres; though my Refuter is every day set on greater worke, the making of him that made Starres. Lastly, it is true, there is no sinne in marying, there may be sinne (after a vow) in not using all lawfull meanes of Chastity: The Fathers therefore supposing a [h] pre-required assurance of the gift, and calling of God in those whom mature deliberation and long proofe had covered with the vaile of Virginity, doe justly both call for their continuance, and censure their lapses.

[h] *Post multam deliberationem & considerationem, &c. Basil.*

Refut. p. 65. Fiftly, upon this ground the Father cannot blame his Child for incontinence; To containe, implies impossibility. Aske him wherefore serves Mariage? Yea, but to provide an Husband or a Wife, is not a worke of an houres warning; in the meane time what shall they doe? Sure the man thinkes of those hot Regions of his Religion, where they are so sharpe set, that they must have Stewes allowed of one Sexe at least; Else what strange violence is this that he conceives? As our *Junius* answered his *Bellarmine*, in the like, *Hic homo sibi videtur agere de equis admissariis ruentibus in venerem, & de hippomane, non de hominibus ratione præditis*; he speaks as if he had to doe with Stallions, not with men, not with Christians, amongst whom there is to be supposed a decent order, and due regard of seasonablenes and expediency: A doughty argument, wherewith *Master* Hall *is sore pressed*, (They may contain till they marry, and therefore they may ever containe, and not marry.) How easie is it for me to take up this load, and lay it upon my Saviour, which saith, *All men cannot receive it*; and upon his great Apostle of the Gentiles, who hath taught us an (ἴδιον χάρισμα) a proper gift, which God hath bestowed on some, not on others, and supposes a necessity, that may be of giving a Virgin in Mariage.

Marg. of the *Refut. p. 65.*

1 Cor. 7. 7.

Refut. p. 65. Sixtly, The Husband and wife are separated upon discord, or disease: What shall they doe? To live continent with this man is impossible. I answer, If onely their will sunders them, that must yeeld to necessity; Dissention may not abridge them of the necessary remedy of sinne. If necessity, that findes reliefe in their prayers; if they call on him, who calls them to continency by this Hand of his, he will heare them, and inable them to persist. And why not then in the necessity of our Vowes? This is a necessity of our owne making, that is of his; He hath bound himselfe to keep his own promises, not ours.

Sect. XIV.

Refut. p. 66. WHiles his Fellow, or Master *Maldonate*, talkes of confuting *Austin* in this very point, by *Austin* himselfe, this man will confute us by him; whom he no otherwise cites for himselfe, then his Ancestor *Pelagius* cites *Lactantius, Hilary, Ambrose, Hierome*, and *Austin* in this case. *The thing* (saith he) *is in our power, and though it requires the assistance of Gods grace, which still preventeth our will, yet that hinders not, but that we may (if we list) live chaste all the dayes of our life, as we may upon the same termes beleeve in God, and love him.* What impudency is this, to make him the Patron of the power of our Free-will to God, whom all the world knowes to have been *Malleus Pelagianorum?* and who in so many Volumes damnes this conceit to the Pit of Hell; evermore so establishing the naturall faculty and use of the will against *Stoicall* necessity, as that he abandons any power of the act, or exercise of it unto good (without grace) against humane presumption. When he speaks of this, here is not a cold and feeble prevention, but an effectuall inoperation, yea, a powerfull creation.

Since my Refuter then will needs be paralleling our ability of containing, and of beleeving, let him heare that holy Father say, [i] *Non solum Deus posse nostrum, &c. God doth not only give, and help our power to good, but workes in us both our will and working of good.* And elsewhere [k] *He is drawne to Christ, to whom it is given to beleeve in Christ: Power is therefore given unto them to be made the Sonnes of God, which beleeve in him, when this is given them to beleeve in him.* And so farre is he from saying with my Detestor

[i] *Aug. de Nat. & Grat. 25.*

[k] *Cent. Duas Epist. Pelag.*

A Detector and his *Bellarmine*, that who liſts may beleeve when he liſts, that he reaſons thus: *Quid mihi oſtendis, &c.* [1]*what doſt thou tell me of thy Free-will, which can never be free to doe good, except thou be a ſheep of God? He therefore that makes men to be his ſheep, frees the wills of men to the obedience of Piety: But why doth he make theſe men ſheepe, and thoſe not, ſince with him is no reſpect of perſons? The Apoſtle anſwers, O homo! &c.* Thus he. Either therefore let him never cite S. *Auſtin* againſt us in this point, or elſe wee muſt be forced to countercite him once more then wee meant. [m] *Plane poſſumus dicere frontem hæreticorum non eſſe frontem:* And if there could be any more on that holy Fathers ſcore, Father *Maldonate* hath paid it for us. To conclude therefore for him; *Arbitrium humanæ voluntatis nequaquam deſtruimus: We know no man doth well againſt his will*; God uſeth not to make Virgins by force; and B the ſame goodneſſe that gives Chaſtity to the maried, continues Virginity to the ſingle: *What of all this? Therefore* (ſaith he) *it is as well in the power of all ſingle perſons to be alwayes continent, as of the maried to keep conjugall Chaſtity:* An illation and concluſion worthy of my Refuters Logick and Divinity; as if he argued thus for himſelfe; The ſame God that diſpoſes of Orders, diſpoſes of the Popedome; therefore I may as well look to weare three Crownes, as one ſhaven. Or the ſame God gives both Life, and Grace, and Glory: therefore all thoſe that live the naturall life, may alſo live the ſpirituall and glorious. Who ſees not the reaſon of theſe unlike? Conjugall honeſty is abſolutely commanded of God to all maried perſons; perpetuation of Virginity (he grants) was never commanded: the breach of conjugall honeſty is of it ſelf a ſinne to all; Mariage is not ſo. Againſt the one therefore we may abſolutely pray in [n] faith, againſt the other but with condition; God hath promiſed to deliver us from C our ſins, not from our Mariage.

As for Saint *Ambroſe*, we eaſily grant him large in the praiſe of Virginity. But no one word of all his cited authorities toucheth our Aſſertion: The helps of the Church, the ſervice of Angels, the merit of the Prayers of our Saviour, we yeeld to be good meanes of continence, where it is intended; but that it is meant to all commers, we deny; Let the ſucceſſe ſpeake.

Neither doe we taxe the Vow for any improbity in it ſelfe, but for the incapacity of the perſons: The Vow were good, if the men were not either evill, or unfit. And here [o] by the way, whereas *C. E.* like a maſterly Monitor wiſhes Maſter Hall *to read the divine workes of* Ambroſe, *concerning this ſubject*; Maſter *Hall* is bold (in requitall) D to tell *C. E.* that he knowes not *Ambroſe*; and to teach him (ſince he hath not learned it of other Maſters) that the Book which he ſo oft, and ſo ſolemnly cites for *Ambroſes*, [p] *Ad Virginem lapſam*, is a noted Counterfeit, a true *Novatian*; which his grave ignorance might have heard from his *Bellarmine* and *Poſſevine*.

And how much better is that other Tract which he [q] cites from *Ambroſe*, *Epiſt.* 82. wherein mention is made of * *Venice*, which was not extant till *Ambroſe* was not? And the Commentary of *Ambroſe* upon 1 *Tim.* 3. whence he fetches his forceableſt [r] Teſtimony for forced Continency; ſlit in the Noſe, and bored in the Eare long ſince by [s] *Salmeron*, *Baronius*, *Bellarmine*, and *Francis Lucas*. Of the ſame ſtamp (that the Reader may here ſee once for all how he is gulled by this falſe Prieſt with foyſted Authorities) is his *Auguſtine*, *De bono Viduitatis*, [t] thrice by him here quoted, not E without great triumph; branded by *Eraſmus*, *Moſius*, *Lindanus*: as likewiſe [u] his *Auguſtine de Eccleſ. dogmat.* confeſſed counterfeit by *Bellarmine*, and his friends of *Lovain*: and [x] the Sermons *de Tempore*, caſhier'd by *Eraſmus*, *Mart. Lipſius*, the *Lovanians*: whereto let us adde the book of great *Athanaſius*, *de Virginitate*, [y] produced in great ſtate by *C. E.* not without great wrong and ſhame fathered upon that Saint, as (if *Eraſmus* and *Nannius* did not ſhew) the ridiculous precepts therein contained would ſpeake enough. To follow all were endleſſe: Of this kind, laſtly, is his *Cyprian de Diſciplina & bono pudicitiæ*, not more magnificently [z] brought forth by *C. E.* then fairely ejected by *Eraſmus* and *Eſpencæus*. Theſe are the glorious Teſtimonies which grace the ſwelling Pages of mine Adverſary; Theſe are the pious fraudes wherewith honeſt Readers are ſhamefully coozened. It ſhall ſuffice thus in a word to have thanked my Reverend Monitor for his ſage advice, and to adviſe my Reader to know whom he truſts.

[1] *Aug. l. 4. cont. Jul. c. 6. Qui igitur facit oves homines, ipſe ad obedientiam pietatis humanas liberat voluntates: ſed quare iſtos homines oves facit, & iſtos non facit, apud quem non eſt acceptio perſonarum? Reſpondet Apoſt. O homo!*

[m] *Ibid. Refut. p. 69.*

[n] *Chriſti erit ſi fides aderit, quæ impetrat à jubente quod juſſerit. Aug. de adul. conj. l. 2. c. 19 Refut. p. 71, 72, 73.*

[o] *Refut. p. 71.*

[p] Cited foure times by *C. E.* upon weighty occaſions. *Refut. p. 34. 45. 48. 50.*

[q] *P. 41. Refut.*

* *Vide Cenſur. Rob. Coci, p. 129.*

[r] *P. 94. Refut.*

[s] *Cenſur. Coci, p. 132.*

[t] *Refut. p. 20. 49. 68.*

[u] *Refut. p. 40.*

[x] *Refut. p. 80.*

[y] *Refut. p. 35.*

[z] *Refut. p. 36.*

For *Origen*, we have already answered; My Detector could not have chosen a better man for the proofe of the facility of this Worke, then him, who (according to the broad Tralation of his rude *Rhemists*) gelded himselfe, and made himselfe no man for it. *That all graces are derived to us from the Fountaine, or rather the full Ocean of Christs Merits and Mercies,* (which he shewes from S. *Hierom*) *we willingly teach against them*; so farre are we from being iujurious to the Passion of our deare Redeemer; But if he will therefore inferre, that every man may be a perpetuall Virgin, he may as well hope that therefore every Scribler may write all true. Our Saviour himselfe, which said *I will draw all men unto me*, yet said, *All men cannot receive this*; not I cannot give it, but they cannot take it.

As for that practice which he cites from S. *Austin*, of forcing men both into Orders and Continency, it shewes rather the Fact then the Equity; what was done in a particular Church, rather then what should be; The Refuter himselfe renounceth it in the precedent Page; (*For the Church forceth none thereunto*) neither is it any other then a direct restraint of that, which the Councell of *Nice* determined to be left free.

Lastly, that there may appeare to be no lesse impossibility of honest Truth in some men, then true Chastity, he cites one place for all, out of S. *Austin*, * *Let not the burden of Continency affright us, it will be light if it be of Christ, it will be of Christ if there be Faith, that obtaines of him which commands, the thing which he doth command.* See Reader, with what fidelity, and by this esteeme the rest; S. *Austin* speakes there of persons divorced each from other, whom necessity (as he supposes the case) cals to Continency; The Detector cites him for the power of voluntary votaries; the very place confutes him. *It will be Christs yoke* (saith *Austin*) *if there be faith that obtaines of him which commands, the thing which he doth command*: There can be no Faith where is no command; Now *C. E.* will grant there is no ° command of single life to all; Therefore all cannot aske it in Faith, therefore all cannot thinke it the yoke of Christ, all cannot beare it.

SECT. XV.

NOW at last (like some sorie squib, that after a little hissing and sparkling ends in an unsavory crack) my Refuter after all these Flourishes of their possibility, shuts up in a scurrilous Declamation against our Ministery; granting it indeed impossible, amongst us, to live chaste; and telling his Reader that we blush not to blaze in Pulpits and printed Bookes, this brutish Paradox, that Chastity is a vertue impossible to all, because so it is to such lascivious ? *Libertines, sensuall and sinfull people, as Heretikes are*; and here are *sordes, dedecora, scabies libidinum*: the brutish spirit of Heresie fleshly and sensuall. Impure mouth! How well doth it become the sonne of that *Babylonian* Strumpet, to call the Spouse of Christ Harlot! How well doth is become lips drencht in the Cup of those Fornications, to utter blasphemous Slanders (*Spumam Cerberi*) against Innocence? By how much more brutish that Paradox is, so much more devillish is the unjust imputation of it to us: Which of us ever blazed it? which of us doth hate it lesse, then the lye that charges it upon us? How many Reverend Fathers have we in the highest Chaires of our Church, how many aged Divines in our Universities, how many grave Prebendaries in our Cathedrall Churches, how many worthy Ministers in their rurall stations, that shine with this vertue in the eyes of the World? *If therefore the proper place of Chastity be the Church of God* (*as this Caviller pleads*) it is ours in right, ? theirs in pretence: And so much more noble is this in ours, for that in ours it is ? free, in them ? forced, *Infida custos castitatis necessitas*, as that Father said; *Neque opus passeri fugere ad montem*: In them, as *Chrysostome* said long since, τὸ σεμνὸν τῆς Παρθενίας ἀπόλωλεν, *The grace of Virginity is lost*: γελᾶται ἡ κεφαλή, *The world makes sport with such Maiden-head*. For the rest; The God of Heaven judge betwixt us and our enemies: To him wee appeale, how wee desire to serve him in chaste Wedlocke, whom they dishonour with uncleane and false Virginity.

Nor

Vid. supra. Refut. p. 74, 75. Refut. p. 78. Pag. 79.

* *Lib. 2. c. 19. de Adulter. Conjug. vid sup.*

° *Neque enim sicut non mœchaberis, non occides, ita dici potest, nō nubes. Aug. de Virg. sanct. l. sing. c. 30 Refut. p. 80. usque ad 87.*

? *Illud dixerim tantum absuisse, ut ista coactæ castitatis illā cōjugalem vicerit, &c.* (saith Polyd. Virg.) *This I may say, that it is so farre off, that this cōpelled Chastity excelled the cōjugal chastity, that no crime of any offence could bring more hatred to the state of Priesthood, or more disgrace to Religion, or more sorrow to all good men, then the blemish of the unchaste life of Priests, &c. Polyd. l. 5. c. 4.*

? *Hier. l. 2. in Ose. Quicūque amare pudicitiā se simulant, ut Manichæus, Marcion, Arrius, Tatianus, & instauratores veteris hæreseos, venenato ore mella promittūt; cæterum juxta Apostolum, quæ secretò agunt turpe est dicere. Min. Fel. Octav.*

? *Inviolati corporis virginitate fruuntur potius quam gloriātur.*

? *Talis castitas quia non est spōtanea, non habet magnam retributionem. Brun. Carthus. O mysteria, O mores, ubi necessitas imponitur castitati, authoritas datur libidini! Itaque nec casta est quæ metu cogitur, nec, &c. Illa pudica quæ these tenetur. Amb. l. 1. de vir.*

A Not to put my Detector in minde how honorably he now speaks of mariage, how dares he talke of our fleshlinesse, and their chastity? as if he had to doe with a world that were both deafe and blinde. Doe not their owne Records cry in their faces, and tell him *there are but a few of them honest?* Did not their owne select Cardinals complaine, that *the most of their Nunneries were justly scandalized with sacrilegious incontinencies.*

Doe not our Histories tell us, that in the raigne of *Henry* the third, *Robert Grosthead* the famous Bishop of Lincolne, in his Visitation, was faine to explore the virginity of their Nuns, by nipping of their dugs, *indignum scribi*, 25 *Matth. Paris?* Doe not the [x] forenamed Cardinals finde it a common grievance, *that their Curtezans rode in state through Rome in selfe, attended even at noone day with the retinue of their Cardinals, and with their Clergy-men?* Doth he finde the Church of England to maintaine Strewes? and to raise rents from professed filthinesse? Can he deny the unnaturall beastlinesse that raignes in his Italy? But what doe I stirre this puddle? Let me heare no more brags of their chastity, no more exprobrations of our lasciviousnesse.

B

[x] Concil. Delect. Cardin. Paul 3. Exhib. Alius abusus turbat populum Christianum in monialibus, &c. ubi in plerisque monasteriis fiunt publica sacrilegia ell mariato omnis scandalo.

[y] Mat. Paris Hist. Angl. Hen. 3. p. 1085. Et quod indignū est scribi, ad domos religiosarum veniens, facit exprimi mammillas earūdem, ut sic physice, &c.

SECT. XVI.

AS if my Refuter had vowed to write no true word, he challenges me for translating *Isidores Turpe votum, a filthy vow:* I turn to my Epistle, and finde it not englished by me at all. His owne conscience, belike, so construes it, or if some former Impression of mine (which I beleeve not) had so turned it, here is neither ignorance nor unfaithfulnesse. Wheresoever is sin, there is filthinesse: And if a lawfull vow be properly *de meliore bono*, can there not therefore be an unlawfull vow? What was that of *Jephthes*, or that of S. *Pauls* forty Conspirators? But the word there (saith he) signifies a *promise*, As if every vow were not a promise: and if *Isidore* take *votum* for *promissum*, [z] *Gregory* takes (by his construction) *promissum* for *votum*, in this very case we have in hand.

C

[z] Dist. 28. Greg. Petro, Diac l. 1. Ep. 42.

This vow of theirs therefore is metonymically filthy, because it makes them such. In one word, (that he may rave no more of Epicures, Turkes, Pagans,) Their vow is in profession glorious, filthy in effect. And now for a conclusion of this point, I must out of all these grosse and ignorant passages of his (though unproperly, yet) truly vow to the world, that a truer Bayard did never stumble forth into the Presse.

D

[y] In hac etiam urbe meretrices, &c. Concil. ibi. Card. Pejus ut quàm macharis, continentiam ducere criminosam de singul. Clr. Refut. p. 88.

SECT. XVII.

HEE hath done with their owne vowes, and now descends to us, whom he confesses vowlesse; His scorne cannot strip us of the benefit of that Truth which he confesseth: Thus then he writes: *If freely with other Catholikes grant, that our English Ministers, according to their calling, make no vowes; I grant their mariage to be lawfull; I grant that every one of them may be the Husband of one Wife, &c.* And why did not this liberality of my wise Detector tye up his Tongue in his purse all this while? No more we required, no lesse is yielded; whereto is all this jangling? But, that his grant may prove worse then a deniall, thus he proceeds: *But we deny them to be truly Clergy-men, or to have any more authority in the Church, then their Wives or daughters have: and this because they want all true calling and Ordination; For, they entred not in at the doore, like true Pastors, but stole in at the Window like Theeves; Wee deny their Ministery (I say) to be lawfull, because they did runne before they were sent, tooke their places by intrusion. Let Master* Hall *disprove this, and I will say, Tu Phyllida solus habeto.* Thus he.

E

Refut. p. 89.

A deep crimination, and such, as if it could be proved, would rob our question of the state, and us of our duly challenged honor. Reader, this vehemency shewes thee where

where his shoo wrings him: It is the gall of Romish hearts that we prosper, and are not theirs; Where they have presumed upon credulity, they have not stuck to say, we are not men like others, but more frequently and boldly, that we are no Christian men; and here most peremptorily, that we are no Clergie-men: There is no Church, no Christianity, no Clergie not theirs; Neither can we be in Orders, whiles we are out of Babylon.

The man dreames of the Nags-head in Cheapside, where his lying Oracle Tradition hath not shamed to report, *Jewel, Sands, Horne, Scory, Grindall*, and others in the beginning of Q. *Elizabeths* time (being disappointed of the Catholike Bishop of *Landaffe*) to have laid hands mutually on each other; and that from hence have flowed our pretended Orders. This our shameles* *Sacrobosco* heard of some good old folkes, and they had it of one *Neale*, Professor *Ebrew* in Oxford; *Kellison* tooke it of *Sacrobosco*, and C. E. of him. *Concordat cum Originali; Diabolus est mendax & pater ejus.* And is not this a worthy engine to batter downe the wals of a whole Church, to blow up all our ordination? Is it possible that any Christian face should be so graceleſſe, as to beare out such an apparant and ridiculous falshood, against so many thousands of witnesses, against the evidence of authenticall Records, against reason and sense it selfe? For can they hope to perswade any living man, that these having at that time a lawful Archbishop of their own religion, legally established in the Metropoliticall chaire, by an acknowledged authority, the sway of the times openly favouring them, when all Churches, all Chappels gladly opened to them, that they would be so mad as to goe and ordaine themselves in a Taverne? He that would beleeve this, may be perswaded that their adored blocks can weepe, and speake, and move, that their Cake is God; Never truth could be cleared, if not this: No lesse then the whole Kingdome knew, that Q. *Mary* dyed in the year 1558. November 17. and her Cardinall (then Archb. of Canterbury) accompanied her soule in death the same day. The same day was Q. *Elizabeths Initium Regni*; *her Coronation, January* 15. following. That leasure enough might be taken in these great affaires, the See of Canterbury continued void above a yeare. At last, in the second yeare of Q. *Elizabeth*, 1559. *December* 17. was *Matthew Parker* legally consecrated Archb. of Canterbury, by foure Bishops, *William Barlow* formerly Bishop of Bathe, then elect of Chichester, *John Scory* before of Chichester, now elect of Hereford, *Miles Coverdale* Bishop of Exceter, *John Hogeskins* Suffragan of Bedford. *Mathew Parker* thus irrefragably setled in the Archiepiscopall See, with three other Bishops in the same Month of December, solemnly consecrated *Edmund Grindall*, and *Edwin Sands*; The publike Records are evident and particular, relating the time, Sunday morning after Prayers; The place, Lambeth-Chappell; The manner, Imposition of hands; The consecrators, *Matthew Cant. William Chichester, John Hereford, John Bedford*; The Preacher at the Consecration, *Alexander Nowel*, afterwards the worthy Deane of *Pauls*; The Text, *Take heed to your selves, and to all the flock, &c.* The Communion, lastly administred by the Archbishop.

For Bishop *Jewel*, he was consecrated the month following, in the same forme, by *Mathew Cant. Edmund London, Richard Ely, John Bedford.*

Lastly, for Bishop *Horne*, he was consecrated a whole yeare after this, by *Mathew Cant. Thomas S. Davids, Edmund London, Thomas Coventry* and *Lichfield*; The circumstances, Time, Place, Forme, Preacher, Text, severally recorded. The particulars whereof I refere to the faithfull and cleare relation of Master *Francis Mason*; whose learned and full discourse of this subject, might have satisfied all eyes, and stopped all mouths. What incredible impudency is this then, for those which pretend not Christianity only, but the Consecration of God, wilfully to raise such shamefull slanders from the pit of hell, to the disgrace of Truth, to the disparagement of our holy calling.

Let me therefore challenge my Detector in this so important a point, wherein his zeale hath so far out-run his wit, and with him all the Brats of that proud Harlot, that no Church under heaven can shew a more cleere, even, uncontrolable, untroubled line of the just succession of her sacred Orders, then this of ours; if his

Rome

* *Alias* Halywell *the Jesuit.*

Rome, for her tyrannous Primacy, could bring forth but such Cards, the world would be too strai: for her. He shall (maugre) be forced to confesse, that either there were never true Orders in the Church of England (which he dares not say) or else that they are still Ours. The Bishops in the time of King *Henry* the eight, were undoubted; If they left Rome in some corrected opinions, their Character was yet, by confession, [a] indelible. They laid their hands according to Ecclesiasticall constitution, upon the Bishops in King *Edwards* dayes; and they both upon the Bishops in the beginning of Queene *Elizabeth*; They againe, upon the succeeding Inheritors of their holy Sees, and they lastly upon us; so as never man could shew a more certaine and exquisite pedegree from his great Grandfather, then wee can from the acknowledged Bishops of King *Henries* time, and thence upwards to hundreds of Generations. I confesse indeed, our Archbishops and Bishops have wanted some Aaronicall accoustrements, Gloves, Rings, Sandals, Miters, and Pall, and such other trash: and our inferiour Orders have wanted Greazing and Shaving, and some other pelting Ceremonies. But let *C. E.* prove these essentiall which wee want, or those Acts and Formes not essentiall which we have, *Et Phyllida solus habeto.* In the meane time, the Church of England is blessed with a true Clergie, and glorious; and such a one, as his Italian generation may impotently envy, and snarle at, shall never presume to compete with, in worthinesse and honour; And (as Doctor *Taylor*, that couragious Martyr, said at his parting) *Blessed be God for holy Matrimony.*

[a] *Quia ignorat Cathol. &c. & similiter Ordinatos verè esse Ordinatos, quãdo Odinator verè Episcopus fuerat & adhuc erat, saltem quantum ad characterem. Bellar. de Rom. Pont. l. 4. c. 10.*

SECT. XVIII.

MY Caviller purposely mistakes my rule of *Basil* the Great, and my text of the Great Apostle, whiles from both I resolve thus: *I passe not what I heare men or Angels say, while I heare God say, Let him be the Husband of one Wife:* he will needs so construe it, as if I tooke this of S. *Pauls* for a command, not for an allowance: As if I meant to imply from hence, that every Bishop is bound to have a wife. Who is so blind as the wilfull? Their *Leo* [b] calls these words a Preception, I did not. If he knew any thing, he could not be ignorant that this sense is against the streame of our Church, and no lesse then a Grecian errour. Who knowes not the extreames of Greece and Rome, and the Track of Truth betwixt them both? The Greek Church saith, *He cannot be in holy Orders, that is not married:* The Romish Church saith, *He cannot be in holy Orders, that is maried:* The Church Reformed sayes, *He may be in holy Orders, that is maried, and convertibly.* Some good friends would needs fetch us into this idle Grecisme, and to the society of the old Frisons [c], and (if Saint *Ierome* take it aright of *Vigilantius*) *Espencæus*, & *Bellarmine*, & our *Rhemists* free us. There is no lesse difference betwixt them and us, then betwixt May and Must; Liberty and Necessity. If then (*Let him be the Husband of one Wife*) argue that a Bishop may be a maried man, I have what I would, and passe not for the contrary from Men and Angels. We willingly grant with *Luther*, that this charge is negative: *Non velut sanciens dicit*, saith *Chrysostome*. But this negative charge implies an affirmative allowance; we seeke for no more: As for the authorities which my Detector hath borrowed of his Uncles of *Rhemes*, they might have been well spared: He tells us, Saint *Jerome* sayes, *Qui unam habuerit, non habeat; He who hath had one Wife, not he that hath one*; I tell him Saint *Paul* saith, [d] (εἰ τις ἐστιν) *if any man be the Husband of one Wife*, not, *If he have been*. Let [e] Saint *Chrysostome* therein answer *Hierome* and *Epiphanius*, and all other pretended opposites: *Obstruere prorsus intendit hæreticorũ ora, qui nuptias damnant, &c. He purpos'd in this to stop the mouths of Heretickes, that condemned marriage, shewing that that estate is faultles, yea, so precious, that with it a man might be advanced to the holy episcopall Chair.* Thus he; whom their learned [f] Bishop *Espencæus* seconds, and by the true force of the Text cleareth this sense against all contradiction. *Nec enim Paulini de Episcopis, &c. For* (saith he) *those places of S.* Paul *concerning Bishops, Priests, & Deacons, cannot be so eluded, as that they doe only belong to men that have been*

Resut. p. 90, 91.

[b] *Leo ep 87. ab. 11 85. Tam sacra semper est habita ista Præceptio.*

[c] *Espencæus l. de Contin. c. 1.*

Resut. p. 91, 92.

[d] *Tit. 1, 6.*
[e] *Chrysost. in 1 Tit. homil. 2.*

[f] *Esp. ubi supra.*

been ſometimes maried, and are now Widdowers and ſingle; but the Text doth plainly note out Husbands, and thoſe that are now found in the preſent eſtate of mariage; which is implyed, both by the word eſſe, *and by* unius uxoris vir, *that is, having one Wife, not (as ſome have underſtood it) which hath had one; for (as* Chryſoſtome *hath noted) the Apoſtle would by the ſociety of Mariage and Prieſthood, ſtop the mouths of Hereticks that condemned mariage: whereto adde, That the Apoſtle among ſt the vertues of a Biſhop reckons up this, That he doth governe his owne houſe well, not that he did governe it.* Thus he. Unto which let me yet adjoyne this other conſideration, that the Apoſtle deſcribes what manner of Wife a Biſhop ſhould have; which as in other profeſſions he hath not done, ſo in this would have been uſeleſſe, if he had only aimed at an eſtate paſt, and not preſent.

Where it is a cunning tricke of the *Rhemiſts*, and their Vulgar, in ſtead of *Their Wives*, to read *The Women*, quite beſides the Scope and Context of the Apoſtle: As to the ſame purpoſe, Whereas their *Leo* in the forecited Epiſtle ſayes, that this Precept of a Biſhop, to be the Huſband of one Wife, was alwaies ſo ſacred, *ut etiam de muliere Sacerdotis eligenda, eadem intelligatur ſervanda conditio: Bellarmine* and his Mates would needs face us out, that the Copies are corrupted, and contends to have it read, *Sacerdotis Eligendi, of the Prieſt to be choſen*, not, *of the Wife*: whom our induſtrious and worthy Doctor *James* hath refelled both by the Preſſe, and the Pen, by the *Coleine* Edition, and Manuſcript authority.

That the ſame condition is to be underſtood of her that is to be choſen for the wife of the Prieſt.

Refut. p. 92, 93.

As for that he cites from *Hierome* againſt *Vigilantius*, he might have found the ſalve together with the wound: Our *Rhemiſts* cleare us from the imputation of his opinion. For the reſt, Nothing is more plaine, than that our Apoſtle (according to the juſt interpretation of *Chryſoſtome, Theodoret, Theophylact*, and others) alludes to the looſe faſhion, as of the Greekes, ſo eſpecially of the *Jewes*, with whom Polygamy and re-mariages, after unjuſt divorces, were in ordinary uſe: Theſe the Apoſtolicall Spirit finds unfit for the Man of God, whom he therefore charges to be onely, *The Husband of one Wife.*

Refut. p. 94, 95.

Neither doth it argue too much wit in my Refuter, to bring two Fathers upon the Stage for his purpoſe, and then to ſet them together by the eares with each other, *Ambroſe* (I meane) and *Hierome*, who in this which he cites them for, confute one another; *Hierome* (though otherwiſe a back-friend to Wedlock) cenſuring the opinion of *Ambroſe*, as ſavouring too ſtrongly of *Cainiſme*, and ſuperſtition: However, even the more vehement of the two, out of this place, doth hold Mariage compatible with holy Orders, which is the only thing I required: So as ſtill, *This our word ſhall confirme me againſt all impure mouths:* Impure, *Not for preferring Continency*, as my Caviller will take it; but for depraving Mariage, by the foule titles of Fleſhlineſſe and Senſuality; ſuch as his owne; a worſe we need not: Neither doth Saint *Ambroſe* at all controll me herein, whiles he teacheth that the Apoſtle *doth not here invite us to beget children in the Prieſthood. Habentem enim dixit filios, non facientem:* we did not challenge hence any command, we challenge an allowance, which we have and proclaime: That I may not ſay, ſome Copies of *Ambroſe* runne (according as I have learned of our eminent Doctor *Fulke*) *Habentem filios, aut facientem, Having children, or begetting them:* The difference is not worth ſtanding for: Let it paſſe after his own reading. I could ſtop his mouth with the ingenuous anſwer of his *Eſpencæus: Habentem enim, &c.* For he ſaid, *Having children, not begetting them: Debellatum hic eſſet. &c.* This field were wonne, if either this were the Text, and not the Gloſſe, or they that thus interpret it, were Apoſtles, as they are not. Thus their own Biſhop. But I need not call for any ayde: The words of *Ambroſe* doe plainly drive againſt an invitation or command, which we doe willingly diſclaime.

Ibid.

Eſpenc. in tit. 1. practic.

SECT.

SECT. XIX.

HOW unhappy is this man that ſtill ſhoots his Arrows quite beſide the But? He proves, forſooth, with great zeale, that the Fathers never underſtood a poſitive command in our Apoſtles words, which I never thought ſo much as in dreame: and then he bends his forces againſt Bygamie, which I no where avouched. The Man of valour loves to play his prizes alone. Refut. p. 96.

Here is no command then (ſaith he) *but a permiſſion*; How much are we bound to him for this favour? *Permiſſion?* Thus much he, with his holy Father, yeelds to their Stews. No, here is a direct allowance. *Let him be the Husband of one Wife*, Not, *He may be ſo*: But this was onely for a time, he ſaith, becauſe of the paucity of ſingle Clergy-men: let him ſhew me the Apoſtles limitation, and I am ſatisfied: otherwiſe, this misgrounded conceit (what countenance ſoever it may finde in a private humane authority) ſhall paſſe with us as a Gloſſe of *Burdeaux*, that marres the Text. But how ſhamelesly, how fraudulently, how like himſelfe, doth my Refuter cite *Chryſoſtomes Caſtigat impudicos, &c. He checketh the incontinent* (ſaith the Father) *whiles he permitteth them not after their ſecond mariages, to be preferred to the government of the Church, and dignity of Paſtors*; and there my Refuter ſtops, with, *So he*; whereas, if he had gone forward, the place had anſwered him, and it ſelfe: For (ſaith *Chryſoſtome*) *he which is found not to have kept his benevolence towards his Wife, which is* [a] *gone from him, how ſhould he be a good Teacher to the Church?* Plainly ſhewing us that he intends this to thoſe unchaſte Huſbands, which after an unjuſt divorſe of their former wives, have maried alſo a ſecond; not after the death of the firſt. Refut. p. 96. *Chryſoſt. in Tit. Hom. 4.*

[a] The word is τῆ ἀπολυθείσῃ by them tranſlated falſly, *Defuncta.*

The like Prieſtly fidelity he uſeth in the place of *Chryſoſtome, Hom. 2.* upon *Job*; the poore Man had taken up ſome ſcraps of quotations upon truſt, having never ſeen the Author. For, *Chryſoſtome* never wrote any Homilies upon the Book of *Job*; onely he hath five Homilies of the Patience of *Job*, whereof this cited is the ſecond; wherein his, *eveni ignoſcebat*, hath reference rather to *ſine crimine*, which he oppoſeth to *irreprehenſibiles*, than to *ſine unius uxoris*; as the ſequell plainly ſhews. As for Bigamy, it is out of our way, but ſince his loquacity will needs rove thither, let him ſhew that before *Montanus* infected the World with a prejudice againſt ſecond Mariages, after deceaſe, they were held unlawfull for any calling, or perſon, and we will grant him clamorous to ſome purpoſe. Refut. p. 97.

To prove this opinion and practice of the Church, like a wiſe Maſter, he brings in [a] *Tertullians* authority, in his Book which he wrote in the time of his Hereſie, whiles he was over the ears in Montaniſme; where he tels us, he hath known ſome ejected for ſecond Mariages. But if he had ever read the Book following, of Monogamie, he might have found his *Tertullian* (then Montanizing) to upbraid the true and Catholike Church, which he calls *Pſychicos*, with the uſuall practice and allowance of the ſecond Mariages of their Biſhops. [b] *Quot enim & digami, &c. For how many Biſhops are there among ſt you twice maried?* But who ever was marcht with ſo vain a Babler? I proved from Saint *Paul*, that a Biſhop might have one Wife: he proves by Councels and Fathers, that he may not have two. It is pity that his Maſters the Jeſuits have no more Trees for him to ſet with the roots upward: Any thing rather then to weary the World with his fooliſh clacking. Refut. p. 98.

[a] *Tert. Exhort. ad caſtit. c. 7.*

[b] *Tert. de Monogamia, c. 12. Quot enim & digami præſidunt apud vos, inſultantes utique Apoſtolo, &c? Miror te unum protraxiſſe in medium, cum omnis mundus his ordinationibus plenus ſit, non dico de Presbyteris, ad Epiſcopos venio, quos ſi ſigillatim voluero enumerare, tantus numerus congregabitur, ut Ariminenſis Synodi multitudo ſuperetur. Hier. ad Oceanum de Carterio Hiſſp. Epiſc. digamo, &c.*

Out of this indiſcreet and odious verboſity (leſt he ſhould want noiſe) he ſtumbles upon the Councell of Conſtantinople, before it come in his way, and ſpends a whole leafe onely to tell us that he will talke of it hereafter. Hereafter he ſhall receive anſwer enough. What needs this diſorderly anticipation? To conclude then, this place of our Apoſtle ſtands for us unſhaken, by any the impotent blaſts of his frivolous Eluſions, and ſhall warrant us againſt Earth and Hell, that a Biſhop may be the Huſband of one Wife. Refut. p. 99.

Sect. XX.

Refut. p. 100. 101.

MY next place, of the honourableneſſe of Mariage amongſt all, he ſmooths over with a pretended conceſſion; profeſſing with *Fulgentius* and *Hierom*, to give all high Titles to that ſtate, only preferring the rule of a better life, praiſing Mariage, but more extolling Virginity: But who ever made the compariſon? Theſe are faire Nets to catch Fooles; Whiles he heaps up all the reproachfull termes that ſpight can deviſe againſt the very ſtate of Mariage, in ſome callings, nor ſo much as prejudiced by Vow, how doth he grant Mariage honourable amongſt all? If the compariſon be the matter he ſtands upon, let him ſay, Mariage is good, and lawfull for all conditions; Virginity is better; he ſhall have no adverſary. And whereas (to call him to reckoning for arrerages) he turned off this place (when it was) with a ſcoffe out of *Bellarmine*, That Mariage is honourable amongſt all, yet not between Father and Daughter, &c. The man alluded ſure to their great and good *Alexander* the Sixt, and the chaſte *Lucrece*, of whom he knows the Riddle:

Refut. p. 13.

[d] *Filia, ſponſa, Nurus.*

[d] Here lies *Lucrece* in name, *Thais* in life. The ſame Popes daughter, Lemman, and his own ſonnes wife.

For us, that it is honorable in all eſtates of men by Apoſtolicall warrant, is ſufficient aſſurance, that to no calling, or eſtate, it can be diſhonourable and unlawfull. But to untie *Bellarmines* trifling knot: I ſay, Mariage is honorable, *in omni*, but not *inter omnes*. in all, but not between all; That is, every man may marry with a woman, but not with any woman whatſoever, as with his Mother, or Siſter. So Father and Daughter may marry, but not one the other. See now what a worthy Meſſe of Sophiſtry is laid in S. *Pauls* diſh by theſe Carvers, and how eaſily over-turned: So I might very well proclaim to all the world (which I doe now confidently ſecond) *that if God might be Judge of this Controverſie, it were ſoon at an end.* If my Refuter make faces at this, their whole School ſhall beare me out in it. *Et ſane communis eſt Scholæ reſolutio, &c. And in truth, it is* (ſaith their *Eſpencæus*) *the common reſolution of the Schoole, that if we inſiſt onely in thoſe things which were ſpoken by Chriſt, and written by the Apoſtles in the Canon of the New Teſtament* (ſecluding the Lawes of the Church) *holy Orders, neither as Orders, nor as holy, are any hindrances of Matrimony.* Thus he. And ſaid any more? any other?

Refut. p. 102. [e] *Eſpenc. l.* 1. *de Cont. c.* 3. *Cajet. Opuſ. de Caſtit.*

By their confeſſion then, God never impoſed this Law. My proofe was, that even in the time of that legall ſtrictneſſe he allowed Wedlock to the Miniſters of his Sanctuary. Herein how am I refuted? *If he mean* (ſaith my Detector) *that for purity and perfection of life, the Law of* Moſes *was more ſtrict then the Goſpell, the untruth is notorious*; To which he addes out of *Hierome*, that the greater perfection of the Evangelicall Sacrifice exacteth greater Holineſſe; and concludes, *that the permiſſion of Wives in the Aaronicall Prieſthood, argues evidently the imperfection of that Law.* So he. Surely God wanted this Counſellor upon Mount Sinai; he could have adviſed him better Rules of his miſ-contrived Prieſthood.

Ib. p. 102, 103.

Would my Refuter make himſelfe ſo ignorant, as not to know, that notwithſtanding the rather greater perfection of Morality required under the Goſpell, yet that Leviticall Law placed impurity in many of thoſe creatures and actions, wherein the Evangelicall findeth none? Did not the touch of ſome Veſſels or Garments make a man legally unclean? Did not the lawfull act of Conjugall Benevolence? Did not the accidents of the holieſt Childbed cary in them an expiable impurity? If he be not a Jew, he will not ſay it is ſtill thus under the Goſpell. How juſtly therefore might I inferre, that if our holy God, unto whoſe Wiſdome it ſeemed good to ſtand of old upon ſuch points of outward uncleanneſſes, did notwithſtanding allow wedlock to his Prieſthood, much more (at leaſt no leſſe) under the Goſpell doth he allow it, when as all thoſe imputations of impurity are vaniſhed.

Sect.

Sect. XXI.

I Produced the Testimony of their Pope, their Cardinal, their Doctor. *Basils* Rule is a sure one, that the Witnesses of Enemies are most convictive. Their Cardinal was *Panormitan*, Their Pope, *Pius* the second, Their Doctor, *Gratian*. For *Panormitan*; Mr Refuter likes his words so well, that like a sawcy fellow he dare pull off his red Hat and trample it in the Floore, denying his Cardinallship, and charging him *with participation of the Schisme*. But first he cannot (I hope) deny him to have been their Abbot, then their Archbishop; As for his red Hat, it never came from Wittenberge nor Geneva; it was of their own dying; *Felix the false Pope* (he sayes) *gave it him*. Reader, the famous Councell of *Basil*, consisting of no lesse then foure hundred reverend Persons, Cardinalls, Archbishops, Bishops, Doctors, gathered and allowed at first by Pope *Martin*, then by his Successor *Eugenius* the fourth, afterwards was upon some Politick considerations called off by *Eugenius*; The Fathers of the Councell finding their owne strength, stood upon the right of their Superiority, and (as they well might) censured the Pope; he proceeded to obstinacy; those brave spirits (upon ripe consideration) justly deposed him. In the room of this *Eugenius* (otherwise called *Gabriel Condulmarius*) was by just number of voices elected *Amadeus* the devout Duke of Savoy, and named *Felix* the Fifth, a man too good for that See, neither had he ever any so great blemish in all his life, as the name of a Pope. *Volaterran* can tell us, what a kenell of hounds he showed to the Ambassadors, namely, whole tables of poore Soules daily fed by him; All Histories speake of his Devotion and Piety; This man called from his intended retirednesse, must carry the Keyes. He makes choice of Archbishop *Panormitan* for one of his Cardinalls: What offence is here? But he was a false Pope. If the Councell of *Basil* were a true Councell, then was *Felix* a true Pope. It is in my Readers choice whether he will beleeve foure hundred Divines representing the whole Church, or a Popes parasite. But *Panormitan* dyed in the Schisme against *Eugenius*. The World knows that the greatest blot *Panormitan* ever had, was his violent plea for *Eugenius*, against the Bishop of Argens, against eloquent *Segovius*, against the whole streame of that Councell; This is the thank he now carries away, *Felix scelus virtus vocatur*. If *Eugenius* had not dealt under-hand with the *Dolphin* of France and *Frederick* of Austria, (then ambitious of the Empire) and tryed all his wits, both to make new Cardinals, and to divert the Neutrals, *Eugenius* had not been *Felix*, and *Felix* had been still *Eugenius*, the true and undoubted Successor of *Peter*: However, if these points should be strictly stood upon, Rome would be at a losse, which many a time hath been to seek for her Head. But what though it were granted that *Panormitan* was Cardinalated by an intruding Pope? Can this call downe the authority of his Judgement and Writings? especially those which he wrote before he was Cardinall or Archbishop, being only Abbot: And yet may be cited by us under the name of Cardinall: as *Bellarmines* Dictates and Composures elder then his red Hat, yet are fathered upon that Title.

Once, this I am sure of, that [f] Cardinall *Bellarmine* doubts not to stile *Panormitan* a Catholike and learned Doctor. This is the man that stands with his Hat off to this worshipfull Clarke of Doway, and tells him that Continency is not of the substance of Order, nor by Divine Law annexed to it; whereto he shuffles out a miserable and desperate answer, as we shall see in the sequell.

But in the meane time, see the cunning of my Catholike Caviller, This is not the sentence I stood upon, of *Panormitan*, it was not this, wherein I proclaimed mine owne, but another, which he slily smothers, not daring so much as to repeate it, lest his Romanizing popular ignorant Readers should heare, and see, and smell, that the sacred Celibate of Priests did stinke an hundred years before *Luthers* time. I will therefore here supply for him, and, hoping he will in his next take notice of the sentence, will repeat it here againe.

The words are these; *Mirum forsan, & profano & falsae animarum salutis, & ejus unius cujusq;*

Refut. 103, 104

[f] *Bell. de Cleric. lib. 1. c. 19. Catholicum aliquin & doctum authorem.*

Abb. Panorm. de Cleric. conjugat. Cap. Cùmolim.

nunscujusq; voluntati relinqueretur, ita ut non valentes aut non volentes continere, possint contrahere; Quia experientia docente experimur contrarium effectu sequi ex illa lege continentiæ, cum hodie plerique non vivant spiritualiter, nec sint mundi, sed maculentur illicito coitu cum ipsorum gravissimo peccato, ubi cum propria uxore esset castitas. That is, *It were better and more wholesome for the good, and salvation of soules, if it were left to every mans will; so as they which either cannot, or will not contain, might marry. For we finde by experience a contrary effect to follow upon that Law of Continency; since the greatest part (of our Priests) at this day live not spiritually, neither are chaste, but are defiled with unlawfull copulations, not without their most hainous sinne; whereas with their own Wives it should be Chastity.* Thus he. A sentence worthy of that *Epiphonema* of mine. (Is this a Cardinall think you or an Huguenot?) With this my Detector deals, as their Inquisition doth with a miss-named Heretick; he chookes it up in secret, or, if he bring it forth, it is not without a gag in the mouth: All his answer is, *We tye not our selves to every mans opinion, and, This sentence is censured by* Bellarmine *as erroneous*; As if *Panormitan* were every body, and *Bellarmine* an Oracle. It is enough for us, that one of their own greatest, learnedst, zealousest Prelates justifieth our Mariages; and wisheth them in use rather then their Continency.

Refut. p. 107.

Refut. p. 105.

To that other Testimony of *Panormitan*, he answers by a grant, yeelding us fitely, *That if we take divine Law for that which is expressely determined in Scripture, it must needs be said, that there is no evident proofe set down of continency in Ecclesiasticall men by the Apostles; yet, that it is so insinuated, and the observation of it hath been so ancient, as* Bellarmine *noteth, that it may be truly termed Apostolicall*; Thus he. And even for this are we beholden to him; All his friends would not have been so liberall. His *Joannes Major*, his *Cl. Clavius*, his *Torrensis*, and all their rigorous Clients would not have said so: As, on the other side, the old glosse was not so wise, that could only say (which is now expunged) *Apostoli docuerunt exemplo, The Apostles taught this by their example.* But what are these so pregnant insinuations? Good wits have found them out; One was that of *Innocentius* the second, *That these men are the vessels and Temples of God, therfore they may not Cubilibus & immunditiis servire, sed mensæ, thalamis & vestimentis.* Ywis, no Lay-man is such; therefore he may be allowed to be filthy. Another was of *Frater Torrensis*, *Take heed lest your hearts be oppressed with surfetting and drunkennesse, and cares of this life*: Whereof Bishop *Espencæus* is so ashamed, that he answers it with an *Absit, God forbid* (saith he) *that we should think that the Lord, which is the Author and sanctifier of Mariage, should hold it in the same rank with surfetting and drunkennesse.* Another was of the same Author (*teaching us to deny ungodlinesse and worldly lusts*:) us, of the Clergy; belike the rest need not. And who knows not the witty and learned insinuations of their good *Siricius*, *Those that are in the flesh cannot please God?* These and such like are the forcible insinuations of this imposed continency, which even very boyes and Ideots can hisse out of the Schooles.

Decret. p. 1. dist. 28.

Luke 21.

Espenc. de cont. lib. 2.

Tit. 2 12.

Si quis legitimam commixtionem & filiorum procreationem corruptionem & coinquinationem vocat, ille habet cohabitatorem dæmonem Apostatam. Ignat. Epist. ad Philadelp.

Sect. XXII.

From *Panormitan*, he descends to my alleadged *Gratian*, who because he speakes these words (by way of explication) in a continued tenor with a sentence of *Austin*, is (to my mortall sinne) cited by me as speaking from *Austin*. The position and the inference of the words is such as might deceive any such that would trust a *Gratian*; What might the price be (trow we) of such a crime in the Apostolike chamber? In my next Shrift, he shall heare, *meâ culpâ*; The words are *Gratians*, that *Copula Sacerdotalis vel consanguineorum*, *The mariage* or (as this Clerkly Grammarian translates it) *the carnall copulation of priests, or kinsfolke, is not forbidden by any Legall Evangelicall or Apostolicall authority, but by Ecclesiasticall Law it is forbidden.* We could not hyre a Proctor to say more. But herein *C. E.* hath detected two foule faults of the citation; The one, that I trusted his *Gratian* so far, as to make him speak out of *Austin*, which (I trust) a little Holy-water may wash off. The other, *That I concealed the mariage of kinsfolke, within the prohibited degrees*; which (saith he) although only for [illegible] by

Refut. 103.

Refut. p. 106.

by Ecclesiasticall Law, yet dares not M. Hall (*I think*) *transgresse it; so as this Law hath greater force then he supposeth it to have.* So he. Plainly, my Refuter knows not what he saith, else he would never thus palpably plead against himself. For, what ever thing was there in all the constitutions of his Church, more subject to variation, than the legall supputation of the forbidden degrees? which was a long time confined to the third degree inclusively, another while extended to the fourth, and sometime to the seventh. Let him herein reconcile his Pope *Nicholas* & *Gregory*, with Pope *Innocent*, whereof the one left all free that were without the pale of the fourth degree, the other restrained all to the seventh; And when he finds an unalterablenes in the determination, of these degrees, let him plead for an equally-fatall necessity of his Ecclesiasticall continence; in the mean time, let him take it patiently to be beaten with his own Rod.

No divine Law then (he grants) hath injoyned this Celebate, but all Ecclesiasticall. What is this other than I said? *God never imposed this Law of Continency; Who then?* [1] *The Church.* And why may not I go on, to ask, *Whether a good wife would gainsay what her husband willeth?* Flourishing will not answer this. All the praises of beauty and fidelity which are given to the true Church, argue Rome to be the false. Whereas therefore the Priest shuts up thus bravely; *And this Minister, who would make the one to gain-say the other, should bring some place or sentence to shew the same (which he may chance to doe the next morning after the Greek Calends) or else never avouch so unchristian a Paradox:* He shall understand, that his Greek Calends are past. The Spirit of God saith, *A Bishop may be the Husband of one Wife:* The Church of Rome sayes, *A Bishop may not be the Husband of any Wife at all:* Whether is this a contradiction? The Spirit of God sayes, *Marriage is honorable among st all men:* The Church of Rome sayes, *Marriage is dishonorable to some.* The Spirit of God sayes, *To avoid fornication, let every man have his Wife;* The Church of Rome, like a quick huswife, sayes, *Some Order of men shall not have a Wife, though to avoid Fornication.* Let my Masse-Priest shew these to be no contradictions (which he may chance to doe at the Greek Calends) or else grant this to be neither Paradox nor unchristian.

[1] *Espens. ex Test. Abb. l. 1. c. 3. Facerat igitur Ecclesia, boni medici officium, medicinam quæ obest magis quàm prodest tollendo.* The Church (saith he) therefore doe like a good Physitian in removing the medicine which it sees to doe more harm then good. *Refut. p. 107.*

SECT. XXIII.

FRom Cardinall *Panormitan*, I ascended to Pope *Pius* the Second, whom I ushered in with this Preface, *Let a Pope himselfe speak out of* Peters *Chayre*, Pius *the second, a learned man hath sit in that room this thousand yeeres.* Two things my Caviller snarles at in the Preface, two in the authority it selfe. *Refut. p. 108.*

My first manifest untruth is, that *Pius* the second spake this as out of the Chaire. A wildesse misprision: I hope he sate in *Peters* Chaire that spake it, if he spake it not as from the Chaire, I care for no more. Is not this sufficient to win respect from a Catholike Priest? Otherwise, whether it were Stool, or Chair; or if a chaire, whether the Consistoriall, or the Parphyry chaire, wherein he sits before his first triumph, [1] *Sanguam in stercoraria*, it is all one to me. Themselves must first agree what it is to speak as from the Chair, ere I can affirm that *Pius* the Second so spake this. *Id populus curat*, I referred the chaire to the man, not to the speech: In the mean time *C. E.* is not so good a groom to that Chaire, as *Gregory* of Valence, who attributes infallibility to a Popes sentence, though it be [m] *sine cura & studio*. My second wrong is the superlative lashing (so he calls it) of other Popes learning in comparison of this. I cry him mercy; I did not know what sin it was to commend a Popes learning; That is not it (I confesse) that caries away the Crown and the Keyes: But the comparison offended. Perhaps *C. E.* hath known the Chair more learnedly furnished: It may be he thinks of *Boniface* the Ninth, called before *Peter de Thomacellis*, a Neapolitan, [n] who could neither write, nor sing, hardly understanding the propositions of the Advocates in the Consistorie; insomuch as in his time, *Anscitia fere venalis facta fuit in Curia*, Ignorance was grown valuable. Or it may be he thinks of those ancient female-fingred Boy-Popes, one of the *Benedicts*, a grave father of tenne yeeres old,

[1] *Lib. sacr. cerem.*

[m] *Vid. Rom. Iurecon.*

[n] *Theod. Niem. l. 1. c. 6.*

old; or *John* the thirteenth, an aged Stripling of nineteen. Or perhaps he alludes to those learned times (within my compasse) which were acknowledged in the Councell of Rhemes; where, when offer was made of requiring the Popes judgement, it was publikely replyed, that besides the exposednesse of the City to sale, *Romæ jam nullum fere esse qui literas didicerit*, *There was scarce a man at Rome that could spell his Letters.*

Heu quàm perfatuæ sunt sibi, Roma, togæ!

° *Alphons. contra hæres. lib. 1. cap. 4. Edit. Colon. anno 1543.*

If I should here adde out of *Alphonsus de Castro*, that some Popes were such great Clerks, ° *ut Grammaticam penitus ignorent*, *That they had no skill in Grammar*, &c. would tell me that my book is not of a corrected edition, though it was printed at Coleine. Such bran hath been cast out in their later sifting and shifting of Authors.

SECT. XXIV.

* Mariage upon good reason was forbidden to Priests, but upon greater reason seems fit to be restored. *Resol. p. 109.*

IN the authority it self, his Cavils are childish; Where *Pius* said, * *Sacerdotibus magnâ ratione sublatas nuptias, majore restituendas videri*; my first fault is, that I turn *Sacerdotes*, *The Clergie*, in stead of *Priests*; which word is of a large extent, including also Bishops: The silly man sees not that I translated it to his advantage, against my own; For, every *Sacerdos* is *Clericus*, not every *Clericus*, *Sacerdos*. Very frequently are Bishops comprehended under the name of *Sacerdotes*, as well as of *Clerus*; and no lesse usuall under the name of *Clerici* the superior Orders are not comprehended. He is not worthy to write himselfe Priest, that understands his Orders no better.

My second error is, That I turned the last Clause of the Sentence, (*Is to be restored*) whereas the words are *Restituendas videri*. Here could be no fraud, while I set the Latin words in the Margine. The man thinks of his (*Jesuit ad Te Jdi*) or his *Videtur quod sic, probatur quod non*; but if his Grammer had not been ill learned, he had known that [*Videri*] doth not alwaies signifie a doubtfull probability, but sometimes a certain evidence, as, *Visum est Spiritui sancto & nobis*; and, *Qui videbantur Columnæ*: Or, if this Logick had fully taught him the distinctions of [*Sunt* and *Videntur*] this quarrell had been spared. This *Seeming* was *Being*; Or, if this lawless Lurker had ever had any taste of the Civill or Canon Law, he might have been able to construe that Maxime, *Quod quis per alium facit, per se facere videtur*: and that judged Case, *Qui nomen debitoris legatum vivente exegerit, legatum ademisse videtur*. In this stile spake this learned Pope, which my unlearned Adversary cannot reach unto. For, if *Pius*, or *Sylvius* may have leave to comment upon himselfe, when the question was of suffecting *Amadeus* Duke of Savoy, a maried man, in the room of *Eugenius*, *Ex quo constat* (saith he) &c. It is apparant that not onely he which hath been maried, but he that is maried may be assumed to the Popedome: and a little after, *Fortassè pejus non esset*, &c. *And perhaps it were not worse, if more Priests had Wives, for many would be saved in a maried Priesthood, which now in a single Priesthood are damned*: he saith directly, *Damnantur*, *They are damned*, not, They seem to be damned. And therefore to prevent this reall damnation, Mariage is really to be restored to them, not that it should only seem to be restored. To conclude, take *Videri* for bare seeming, surely it must be construed, *Videtur mihi*, *I Pope* Pius *think, or judge that it were fit that Priests should have the liberty of Mariage restored again to them*, which together with *sublatas* implyeth, that in former times Priests were maried, and as the case now standeth, ought again so to be. Which is the very state of this question, which we avouch.

And in his Epistle to *John Freind*, *Credimus te non insulsè uti consilio*; *I think it is no ill Counsell for thee (since thou canst not contain) to seek for a wife, although that should have been thought of before thou didst enter into holy Orders; but we are not all Gods, that we can fore-see future things: since it is come to this, that thou canst not resist the Law*

of thy Flesh, it is better for thee to marry, then to burne. Thus he. For which advice, doubtlesse he found good cause in his own experience; who having been imployed formerly in this Land of ours, left two Bastards behind him, the one begotten of an English woman, the other of a Scottish; The one whom he commends to his Father *Sylvius*, a Citizen of *Siena*; the other he confesses to his friend *P. de Noxeto*: But this indeed was before his Priesthood; Afterwards, it is strange what he confesses of himselfe in his 92. Epistle, *Mihi hercle parum meritiest in castitate*; *I cannot boast of any merit in my chastity*; (for to tell the truth (*Magis me Venus fugitat, quam ego illam horreo*) *Venus doth rather flie from me, then I abhorre it.* It was not therefore out of speculation, but sense, not out of seeming, but certainty, that *Sylvius* passes his *Retinendi videri.*

So now to shut up this point, the blessed Apostle St. *Paul*, and (in his Attendance) *Ambrosius*, *Gratian*, and *Pius* (in their cleer suffrages for us) are fully acquitted from the vaine cavils of my Detector, and God is on my side, the Church of Rome on his. Let Sincerity judge which Scale of the Ballance is heavier.

While he was Cardinall, he had his Concubine, to whō at last he gave three score Florens for her Dowry. *Epist.* 361.

SECT. XXV.

FRom the lawfulnesse of our Mariages, I descended to the Antiquity; where my Refuter takes an ignorant exception. I said, *Some things have nothing to plead for them but Times: Age hath been an old refuge for falshood*: Then I lay for my foundation *Tertullians* rule; *That which is first, is truest*: My Detector finds here a flat contradiction, and cries out, *Doe these men wake or sleep when they write?* There are none of his wise friends which will not be ashamed of this grosse stupidity; For whether of these two Sentences can he dislike? and if both be allowable, how can they be contradictory? neither am I his Adversary herein, but *Tertullian*. What surer way could there be, then to controll the pretences of a secondary antiquity by the first? And what contradiction is in this? The first is true: all under the first is obnoxious to error; The puisne posthumous Antiquity hath been a refuge for falshood, the Primigenious Antiquity (which proceeded from the ancient of Daies) is certaine. Let this Trifler go learn to spell English, ere he presume to Divinity. This antiquity is the touch whereby we desire all truth to be tryed; which easily finds all the gilded coyns of Romish innovations, shamefully counterfeit.

Refut. p. 110.

* *Rectum est quodcunque primum, adulterinum quodcunque posterius, Tert. de Præscr.*

Not to go back so far as Paradise (though I well might) where God made the first wedding in perfect Innocence; I began with *Moses* and his Leviticall Brother-hood; to which my Refuter replies, *That yet in eating their Paschall Lamb they had their loynes girt.* Justly concluded! All the Jews did eat the Pschall Lamb with their loynes girt, for the expedition or moment of their flight, therefore their Priests and Levites did not converse with their Wives. If his Superiours of Doway doe not blush at this Logick, his wit and their shame are gone together.

Refut. p. 111.

But, *They abstained* (he saith) *from their Wives, while they did minister in the Sanctuary*: What if we yeeld this? Their Ministration was by courses, and had intermissions. There is an holy and decent modesty in all those which are worthy to serve at the Altar, which teacheth them to give God his due times, with respect even of outward purity; which is all that † *Eusebius* by them misse-translated, and misse-alleaged by him, requireth. But what will my Refuter say to the High Priest himselfe, which was bound every day to a morning and evening Sacrifice, who yet was not restrained from a conjugall society? That Bone hath troubled, blunted, and broken better Teeth than his.

† *Euseb. de præp. Evang. Li. 9. τοῖς ἱερουργοῦσι τὰ ἱερὰ ἱερεῦσιν*, they turn it *Sacratis, &c. Refut. p. 112.*

But (saith he) *The figure of the eternall Priesthood of Christ* (to wit *Melchisedeck*) *is not read to have had any wife at all*. VVhat of this? He, whom he prefigured, was only a spirituall Husband to his Church. If this man be not read to have had a wife, no more is he read to have had Father or Mother: Nay, he is read to have had neither. VVhy do they not thence infer, that Priests ought to have neither, but to be begotten and borne of Angels, not of humane kinde? which is as good for an inference as that fop-

pery

pery is for a legendary fable, that *Luther* was begotten by an *Incubus*. Yet had the Israelites (not mysticall) *Melchisedec* both Father and Mother: and if *Sem* were *Melchisedec* (as wiser men then mine Adversarie have upon good probabilities thought) he may passe, I hope, for a maried man.

As for the perfection of the new Law above the old, it only bars those institutions which had in them an imperfection, not those which God thought fit for Paradise it selfe. So as the practise of the Jewish Church, founded by God himselfe, is an all-sufficient warrant for the mariage of his Evangelicall Ministers.

SECT. XXVI.

FRom *Moses* and the Prophets I descended to the Apostles, What did they? *C.E.* answers roundly, *They did not marie; and they who were maried before, did leave their wives.* I urge S. *Pauls* report of the rest of the Apostles, and the Brethren of the Lord and *Cephas*, that they not onely had Wives, but caried them along in their Travels. He answers, *They were not Wives, but other devout women which followed them to administer maintenance to them.* A likely tale, if they could all agree in it; That the Apostles would cast off their own Wives, and carry about strange Women with them, upon what-ever pretence; *Credat Judæus Apella, Non ego.* Yet my shameles Refuter cryes out of my pride and ignorance in not allowing this, which he dares proclaime for the received exposition of all the Fathers, and all that ever wrote in the Greek and Latine Church: when he knowes that his [f] *Clement* in his Recognitions, and his own Pope in the Canon Law, hath expounded contrarily, of Wives, not of strange Women: [g] *Leo* the ninth, against the Epistle of *Nicetas* the Abbot, where he directly affirmes that the Apostles did carry about their Wives, *Ut de meritede prædicationis sustentarentur ab iis, That they might be maintained by the reward of their preaching*; making the force of the word to lie in *circumducendi, non amplectendi*: Either therefore his Pope erres in a deliberate exposition of Scripture, or else I have not erred; And either his Popes are no Fathers, or *C.E.* hath no forehead.

Refut. p. 112.

1 Cor. 9. 5.

[f] Clem. Recognit. l. 7.

[g] Dist. 31. Omnino.

Nothing can make the *Abemista* (ἀδελφὴ γυναῖκα, *a Sister, a Woman*) not ridiculous; not that Visor of Age which my Refuter pleases to fasten upon it, *There wants an Article* (he saith.) Our Apostle should have comne to Cardinall *Bellarmine* and him, to learne when and where to use it.

Refut. pag. 113.

That our last acurate translation of the English Bible hath *Woman* in the margin, is a poore advantage: who seeth not, that it is the manner of that exquisite Edition, to set all the Idiotismes of either Language, and divers readings in the Margin? Every School-Boy knowes that the word signifies both; but whether of them is fit to be received into the Text, our Text it selfe shewes. How wittily is Saint *Pauls*, *A Woman, a Sister*, parralleled with Saint *Peters*, *Viri fratres? Ye Men which are Brethren*, is a meet predication; but, *Ye Sisters which are Women*, is absurd; Neither doth Saint *Peter* say, (ἄνδρες ἀδελφοὶ) *Brethren men*, as Saint *Paul* sayes, ἀδελφὴ γυνὴ, *A Sister woman*. As for the authority of *Hierome*, well may we appeale from his judgment as incompetent, whom his own Doctors accuse as partiall, and censure as * μισογύνην, (if not μισόγαμον:) Yet even he against *Helvidius* translates it, *Uxores circumducendi.*

Men and Brethren.

*A Title given to Gregory, also in Apolog. Tumultuaria. Refut. p. 115.

For the rest, it is worth my Readers note, how the Plagiary Priest having stolne this whole passage (as most of the rest) *verbatim* out of *Bellarmine*, yet over-reaches his Master; for where *Bellarmine* sayes, *Ita ferè omnes Græci & Latini*, So almost all the Greek and Latine; this Bayard dares say, All (saving *Clemens*) as well Greek as Latine; and when he hath done, names some that say nothing of it at all, as *Chrysostom* Another that in Heresie speaks for him one where, another where against him, as *Tertullian*; who being also himselfe a maried Priest, could say in his exhortation, *Licebat & Apostolis nubere, & uxores circumducere*; Another that grounds upon an evident misreading, as *Ambrose*; and to make up the Bulk, puts in S. *Bede* and S. *Thomas*, parties to the cause, and then sings *Io pæan*. It is well yet that he grants *Clemens* of *Alexandria*, and Saint *Ignatius* to be on our side, for this interpretation; and when he hath done, he must be forced to yeeld to his Pope *Clement*, Pope *Leo*, seconded by *Gratian*, and *Laurentius Valla*, and others cited by *Erasmus*; in so much as *Effrenatus* himselfe

himself grants herein, [a] *Controuersia veterum, a difference amongst the Ancient*; And if these had never been, the Text cleares it selfe; for, not to inforce the word (περιάγειν) which implyes a power over the party caried, The Apostle speaks of a matter of charge to the Church, by this circumduction; Now, that rich Matrons should follow the Apostles, and minister to them of their substance, was a matter of ease to the Church. Neither was this attendance for ministration, so much as an act of *Cephas* & the other Apostles, as a voluntary act of the women themselves. To conclude, in this the Apostles practice should have crossed their Doctrine: For if Saint *Paul* gave that charge (of being the Husband of one Wife) on purpose (as [b] *Chrysostome* saith) to stop the mouth of the Enemies to mariage; how must this needs open them againe, and breed a conceit of that impurity which Saint *Paul* meant to oppose, that the Apostles themselves as ashamed of their wives, forsooke them, and chose rather to be attended by Strangers. So as I must take leave to be ever in this Heresie, that the Apostles had wives, and caried them about.

[a] *Espenc. in de Cont.* To lead about

[b] *Chrys. Hom. in Tit. practicat.*

SECT. XXVII.

BUT what Boyes-play is this, To give and take? Our doughty Champion hath granted us *Clemens* of *Alexandria*, and now he pulls him back againe; *Clemens* (saith he) *grants the Apostles to have had wives, but he denyes that they used them as wives*; cunningly dissembling that which *Clement* said in the beginning of the same period; For *Peter* and *Philip* (saith he) did beget children, &c. How did *Peter* beget them, if he were not *Peter* when he begot them? In the time of their painfull Evangelicall peregrination they forbore perhaps: doth it therefore follow that they did alwayes forget to be husbands? Whence, in all likelihood, had S. *Peter* his *Petronella*, if she were not borne after he was *Peter*? Whence was that inscription on *Pilagiaes* Tomb, (if we may beleeve [a] *Perionius*) *Hic sita est sponsa Dionysii, Thomæ Apostoli filia*? There is not (I grant) necessity in this proofe, there is probability. It is therefore too boldly affirmed by my Detector, that the Apostles, after that publike calling undertaken, used not their Wives. Is that of Saint *Ignatius* nothing against him? *Opto Deo dignus, &c. I desire to be found worthy of God, as Peter and Paul, and the rest of the Apostles which were maried men, and not for lusts sake, but for propagation of posterity injoyd their Wives.* Thus he. So much against *C.E.* that *C.E.* is no lesse against him. The testimony of S. *Ignatius* (saith he) *is a meere forgery*, easily answered. If *Ignatius* had either denyed or disliked these Mariages, no mans word had been more authentick; now, this clause hath made him falsified: He cannot (I hope) say, that the sentence came out of our Forge, we take him as we find him, neither doth *B. Espencæus*, or any other ingenuous writer, take such exception, but finds the authority weighty. That more unlikely Epistle which *Ignatius* wrote to S. *John* and the blessed Virgin (though palpably rejected by their own) is classicall enough, when it may serve a *Coccius*, or [b] a *Bellarmine*, or a *Pierre Cotton*. But here the Epistle it selfe is not questioned, only this clause is bored in the Eare. And why so? Forsooth the ancient Greek Copies have it not. Doubtlesse the man hath vexed the old Greek Manuscripts; but when he hath done, his own fellow shall give him the lye; who confesses it to be in all Copies both Greek and Latine, old and new, whiles he saith, those words ([b] *Et alii Apostoli*) *ex textu abradenda*. Or if that will not serve, there is yet to be seen in Baliol Colledge in Oxford, an old Copy of the age of seven hundred or eight hundred yeeres, wherein the words are found; onely the words [Saint *Paul* and the other Apostles] blurred, yet so, as they are still to be well discern'd: If the Greek should want the clause, what were this? The first edition of *Ignatius* in Greek was (1558.) as the *Centuriists* have noted, & how easy was it to leave out one sentence that seemed prejudiciall? Let him never cast this upon the *Grecians*: they never so excelled in this faculty of counterfeiting as the Romans: Greece in this must yeeld to Italy, however it pleases Pope *Gregory* and Cardinall *Bellarmine* herein only to give it superiority.

Amongst the rest, this very place puts me in minde of a memorable iugling Trick of his Fellowes. The old *Platina* printed at *Paris* by *Frosart Reynbolt*, *Anno* 1500. (which I have seene) and other old Copies, read thus of S. *Luke*, *Hoc sit annon* [illegible] *rem*

[a] *Perion. in Dial. de Sacr. Cœn. Refut. p. 116.*

[a] *Cit. ab Espen. loco cit. sto.* Here lies the wife of Bishop Dionysius, Daughter to Thomas the Apostle.

[b] *Ignat. Ep. ad Philadelph. non libidinis causa, sed posteritatis serrandæ gratia conjuges habuerunt.*

[b] *Bell. Tom. 1. pag. 837.*

[b] Those words (And the other Apostles) are noted as rased out of the text. *Marger. de la Bigne. Not. in epist. ad Philadelph. 211. Erras dum sequeris de Græcorum fere ordinaria corrumpendi libros, Bell. l. 4. de pont. c. 11. Quoniam Romanis sicut non acumina, ita nec impostura habent Græcos. l. 5. ep. 14 ad Nouse.*

[a] *Platin. in Cleto ad finem.* *Luke* lived 84. yeeres, having a Wife in Bithynia. Having not a Wife in Bithynia.

[b] *Hier. Catal. script. Illustr.*

ore habens in Bithynia. Now comes the *Oxupheton* Edition, set forth at *Colein, an.* 1600. from the shop of *Maternus Colinius*, and reads, *Vxorem non habens in Bithinia*; with which authority *Espencæus* himselfe was deceived, citing *Hierome* for it, as the Fountain, whence perhaps *Platina* might fetch it: but if my Reader please to turn to that [b] Catalogue of famous Writers, ascribed (not unjustly) to *Hierome*, there shall he finde the very same cozenage, the words run so indeed, in the Latine printed Copies, but not acknowledged, not mentioned by *Sophronius* in the Greek Translation, and *Erasmus* reading it either, *Having*, or *not having*, as last shuts up, *Hæc verba videntur adjecta; quandoquidem nec adduntur apud* Sophronium, *nec in exemplaribus emendatioribus. These words* (saith Erasmus) *seem patched to the rest, since they neither are added in* Sophronius, *nor in the better Copies.* Thus he. It was fit my Reader should have a taste of the Roman integritie. I alleaged the learned Cardinall *Cajetan* for the likelihood of S. *Pauls* Mariage; Can my Refuter deny this? The words are plain: *Locus cogere videtur; The place seemes to inforce it, not by demonstrative reason, but in all reasonable sense, that* Paul *had a Wife.* So he. Which is all I contended for. If now he shall think to choak me with a crosse Testimony of the same Author, concerning S. *Pauls* not conversing with his Wife after his Apostleship, he may understand, that I well remember *Cajetan* to have been a Roman Cardinall, and therefore in some points necessarily unsound, whose ingenuity yet in this businesse I have formerly shewed.

[c] *Cajet. Com in Phil c 4. Quia omnes Apostoli, excepto Joanne & Paulo, uxores habuerunt. Amb &c. Refut. p. 117.*

Sect. XXVIII.

FRom the practice of the Apostles (which is yet cleare for us) wee descended to their Canons. It troubles my Refuter, that I say, the *Romish Church fathers these upon the Apostles, and that their Jesuit* Turrian *sweats to defend it*; (insinuating my contrary opinion) and yet that I cite them for my self; whereas his wisdome might have considered, that their force is no whit lesse strong against them, notwithstanding our doubt or deny all. For example, The Trent Canons rore terribly to them: to us, or the French, they are but as the Pot-guns of Boyes: we may cite these to them as Gospell, they may cite them to us as *Alcoran*.

Refut. p. 118.

By this it appeares how farre not onely Schoole-learning, but even Logick transcends this poore Refuters capacity, who could not distinguish betweene disputing *ad rem* and *ad hominem*.

What I said in my Epistle to my reverend and worthy friend Master Doctor *James*, the incomparably industrious and learned Bibliothecary of Oxford (a man whom their *Possevine* thought so well of, that he hath handsomely stolne a book of his, and clapt it out for his own, a man whom so base a Tongue as my Detectors cannot disgrace) I professe still, that I hold those Canons of the Apostles uncanonicall; And do I hold this alone? Doth not his Pope *Gelasius* so? Doth not *Isidore*, Bishop of *Hispalis* so? Doth not *Leo* the Ninth so? Are not some of them at pleasure rejected by *Possevine*, *Baronius*, *Bellarmine*? Or, in a word, if they be the true issue of the Apostles, are they accordingly respected, and observed of the Roman Church? Doth not his [b] *Medina* grant to their shame, that the Latine Church scarce observes six or eight of them? These Canons then I doe not hold Apostolicall, I doe hold ancient, and not unworthy of respect; and such as I wonder they have escaped the Roman Purgations. As for those other nine or ten noted Counterfeits, which I joyned herewith for company, in that Epistle, his shame would serve him to justifie, if his leasure would, whereas there is scarce one of them whom his own Authors have not branded. My Refuter must have a fling; In an idle excursion therefore he unjustly railes on the Protestant practice, in rejecting those Fathers for bastardy one while, whom other whiles they cite for current; when his own eminent impudency in the very passage next going before, and in the next following (to goe no further) offends in the same kinde. The truth is the Protestants take liberty to refuse those Fathers, whom even ingenuous Papists have censured as base; The Papists take liberty, when they list, to reject the authority of those Fathers, whose truth they cannot deny? The instances hereof would be endlesse. But with what face can any Papist taxe us for this, when all the world may see above three hundred and twenty of their Authors,

[b] *Can. 67. &c. Med. de sacr. hom. Confin. 24. Vix ne unus aut alter Latinæ Ecclesiæ ritus observat.*

Refut. 120, 121. & seqq. ad 125.

whom

whom after the first allowance they have either suppressed, or censured? To their eternall and open conviction, Doctor *Iames*, (whom they may revile, but shall never answer) hath collected and published the names and pages.

SECT. XXIX.

NOT to follow therefore this babling vagary of my Adversary against *Zuinglius*, *Luther*, *Musculus*, *Whitakers*, (what Puppy cannot bark at a dead Lyon?) wee come close to the Canon: That no Bishop, Presbyter, or Deacon shall forsake or cast off his Wife in pretence of Religion, or Piety, upon paine of deposition. Wherewith how much my Refuter is pressed, appears, in that he is faine with *Baronius* to avoyde it, with, *Apocryphorum non est tanta authoritas*; *There is no such great authority in Apocryphall Canons.* *Refut. p. 126, 127. Apost. Can. 5.*

Where is the man that even now upbraided us with the lawlesse rejection of ancient Records, and by name would undertake to justify those whom my Epistle taxed for Adulterine, whereof these Canons of the Apostles were a part? Now he is fayne to change his note, *Apocryphorum non est tanta authoritas.* Hee hath cast off *Ignatius* already, anon you shall find him rejecting *Socrates*, *Sozomen*, *Nicephorus*, *Gratian*, *Sigebert*, *H. Huntingdon*, and whom not? upon every occasion shamelesly practizing that which he censures.

If I alleage the sixth generall Councell, that of *Constantinople*, proclaming this sense truly Apostolicall, even the sixth generall Councell is rejected, as neither sixth, nor generall, nor Councell; That this Apostolicall Canon is bent against the denyall of Matrimoniall conversation, is apparently expressed in those Canons of *Constantinople* how-ever the extent of it in regard of some persons is restrained. There is no way therfore to unty this knot, but by cutting it; and my cavilling Priest with his Jesuits may gnaw long enough upon this bone, ere they suck in *any thing from hence, but the blood of their own jawes.*

Any of those words single might be avoided, but so set together, will abide no illusion, *Let him not upon pretence of Religion reject his Wife.*

The shift that *C. E.* borrows from *Bellarmine*, is grosse, and such as his own heart cannot trust (*ἀσυλλογίστως ἐλέγχεται*, saith he) *that is*, [a] *pretextu cautionis.* Look over all the Copies, all interpretations of these Canons; that of *Dionysius Exiguus*, that of *Gentianus Hervetus*; that of *Caranza*, that which *Gratian* (whom my either graceless or ignorant adversary dares name against me) citeth from hence, all of them run *pretextu religionis.* How clear is that of their own [b] Law? *Si quis docuerit Sacerdotem, &c. If any man shall teach that a Priest, under pretence of Religion, may contemn his own wife, let him be accursed.* *Refut. p. 128.* [a] *In presence of bestinesse.* [b] *Dist. 28. Sub obtentu religionis propriã uxorem contemnere.*

And *Zonaras*, whom both our *Junius*, and their *Espencæus* cite out of *Quintinus* his Exposition, is most cleere; *Hoc enim videtur in calumniam fieri nuptiarum, &c. For this ejection* (saith he) *would seem to be done in reproach of mariage, as if the Matrimoniall knowledge of Man and Wife caused any uncleannesse.* Thus he. Where it is plain that he takes it not of maintenance, but (*τοῦ μίξαι*) of the Conjugall act. The necessity of which sense also is evicted by their own [a] *Espencæus* out of Saint *Chrysostome*, in his second Homily upon *Titus*. And [b] *Balsamon* no lesse directly; *Because* (saith hee) *before that Law of* Justinian, *it was lawfull for a man upon any cause to divorce his Wife: therefore the present Canon gives charge, that it shall not be lawfull for a Bishop, Priest or Deacon upon pretence of piety, to put away his Wife.* Thus he. [a] *Espenc. l. 1. de Cont. c. 4.* [b] *In Canon. Apost. in Phot. in novo Can.*

From all which it is not hard to see, that in those young dayes of the Church, the mystery of iniquity began in this point to work, so as Mariage, according to the Apostles prediction, began to be in an ill name, though the cleere light of that primitive Truth would not endure the disgrace.

So as in all this I have both by *Moses*, and the examples of that Leviticall Priesthood, by the testimonies of the Apostles, by their practice, by their anciently-reputed Canons, and by the testimony of the agedest Fathers, so made good the lawfulnes and antiquity of the Mariages of persons Ecclesiasticall, that I shall not need to fear a Divorce either from my Wife, or the Truth in that my confident and just Assertion.

THE

THE HONOUR OF THE MARIED CLERGIE *maintained, &c.*

The second Booke.

SECT. I.

Refut. p. 130.

AND now, since in this point we have happily won the day, lesse labour needs in the other. It is safe erring with *Moses* and the Prophets, with Christ and his Apostles: Soon after (according to Saint *Pauls* Propheeie) Spirits of Errors were abroad; and, whether out of the necessary exigence of those persecuted times, or out of an affectation to win favour and admiration in the eyes of Gentilisme, Virginity began to raise up it selfe in some private conceits, upon the ruines of honest Wedlock; neither is it hard to discern by what degrees; yet never with such absolute successe, as to proceed to any Law of restraint. *I doe not therefore fain to my selfe* (as mine idle Refuter) *golden ages of mirth and* [k] *marying, under those tyrannous persecutions; but in those bloody ages, I doe avouch to him*, and the world, an immunity from the tyrannous yoke of forced continency. This if he could have disproved by any just instances, he had not given us words.

[k] Though *Amram* the Levite father to *Moses* married in the heat of *Pharaohs* persecution: and *David* did the like in *Sauls*. Refut. p. 131. Refut. p. 131, 132, 133.

If he be angry that I said, *some of the pretended Epistles of his ancient Popes to this purpose are palpably foysted:* Let him fasten where he lists, if he have not an answer, let me have the shame; in the mean time, it is enough to snarle where he dares not bite.

That which I cited from *Origen*, advising the sons of Clergie-men not to be proud of their parentage, he cannot deny, he can cavill at. *The same perswasion* (saith he) *might be made to S.* Peters *daughter* (*as many are of opinion that he had one*) *yet will it not follow that he knew his wife after he was an Apostle.* So he. But what needs this Parenthesis, if the man be true to his own Authors? Did we devise the Story of *Petronilla*? Did we invent her passage of her Sutor *Flaccus*; Of her Feaver, the cure whereof her Father denyed? Of the Epitaph ingraven in marble, by her Fathers own hand: *Aureæ Petronillæ, dilectissimæ filiæ, To my dear and pretious* Petronilla, *my most beloved daughter*, found by *Paul* the first? Are not these things reported by their own *Volaterranus, Petr. Natalis, Beda, Ussuardus, Sigebertus, Platina*? Still where is the man that cryes out of rejecting authorities in other cases allowed? either then let him give the lye to his

[l] Esp. 1. 2. 8. Volat. 1. 18. Petr. Nat. l. 5. c. 69. [m] Plat. vit. Paul. 1. Sigeb. 757.

Histories,

Histories, or else let him compare the Time when *Placcus*, the Roman Count, was a Suter to her, and see if he be not forced to grant that she was begotten of S. *Peter* after his Apostleship: and so (for ought he knows) might those sonnes be, whom *Origen* thus dehorteth. This man was not their Midwife. The place of *Origen* which he cites to the contrary, he rooke up somewhat on trust: let him goe and enquire better of his Creditor, by the same token, that in the Homily of *Origen*, whither he sends us, he shall find nothing but *Balaams* Asse, an object fit for his mediation. As for that parcell of the testimony, which he saith my chin-cough caused me to suppresse (*in ipsa Christianitate*) it is a Herb-John in the Pot, to the purpose of my allegation. *Origen* speaks of that Text, *Many that are first, shall be last, &c.* Which he applies as a cooling-card to the children of Christian Parents, especially, *Si fuerint ex patribus Sacerdotali sede dignificatis*; *If they be the Sons of them which are dignified with Sacerdotall honor*: The change of the Preposition is remarkable. *ex Patribus*, arguing that he speaks not of their education, but their descent, and therefore implying no lesse then I affirmed, that their parentage gives them a supposed cause of exaltation.

[a] [b] [c] [d] [e]

[a] *Orig. Homil. 13. in Numer.*

Refut. p. 133.

Sect. II.

HOly [a] *Athanasius* was brought by me *instead of a thousand Histories:* who tells us that it was no rare thing to finde maried Bishops in his time. My wise Refuter, after he hath idly gone about the bush a little, comes out with this dry verdict, *What will Master Hall hence infer? that Bishops and Priests may lawfully marie? Saint* Athanasius *saith it not, but onely recounteth the fact, that some maried of both sorts, but whether they did well or ill, or whether himselfe did approve or condemne the same, there is no word in this sentence.* Thus he. We take what he gives, and seek for no more: We cited *Athanasius* instead of many Histories, not of many Arguments; Histories *de facto*, not discourses *de jure*: The lawfulnesse was discussed before; the practice and use is now inquired of; This *Athanasius* witnesses, and *C.E.* yeelds: Wherein yet I may not forget to put my Refuter in minde, how brittle his memory is; who in the same leafe contradicts himselfe: For when he had before confessed *that* Athanasius *doth neither approve nor condemn the practice, either as good or evill*, now he plainly tells us, *that the words were not spoken by way of simple narration, but of dislike and reprehension.* He would be a good lyer, if he could agree with himselfe. Why of dislike? *For* (saith he) *it was never lawfull for Monkes and Bishops to beget children. Ipse dixit*, we must beleeve him: Not to tell him that [b] *Chrysostome* teaches us (λανθάνει μετὰ γάμου τὰ τῶν μοναζόντων πολλὰ) *It is possible with Mariage to doe the acts of Monkes:* not to convince him with counter testimonies, let him tell me what fault it is, to doe or not to doe miracles. These in this sentence of [c] *Athanasius* goe in the same rank with Mariage. But, to cleare *Athanasius*, he brings *Hierom* against *Vigilantius* (impudently called by him, The father of the Protestants, who would have all Clergie-men to marry, when his very Rhemists have checkt him for this slander) pleading against that necessity from which we have oft washt our hands; when as the same Author against *Jovinian* affirms *de facto*, the same with *Athanasius* and us.

[a] *Athanas. Ep ad Draconi.* Many Bishops, &c. *Refut. p. 134.*

Refut. p. 136.

[b] *Chrys. ad Heber. 3. λ. ζ.*

[c] *Athanas. Ibid. We have known Bishops working miracles, and Monks working none; Many Bishops not to have married, &c. As likewise you may finde Bishops to have been fathers of Children, and Monks not to have sought for mariage.*

To say then, that *Athanasius* spoke this only of lewd licentious Monks or Bishops, is but the lewd liberty of a licentious tongue that hath over-runne both truth and it selfe.

From hence this Orator, this parcell of wit, flies out into a pleasant frump, as he thinks, but indeed an ugly, inhumane, loathsom ribaldry, ill-beseeming the mouth of any that was born of a woman, I will not say whether ill or well beseeming the pen of a Virgin-Priest, forsooth so pure and Angelicall, that Mariage would un-saint him. His un-manly unnaturall Stile belcheth thus: *Thus* Luther, *of* Katherine Bore *his Sow, had five pigs.* Away nasty *C.E.* trabsformed by *Circe!* Hoy! back to her Sryes; yea thine, where thou mayst freely

Grunnire in spe si cum sue do hoc agmine thusci.

Then proceeds he, envying the matrimoniall fruitfulnes of *Bucer*: who surely, had he under the vaile of maydenly Priesthood been farre more fruitfull in a whole swarm of Bastards, should never have heard of it, unlesse perhaps he had denied to pay *Taxas Camerę*. As for *Ochin's* allowing Polygamy, and perhaps other worse obliquities in his opinions, what are they to us? For the mariage of P. *Martyr*, *Oecolampadius*, *Pellican*, &c. Let him take for an acquittance that which hath been paid them thus, *Nobis nostra Junones*, *Vobis vestra Venores*. And then I ask, *Vivat uter nostrum cruce dignior*. If this will not serve for repayment, I must ecke it out with a small, yet current commodity of two poor verses, which I learned of his *Martiall* at the Grammer Schoole.

Sordidus ager scurris, venerabile aras Cynedis
Servit, honorande Divum Ganymedibus edes.

Let him take this spoonfull of Hot water to digest his Hogges flesh.

SECT. III.

HItherto my Refuters [p] Yron hath been as Straw, his Brasse as rotten wood, his Sling-stones as stubble, but now he hath found that will kill me dead, and sayes no lesse then *Hoc habet*. [q] *Cyprian* is by me alleadged for the History of *Numidicus*, whom I avouched a maried Presbyter, by the same token that he saw his wife burning (besides him) with the flames of Martyrdome. And Lord, what outcryes are here of fraud and corruption! and how could this Masse Priest wish himselfe neere me when I should be urged with this imposture, to see what face I would make thereon? Even such a one (good sir *Shorne*) as is framed by the confidence of honest innocence. God so deale with my soule, as it meanes nothing but ingenuous sincerity, neither hath my pen swarved one letter from the Text: My margine said, *Numidicus Presbyter*; so doth *Cyprian* himselfe, two or three lines before this report of his wife; so (besides the Text) doth the margin of *Erasmus*. And what treachery could it be to adde the word of *Cyprians* own explication? But *Numidicus* was not then Priest, when his wife was martyred, rather upon that constancy was honored with holy Orders. How appeares that, when *Cyprian* only sayes, *Numidicus Presbyter ascribatur Presbyterorum Carthaginensium numero, & nobiscum sedeat in clero*. He was before a Priest, for ought this Libeller, or any mortall man knows, and now was ascribed into the honored Clergie of *Carthage*, soon after to be promored to Episcopall dignity. Before the report therefore of his wives martyrdome, he is named a Priest. What have I offended in seconding S. *Cyprian*? Let this peremptory babler prove this ordinarion to be after that noble proofe of his faith, I shall confesse my selfe mistaken in the time, never false in mine intentions.

Till then, he shall give me leave to stile the man as I find him *Numidicus Presbyter*.

If *Cyprian* had said, *Numidicus Presbyterorum numero ascribatur*, the cause had been cleare, but now doubling the word, he implies him a Priest before, and how long before, and whether not before his Confession, it will trouble my learned Adversary to determine. How fain would this man crow, if he could but get the colour of an advantage?

In the mean while, this impotent insultation bewrayes nothing but malice and ignorance.

SECT. IV.

MY Refuter may transpose the History of *Paphnutius*, but he shall never answer it. After his old guise therefore he falls to his Hatchet, and when he hath tried to bow it a little, and finds it stiffe, he cuts it up by the roots. What one word can he controll

[p] Iob. 41. 27. *Refut. p.* 138, 139.
[q] *Cypr. l.* 4. *epist.* 10.

Numidicus Priest.

Let *Numid.* the Priest be received in to the number of the Priests of *Carthage*, &c.

Numid. Presbyter Presbyterorum Carth. numero ascr.

Refut. p. 140.

controll in the relation of [r] *Socrates*, or mine illation? *The Bishops went about to bring in a new law of Continency to be imposed upon their Clergie*, saith *Socrates* and *Sozomen*; therefore before it was not. *Paphnutius* reclaimed and called that yoak heavy and unsupportable, the use of the Mariage-bed, Chastity. The issue was, *Potestas permissa cuique, pro arbitratu: Every man left to his own libertie.* The story is plain, there is no place for cavils. The only comfort that my Detector and his Tutors finde in the History, is, that *Paphnutius* is not all ours: He calls for the use of mariage to the wedded Clergie, not for wedlock of the unmaried. True, therein I must record the answer of *Satur*, that the good Martyr gave way to the corruption of the Times, wherein the wicked mystery had begun with St. *Pauls* (*Iam tum &c.*) But in the mean time, let him know, that if *Paphnutius* plead but by halves for us, he pleads against them altogether; yea, this he knowes already, else he would never be so audacious as to condemne the authors for unsincere and fabulous, yea, heretically, and to bring the clamours of his *Bellarmine* to discredit *Socrates* in three grosse untruths, & *Sozomen* with *Multa mentitur.* O impudency without measure, without example! *Cassiodorus* and *Epiphanius*, *Socrates*, *Sozomen*, *Nicephorus*, grave and approved Authors of our Ecclesiasticall Story, for but reporting one piece of an History, in favour of Clergie-mens mariages, are spit upon, & discarded with disgrace. This is no new song; my Refuter hath learned it of *Copus*, *Torrensis*, *Bellarmine*, *Baronius* & others. All whose mouths together with his, in these particular exceptions, let me stop with that ingenuous answer of *B. Espencæus*, there needs no other Advocate, *Excipit Torrensis, &c.* But Torrensis *excepts against* Socrates *and* Sozomen, *as though they had lewdly and shamefully belyed this story of* Pathnutius, *and sayes, the one was a friend of the* Novatians, *the other an abettor of* Theodorus *the Heretick*; *that both their Histories are in this, void of credit, authority, probability. As if they could not at once be bad Men, and yet good Historians; or if they lye in any other place, they must needs lye in this: For* Sozomen, Tritemius *commends him for a worthy furtherer of secular learning, and well versed in the Scriptures. And for* Socrates, *he extols him for a learned and eloquent man, for a very excellent and greatly experienced Historian.* Thus he, and much more; to which (for brevity) I referre my peremptory Refuter, who shall there finde satisfaction to his objections of the silence of other Authors, and the Canon alledged against the subintroduction of (*Mulieres extraneæ*) *strange Women* into the houses of Clergie-men: His *Chilovæus* telling him, *uxores dici non posse extraneas*; and the Law made afterwards by *Honorius* and *Theodosius*, plainly commenting upon this constitution.

[r] *Socr. l. c. 8. Sozom. l. 1. c. 22.*

Refut. p. 143.

Refut. p. 146.

[s] *Espenc. l. 3. de Contin.*

Refut. p. 144, 145. That Wives cannot be comprehended under the name of strange women.

SECT. V.

AS for his testimony of *Leo* the Great, living in the time of *Socrates*, I answer it by the testimony of [t] *Socrates*, living in the time of *Leo* the Great, *Multi enim, &c. For many* (saith he) *in this Episcopall dignity, in their Episcopall houses, in the time of their being Bishops, do beget children of their Wives, whom they had before lawfully maried.* Thus he. A place that answers for itselfe, and many others. Wherein yet my Refuter finds some of my faulty concealments. First, that the more, and more famous Bishops and Priests did the contrary. True, they did so, but voluntarily, as with us some of the Heads of our Clergie, and others of the Body, doe contain, not forced; [u] *Continent sponte ac pro arbitrio*: This I think is not the Roman fashion. Secondly, *They conversed with the Wives which they maried before their Ordination, they did not mary after.* Let his wisdome shew me upon what reason the act of marying should be unlawfull, where the act of mariage is lawfull, and we will yeeld him justly to stick at this difference. And when he hath done, let him bite upon their old [d] Glosse, (though now by them defaced) *Dicunt quod olim, ante Siricium, sacerdotes poterant contrahere.*

[t] *Socr. l. 5. c. 22. Refut. p. 148.*

[u] *Socr. ubi supra.* They containe of their own accord, and at their own choice.

[d] *Dist. 34. cum in præterito.* They say that of old, before Siricius, Priests might contract Matrimony. *Et quod Gregorius introduxit continentiam Subdiaconis, sed Presbyteris & Diaconis, Siricius, Dist. 82.*

Sect. VI.

Refut. p. 150.

IN the rest, he fals not upon me, but the received Historians, *Socrates*, and *Nicephorus*. They have done him a spight, and he will revenge it. These he will convince of a double lie. The one, that *Heliodorus was the first Author of the Law of Continencie in Thessalia*; the other, *that this continencie was arbitrarie*. His reason for the former is weighty; *It is not likely* (saith he) *that Heliodorus which would rather lose his Bishoprick then recal his lascivious book, would be so eager above the rest for the continency of his Clergie*. As if ever any man had been more luxurious then the greatest enemies to marriage; as if it were possible for Pope *John* the thirteenth (from whom *Dunstan* received his rigorous Commission) to be unnaturally incestuous; as if it were impossible for his great Prelate of Crema, when he came to oppose the Mariage of our English Clergie, to be found that night in bed with an Harlot.

* Vnlesse it be.

And here my childish Adversarie will needs make sport for boyes. I cited in my Margin *Heliodorus*, the Author of the Æthiopick History; *As if* (saith he) *Heliodorus had written some Historie of Æthiopia, whereas he only intituled his work Æthiopia*. Ridiculous head! what School-boy, what Apprentice knows not *Heliodorus*? *Nosque manum ferulæ, &c.* If this learned Critick had but ever opened the Book, he had found Αἰθιοπικῶν. Neither doth any English man know it by any other name, then, as it is translated (ere I was born) *The Æthiopick History*; yea, if a man were not resolute to shut his eyes, in the very place of *Socrates*, which he cites, the Book is called *Æthiopica*, wherero what construction can be given, but this of mine? Such folly is for the rod or ferule. This is (I confesse) a Trifle; yet such as may give my Reader a taste of the bold blindnesse of my impudent Detractor.

Sect. VII.

Refut. p. 151. Sect. 13. & 22.

THe other stings yet more, that this Episcopall and Priestly Continency was upon no other termes, then *Modo ipsi voluerint*, and, *Nulla lege coacti*, and *consuetudo invaluit*. And now all in a rage my Refuter will prove against *Socrates* that there was a Law for this; and to this purpose he *brings in two Canons of the Constantinopolitan Councell in Trullo*: Mark, Reader, with what judgement. The *Trullan* Councell was above two hundred years after: *Socrates* ended his History in the year 443. The *Trullan* Councell was held (as their *Binius* computes it) in the year 692. and yet the Canon of the *Trullan* Councell, in a matter of fact, disproves *Socrates*. The other Councels of *Ancyra*, *Cæsaria*, and *Nice*, are either Provinciall, or against him. As for the plea of *Synesius*, that he might not be Bishop, because he would not leave his wife, it is answered by the fact of *Synesius*, that he was made a Bishop, and left not his wife. But what an idle and insolent boldnesse is this, for an obscure Libeller, to go about now almost 1200. years after, to controll a grave approved Historian of the Church, in a matter of ordinary practice, which his own eyes and the Worlds did daily witnes; As if he durst have published such a report of the common use of his time, wherein all the Age he lived in, could have convinced him.

* If themselves will; Forced by no Law. The custome hath been.

† Histor. sacr. ad finem.

Refut. p. 153.

The witlesse ly-malicious Prosopopey, wherein my Refuter brings in the Reverend and Peerlesse Bishop of *London*, pleading for his wife to his Metropolitan, becomes well the mouth of a scurrile Masse-Priest, and is worthy nothing but a scorne. Those two incomparable Prelates are the chiefe objects of these evill eyes, whom God hath raised happily above the reach of their envy. It galls this Romish Rabble, that these two Ring-leaders of the English Clergy (besides their busie imployments in their carefull, prudent, and zealous government) preach more Sermons in a yeare, then, perhaps, all the Bishops under the Papacie. *Rumpantur & illa.*

Sect. VIII.

IT pleaseth his discretion to marshall my Epistle as he lists, and then to complain of disorder, and my leaping over hundreds of yeares from the *Nicen* Councell to *Gratian* the Canonist: My Readers eyes can confute him, which cannot but witnesse that I name divers in all ages recorded for maried Bishops and Presbyters. *This Bead-role* (saith he) *is idle, because I shew not that they then used their Wives when they were Bishops.* A hard condition; That I must bring witnesses from their Bed-sides. It is not enough that we shew they had wives, that they had children? No (saith my Refuter) *It must be proved that they had these children by these wives after ordination.* We were neither their Midwives nor their Gossips, to keep so strict an account. But what meanes [x] *Cum uxoribus dormiunt?* and, *Tempore Episcopatus filios gignunt ex propriis uxoribus.* This we have shewed out of *Socrates*. What was that which *Dyonisius* the ancient B. of *Corinth* (before ever *Paphnutius* was) wrote to *Pinytus*, charging him, [x] *Ne grave servandæ castitatis onus necessario fratribus imponat.*

What was that for which *Eustathius*, B. of *Sebastia*, the unworthy son of *Eulalius* B. of *Cæsaria* was censured? was not this one of the Articles, [y] *Benedictionem, &c. That he taught men to decline the blessing and communion of married Priests?* Away then with this either ignorant, or impudent facing of so evident a falshood.

The testimony of *Hierom*, the example of *Urbicus* B. of *Claramont*, and of *Genebaldus* B. of *Laudune*, shew what was the conceit & practice of those particular places wherein they lived. And yet *Hierom* in the same book can say; [z] *Quasi non hodie quoque plurimi sacerdotes habeant matrimonia.* In the story of *Urbicus* related by *Greg. Turonensis*, I can but wonder how farre men may be transported by superstition; so as to make the Apostles charge give way to a humane opinion. The wife of [a] *Urbicus* coms to his dore, and alledges S. *Pauls* charge (*Meet together again, lest Satan tempt you, &c.*) *Cur conjugem spernis, &c?* he yeelds to do the duty of a husband, and now in remorse injoyns himself a perpetuall penance. What penance do we think S. *Paul* was worthy of, for giving this charge which she alledged? Let my Reader judge whether of the two was the better Divine. How insolent is tradition thus to trample upon Scripture? But since it pleased my Refuter to lend me this one example of *Greg. Turonensis*, I am ready to give him use for it. In the 2. book of *Turonensis* he shall finde [b] *Sidonius* a maried bishop and his wife, a noble Matron, in all likelihood living with him, for (*nesciente conjuge*) without his wives knowledge he gave silver plate to the poore. [c] In the fourth book he shall find *Anastatius* a maried Presbyter, feoffed in some temporalties, which he would rather die then not leave to his issue. [d] In the eight book he shal find *Bridegisilus*, the cruell Bishop of the *Cenomans*, matched with an ill wife, who yet lived with him (as it seems) all his time, and had altercations with *Bertram* Archdeacon of *Paris*, for his goods, deceased. In these three is strength of legall presumption, though no necessity of inference. But what do I instance in these, or any other, when *Balsamon* tels us cleerly that before the sixt Synod [e] it was lawfull for Bishops to have wives, *Etiã post dignitatem Episcopalem*? And his own Canon law can tell him that in the East Church, their Priests, *Matrimonio copulantur*; which his warlest Masters expounding, would interpret by *copulato utuntur*. Judge then Reader, what to think of the metall of this mans forehead, who would beare us down, that *no one Bishop or Priest was allowed, after Orders, to have any Wife.* Yea, even for the very contraction of mariage it selfe after Orders, [f] honest *Espencæus* can cite one [g] *Joannes Marius*, a Dutch-man by birth, but a French Historian, to whom he allowes the title of (*non indiligeris*) who writes, that he knows that in the times of Pope *Formosus*, and *Ludovicus Balbus*, Priests were maried, *Et iis licuisse sponsam legitimam ducere modò Virginem, non verò Viduam; and that it was lawfull for them to mary a Wife, so she were a Virgin, not a Widow.*

As for that base slander wherewith his venomous Pen besprinkles the now glorious face of our renowned Archbishop and Martyr Doctor *Cranmer*; whom hee most lewdly charges with lasciviousnesse and incontinent living with I know not what *Dutch Frow*, is worthy no other answer than *Increpet te Dominus.* It is true that the

[x] *Refut. p. 154.* [x] *They sleep with their wives, and in the time of being Bishops beget children of their own wives* Socr. ubi supr. [x] *That he did not necessarily impose the heavy burden of cõtinency upon his Brethrẽ*, Euseb. l. 4. hist. c. 22.

[y] Socr. l. 2. c. 33. *Refut. p. 155.*

[z] *Hier. l. 1. adver. Jovin.* As if now adayes many Priests also were not married.

[a] *Greg. Tur. l. 1. c. 44.* [a] *Cur conjugem spernis, cur obturatis auribus Pauli præcepta non audis? Scripsit enim, Revertimini ad alterutrum, &c. Ecce ego ad te revertor, nec ad extraneam, sed ad propriã vxorem recurro, &c. Why despisest thou thy Wife? why dost thou shut thine eares against the Precept of* S. Paul? For he hath written, *Meet together again, lest, &c.*

[b] *Gregor. Turon. l. 2. c. 21. Nat. Theodos. Jun. & Valent. 3. Imperat. ixor Papianilla, cum qua concorditer vixit, liberosque ex ea suscepit utriusque sexus. Ad Apol. ep 36. l. 5.*

[c] *Turon. 4. c. 12.*

[d] *Tur. l. 8. c. 39.*

[e] After their Episcopall dignity, *Balsã. in Can. Apost. 5.* Are joyned in Marriage, *vid. supr.* use, Marriage contracted.

[f] *Espen. l. 1. c. 12.*

[g] *Jo. Major. & cõputat. Concil. Refut. p. 159.*

the holy man wisely declining the danger and malignity of the times, made not at the first any publike profession of his Mariage, as, what needed to invite mischiefe? But that he ever had any dishoneſt converſation with her or any other, it is no other then the accent of the mouth of Blaſphemy. And if any one of our Clergie, after a legall and juſt Divorce long ſince, have taken to himſelfe that liberty which other Reformed Churches publikely allow (as granting in ſome caſe a full releaſe, both *à thoro*, and *à vinculo*) what ground is this for an impure wretch to caſt dirt in the eyes of our Clergie, and in the teeth of our Church? Malicious Maſſe-Prieſt, caſt back thoſe emiſſitious eyes to your own infamous Chaire of *Rome*; and if even in that thou canſt diſcern no ſpectacles of abominable uncleanneſſe, ſpend thy ſpightfull cenſures upon ours. I reckoned divers examples of maried Biſhops and Prieſts out of *Euſebius*, *Ruffinus*, others; amongſt the reſt, *Domnus* Biſhop of *Antioch*, which ſucceeded *Samoſatenus*, for which my Margent cited *Euſebius*, in his 7. Book, and 29. Chap. My Detector taxes me for citing Authors at random; as *Euſeb. lib. 7. cap. 29.* when as there are (he ſaith) but 26. Chapters; and for things which are not found in him; As if the man had deſperately ſworne to write nothing but falſe. Truſt not me, Reader; truſt thine own eyes; Thou ſhalt finde that Book of [h] *Euſebius* to have one and thirty Chapters, and in the cited place thou ſhalt duly finde the Hiſtory of *Domnus*. Whoſe patience would not this impudency move?

Reſut. p. 160.

[h] *Vid. Ruſeb., Edit. Baſil. An. 1587.*

If I reckoned not examples enow, or ſuch as he likes not (as unjuſtly ſeeming litigious) there is choice enough of more; *Tertullian*, *Proſper*, *Hilary*, *Euſychius*, *Polycrates*, and his ſeven Anceſtors; to which let him adde 24 Dioceſſes at once in *Germanie*, *France*, *Spain*, *An.* 1057. of maried Clergymen, recorded by their own *Gebuilerus*, and make up his mouth with that honeſt confeſſion of *Aventine*; [k] *Sacerdotes illa tempeſtate publicè uxores, ſicut cæteri Chriſtiani, habebant, filios procreabant*; *Prieſts in thoſe dayes publikely had wives as other Chriſtians had, and begat children*; which the old Verſe (if he had rather) expreſſes in almoſt the ſame termes;

Quondam Presbyteri poterant uxoribus uti:

which his *Mantuan* hath yet ſpun in a finer thred, as we ſhall ſhew in this Section.

[i] *Fox Acts & Mon. in hac quæſt.*

[k] *Avent. hiſt. Baior. l. 5.* Their Wives called *Presbyteriſſæ*, *ibid. & c. honeſto vocabulo*, as he there ſpeakes.

What [l] danger is there now therefore, either of the breach of my promiſe to my worthy friend Maſter Doctor *Whiting*, or of my divorce, or of his victory? If the man and his modeſty had not been long ſince parted, theſe idle cracks had never been.

[l] *Hodie apud Græcos Sacerdotes poſt ſuſceptum ordinem ducere uxorem, ſed uxicam ac virginem, à Græcis didici. Propoſit. Kraſmicerii, cenſur. cum declaratione, t. de celibatu. Tu verò ſi quid minus per ætatem in hymno & epiſtola intelligis.*

But whereas this mighty Champion challenges me with great inſultation in many paſſages of his braving diſcourſe, to name but one Biſhop or Prieſt of note, which after holy Orders converſed conjugally with his Wife, without the ſcandall of the Church branding ſuch (if any were) for infamous; and daring to pawn his cauſe upon this tryall; I doe here accept his offer, and am ready to produce him ſuch an Example, as if all the Jeſuits heads in the world ſtood upon his ſhoulders, they could not tell how to wrangle againſt. I doe not urge to him that *Proſper* of *Aquitane*, a Biſhop and a Saint, whoſe Verſes to his Wife are famous, and imply their inſeperable converſation.

Age jam precor mearum
Comes irremota rerum, &c.

Nor yet the fore-named *Hilary*, B. of *Poitiers*, who in his old age (if that Epiſtle be worthy of any credit) writing to his Daughter, confeſſes her yeares ſo few, that through the incapacity of her age, ſhe might perhaps not underſtand the Hymne or Epiſtle; of whom the honeſt *Carmelite Mantuanus* could ingenuouſly confeſſe:

Non nocuit tibi progenies, non obſtitit uxor
Legitimo conjuncta thoro. Non horruit illa
Tempeſtate Deus thalamos, cunabula, tædas.

His children hurt him not, nor his Wife lawfully conjoyned in wedlock. In thoſe dayes God miſliked not the Mariage-bed, nor the cradle, &c.

Nor Biſhop *Simplicius*, of whom [m] *Sidonius* gives this praiſe, that his Parents were eminent either in *Cathedris*, or *Tribunalibus*, and that his Pedegree was famous either *Epiſcopis* or *Præfectis*: and for his wife, that ſhe was of the ſtock of the *Paladii*, *qui aut literarum; aut altarium cathedras cum ſui ordinis laude tenuerunt*; of whom alſo *Sidonius* can ſay, he did *reſpondere Sacerdotiis utriuſque familiæ*, *anſwer the Prieſthoods of either Family.*

[m] *Sidon. Apol. Conc. ad jun. ct. ep. 9. l. 7.*

Nor

A Nor *Alchimus* [a] *Avitus* the French Archbishop, who writing to his Sister of her Parentage, hath thus:

——— Stemma Parentum,
Quos licet antiquo mundus donarit honore,
Et titulis à primævo insignaverit ortu,
Plus tamen ornantur sacris insignibus illi, &c.
Nec jam at aves soror alma tibi proavosque retexam;
Vita Sacerdotum quos reddidit inclyta clarus.

[a] *Alcim. Avit. Vien. Gal. Arch. Lud forsem, circa An 492.*

I will not, dear sister, make report of the Pedegree of thy great Grandfathers, &c. whom the renowned life of Priests made famous to the world.

Nor *Paulinus* Bishop of *Nola* in *Campania*, to whom *Ausonius* writes, *Tanaquil tua nesciat illud*; And *Formidatamque jugatam Objicis, &c.*

B These and such like might suffice reasonable men; but since we have to doe with those Adversaries whom S. *Paul* calls ἀνόητους, who, if we urge hundreds of such evident examples, turn us off with bold shifts, and will needs put us to prove those acts which seek secrecy; Let him and all his complices whet their wits upon that cleare and irrefragable place of *Gregory Nazianzen*, a man beyond all exception; who brings in his Father *Gregory*, whom all the world knowes to have been Bishop of the same See, speaking thus of him,

οὔπω τοσοῦτον ἐμεμήκυνας βίον
ὅσον ἱερᾶσθαι σοι πατὴρ ἐμὸς χρόνον
ΔΘ τῶν χαίρε, δοὺς, &c.

[c] *Greg. Naz. Car. de vita sua, Edit. Morel. Paris. Tom. 2. p. 9.*

C *Nondum tot anni sunt tui, quotjam in sacris mihi sunt peracti victimis, &c.* That is, *The yeares of thy age are not so many as of my Priesthood.*

Words that will convince the most importunate gain-sayer, that *Greg. Nazianzen* was borne to his worthy father, after the time of his holy Orders. And lest any man should suspect that this (τὸ *nondum*) may reach only to the birth, not to the begetting of *Gregory Nazianzen*; so as perhaps he might be borne after his Fathers Orders, begotten before them: Let him know (to make all sure and plain) that *Gorgonia* and *Cæsarius* the sister and brother of this *Gregory*, were by the same Father begotten afterwards; as is evident both by that Verse of *Nazianzene*, who speaking of his mother, as then childlesse when she begged him of God, sayes,

Cupiebat illa masculum fœtum domi
Spectare, magna ut pars cupit mortalium.

[d] *Ibid. de vita sua &c. Jamb.*

D And the cleare Testimony of *Elias Cretensis*, *Quamvis enim si nativitatem spectes, &c. Although* (saith he) *if you regard his birth, he was not the onely child of his Parents, forasmuch as after him both* Gorgonia *and* Cæsarius *were borne.* Thus he.

[e] *Elias Cretens. In Orat Greg. Naz. 19.*

O infamous *Gregories*, the scum of the Clergie! O irregular Father, that durst defile his sacred function with so carnall an act! O shamelesse Son, that blushes not to proclaime his own sinfull generation! Go now, petulant Refuter, and see whether you can either yeeld, or answer.

And for that glorious shew of Antiquity, wherewith *C. E.* hopes to bleare his Readers eyes, gracing himself herein with the assipulation of our Reverend *Jewel*, I need not return any other answer then of his *Beatus Rhenanus*: *Quanquã veteres omnes, &c.* *Although all the Ancient, and* Hierom *himselfe, were no whit equall or indifferent to Mariage; esteeming Virginity and Chastity very high, both because they thought the Last-day was* E *neere at hand, as remembring that sentence of* St. Paul, *Tempus in collecto est; and because they saw many impediments grow from Mariage, which marred the purity of Christianity, in those dayes, especially when Christians lived amongst Heathens, and matched in mariage with them: Surely it is evident, that for this cause* Hierom *was in an ill name at Rome, &c.* Thus he. We durst not have said so much for our selves. The highest antiquity is ours, the later had been ours, if it had not been upon these grounds which were then their own, proper to the time, place, occasion.

[f] *Arg. lib. Tert. Exhort. cast. matrimonio parum equi fuerint, &c. The time is short.*

SECT.

Sect. IX.

I Descend to the Testimony of *Gratian*; Champion *E.* calls this picking of Strawes. If picking of Strawes be boyes-play, and argue that they which use it are foiled, and have lost all, as our Refuter merrily pipeth, let him acknowledge how beggarly the proofes are growne of the martyrdome of their Saintly Jesuits and Priests amongst us; did they not stoop to pick straws, to thresh out a miracle (when it was) for translating Father *Garnet* from a Traitor to a Martyr? yea, and that Chaffe, the gullery whereof themselves smile at here, is devoutly transported beyond the Seas, and enshrined for a sacred reliqne, and proclaimed by their *Koramannus* for one of the great Wonders of the Dead; *Ridet aruspex ubi aruspicem viderit.*

It is well that the great Compiler of the Canon Law of Rome is grown so base with Catholique Priests. He witnesses plainly, that some Bishops of Rome were the sons of Priests, not spurious, but begot in lawfull wedlock; = Which was (according to *Gratian*) every where lawfull to the Clergie, before the prohibition. *C.E.* bites the lip at this authority, and first he tells us, it is the *Palea*, not *Gratian*. But if this be Chaffe, there is no Corne. Reader, try by this the egregious impudence of this fellow. Turn to the place, thou shalt finde the words to be none but *Gratians*: and the notes allowed by publique authority, openly to confirm it: *Hic apertè ostendit Gratianus se in ea fuisse opinione, &c. Here* Gratian *openly shewes, that he was in that opinion, that heretofore Priests of the Latin Church might be maried.*

= *Dist. 56. Clerc manens, &c.*

Resut p. 161.

Secondly, my Parenthesis displeases him (*As may adayes*:) But what needs this quarrell? He must grant, if the Romish Priests have sons, they can be no other than spurious. It is his best not to presse this point too far. This idle jealousie of his can argue no good. I touched not the continency of his *Paulus Quintus* so much as in my thought, I onely wish that his Holinesse would bestow some of the offals of his Nephewes great Benefices upon this Masse-Priest, for the reward of his superfluous *Oleum peccatorum.*

Resut. p. 162.

My third untruth (and that a grosse one) is, that *I say many Bishops of Rome followed their Fathers in the Pontificall Chaire*: whereas in this Chaffe of *Gratian*, he findes but one *Sylverius* Pope, son of *Sylverius* Bishop of Rome. And what if in his Chaffe he find but one, whiles I in my Corn-heap can find more? Did I tie my selfe in this clause only to *Gratian*? Was not Pope *John* the Eleventh, or, in some accounts, the Tenth, son to Pope *Sergius*? And is there no Chaire Pontificall, but the Roman? Was not *Theodorus* Pope, son to *Theodorus* Bishop of Jerusalem? *Felix* the third, son to Bishop *Valerius*? Pope *Adrian* the Second, son to Bishop *Taralus*? His *Platina* can supply his *Gratian* in these.

Resut. p. 163, 164, 165.

What have I to doe with his quartels about *Hosius*, *Felix*, *Agapetus*, *Steven*? They are their own; Let him wring *Gratian* by the eare, till I feele: And surely, the poore Canonist bleeds on all hands. *Bellarmine*, *Baronius*, *Possevine*, and this stout Beagle have every one a snatch at him; and he must be content to go away with this gash; (*We are not bound to follow him as an infallible Writer, but may with free liberty reject him.*) Yea, how merry doth my Refuter make himselfe with his despised *Gratian*? Like a Philistim he hath pulled out the eyes of this *Sampson*, and now makes sport with him; If *Doway* like it well, it shall not be displeasing to us. The man (as ill as he loves mariage) will needs make a match betwixt his *Gratians* Pope *Steven*, and his Pope *Joan*: *Iö Hymen!* Was ever man so mad, to make himselfe pastime with his own shame? Was the History of that monstrous Papesse, of our making? Doe not the = whole streame of their Writers of Chronicles, their own Bishops, Monks, Recluses, Registers record it openly to all posterity, without the contradiction of the next ages, yea of any, till this last? Let them take to themselves therefore this fruitfull Successor in the infallible Chaire; she is their own, they may dispose of her where they list; and since my Refuter will finde out a match for her out of the Chaire of exploration, why should not we dance at the wedding? Why doe we not help him to a piece of an Epithalamium?

Resut p. 166.

= *Sigebert. Martin. Polon. Platin. Mart. Minorit. Oth. Frisi. Flores. Temp. Petrarcha, &c.*

Pope

Papa pater patrum,
Papissa pa. dito partum.

A flower that never came out of *Luthers* Polie.

SECT. X.

I See, that whiles I follow this Wrangler by the foot, I am become insensibly tedious; the residue of his longsome Treatise is spent upon the Councell of *Constantinople*, *Gregories* charge, *Isidores* rule, *Hulderick*, *Hildebran*, *Dunstan*, and *Anselme*, and the estate of our fore-fathers in the English Clergie. The discussion of all which, as not being essentiall to our businesse, (except only the last) will admit more brevity of dispatch. The vitall parts of our cause being secured, there will be lesse danger in the remorer limbs, which yet if our Target guard not, our sword shall. In all these, it shall be best to reduce his Cavils unto heads, that we may crop them with more speed and ease; Only I must crave leave to dwell some while in the last.

Concerning the Councell of *Constantinople* (after some idle mis-taken discourse of the occasion thereof, he insists upon these foure points.

First, That it was not generall: Secondly, Not the sixt: Thirdly, Not peremptorily ours: Fourthly, Not by them defaced or torn out.

First, it is no trusting what a Roman Priest sayes in choller of a Grecian Councell. The Greek Church is equally in their Books with ours; and this Councell, with the Synod of *Dort*. It is an eternall quarrell, which all the vassals of *Rome* have against this Councell, that it equalled the Bishop of *Constantinople*, with the Romane: A crime that cannot be forgiven.

The invectives of our Popish Divines, especially *Pighius*, [r] *Bellarmine*, *Baronius*, have made good that note of [s] *Balsamon*, *Occidentales Episcopi*, *&c. The Westerne Bishops* (saith he) *that is*, *the Italian or Latine* (*A hujus Synodi Canonibus opportune ita finding themselves galled with the Canons of this Synod*, *have given it out not to be Generall*: Thus he. And why was it not Generall? It had no form *of a Councell* (saith my Refuter) *No Legates of the Pope*, *no invitation of the Latin Bishops*, *neither were any of the other Patriarkes present or consenting*. Every word a shamelesse untruth. *Basilius* Bishop *of Gortyna* the Metropolis *of Creet*, (which was then under the Archbishop of *Rome*) and the Bishop of *Ravenna* (saith *Balsamon*) were there to represent the Roman Church; The Bishop of *Thessalonica*, *Sardinea*, *Heracles*, *Corinth*, were there and then the Popes Legates. And for the Patriarks, *Basilius* (saith the same *Balsamon*) Bishop of *Gortyna* which was present in the name of the Roman Church, is found to have subscribed after the foure Patriarks; and certain other Metropolitans: what can be more plain? But S. *Beda* (saith *C. E.*) *tels us*, *that* Justinian *the younger*, *commanded* Sergius *Bishop of Rome to be carried to Constantinople*, *because he would not subscribe*, *huic erraticæ Synodo*. Still mistaking and ignorance. His *Surius* and *Turrian* could have taught him out of *Theophanes*, this was another, a Pseudo-Synod, which the same *Justinian* had in his first government called in favour of the Monothelites; which was some years after the true Synod under *Constantine* the Bearded. This mans wit wanders with his erraticall Synod.

[a] *Flor. temp. Imperat. 1481.*

Concil. 6. Const. in Trullo.

Refut. p. 168. usque ad 174.

[r] *Vid. Bell. de Rom. Pont. l. 4. cap. 18*
[s] *Balsam. in Phot. Nomoc.*

Refut p. 174.

Balsam. ibid.

Refut. p. 171.

Constantinus Pogonatus.

SECT. XI.

FOR the number of *Sixt*, we need not be scrupulous; whether it were the fift, or sixt, or both (as *Balsamon* calls it *συνοδικὴ*) or neither. It is enough for me that *Gratian*, *Carranza*, *Effenous*, and other his own great Masters call it familiarly both *Sixt* and *Generall*; In this I cannot but be safe enough. I grant, that (to speak precisely) the first Synod under *Constantine* published no Canons, but afterwards many of the same Fathers which had formerly met in the first Synod, and others to the number of 227. being called together by the then penitent and restored *Justinian*, (*συνῆλθον*) gathered

Quini-sextam

Sixt-nost.

gathered up, and set forth with universall consent, the Canons formerly made, and by them re-enforced. But what need I trouble my selfe with any other answer to all these windie cavils of my Adversary, then that which *Tharasius* himselfe, the Patriarke of *Constantinople*, hath most fully given; [1] *Quæ est hæc ignorantia, &c. What ignorance* (saith he) *is this, wherewith many men are tainted, about these Canons? For it is a scandall to doubt whether they were the Canons of the sixt Synod. Let these men therefore know, that the sixt Synod was gathered in the time of* Constantine, *against those which ascribe one only action and will to Christ; The Fathers then condemning those Heretickes, and confirming the Orthodox Faith about the 14. year of* Constantine, *returned home: After foure or five years, the same Fathers being met under* Justinian *the son of* Constantine *set forth the foresaid Canons; Neither let any man doubt of this; For those very same Fathers, which in the time of* Constantine *subscribed, did also under* Justinian *subsigne this present Paper, which thing is evident enough by the unchangeable likenes of their own hands.* So he. Whether therefore the computation of *Tharasius* or *Theophanes*, be followed, we have what we desire; The same acts are set forth, if not by altogether the same persons, and [2] *Gratians Judgment* is herein ours.

[1] Gratian dist. 16. Habeo libru.

[2] Dist. 16. ubi supr.

SECT. XII.

Refut p. 175. usq; ad 182.

FOR the third point. To prove that this Synod is not peremptorily for us: He urgeth divers other Canons of it, which in other things sound against us. Then he shews the instanced thirteenth Canon, not to be so absolutely and fully ours, as is pretended.

First, where finds he this Law, that no man may alledge one testimony of a Father or a Councell, but he must be tied to justifie all the rest? Himselfe would be the first that would shrinke at this condition. This challenge is unreasonable, and might turn off all allegation. For example, If a man should alledge the *Nicene* Councell, *Canon 1.* against any superstitious Foole that hath made himself a corporall Eunuch; might he straight for his justification fly upon the last Canon of that Councell, unnecessarily injoyning us to stand at our Sundaies Prayers. Or if a man should cite the Synod of *Laodicea* against a Deacon (though a Cardinall) sitting before a Priest, or against the worshipping of Angels; were it meet to choke him with a return of the last Canon of that Councell, forbidding the Apocryphall books; or the 37. Canon forbidding his Holinesse to take so much as a bible in his solemnity, from the hands of Jewes: If a man shall alledge a Testimony of *Cyprian*, were it fit to upbraid him with the errour of re-baptization? Or if of *Augustine*, with the errour of the necessity of Infants communicating? This is *clavum clavo*. For me, I have undertaken no such taske, to warrant them that once said true, from ever erring: I doe therefore herein scorne my silly Refuters *compassion*, who is so farre from crushing me in this, that he hurts none but his own fists, in bearing them about his own hard head. For, if the pressing us with the authority of some of these Canons, be to justifie the rest; then the 96. Canon of that Councell bears him and his *Rome* downe before it, whiles it sets *Constantinople* cheeke by jole with it, maugre. A point, which rather then they will yeeld, they will be glad to abate us all the rest: This we are sure of, that the alledged Canon is peremptorily, fully, cautelously ours: For this my credit is at the stake; which my Refuter pleases himself with the hope to impaire, insulting in the idle fancy of a just advantage, whiles he shews the Canon to come short in some points of our requisition and practice; For there, Bishops are excepted, and the freedome of mariage after Ordination.

Synod. Laodic. Can. 20. Can. 35. Can. 60. Can. 37.

Refut p. 181.

Refut. p. 182. usque ad 192.

Reader, compare the Canon with the words of my ingagement, I undertook thou shouldest finde no decree could be made more peremptory, more cautelous, more full and absolute, for the lawfulnesse of the Mariage of Ecclesiasticall persons.

For first; The Fathers professe herein to crosse the practice and Decree of the *Roman* Church. Secondly, they professe the conjugall cohabitations of sacred persons to stand by the Apostolike Canons, and to be a sincere, exquisite, and orderly consti-

constitution. What could be said more? They (thirdly) ratifie this liberty for ever. They (fourthly) give charge that no man by the cohabitation with his lawfull wife, be hindred from ascending to the highest degree of holy Orders. (Fifthly) that in the time of their Ordination, it be not so much as required of them, to abstaine from the lawfull companying with their Wives; which were (say they) to offer injury to marriage ordained by God, and blessed by his presence; and to crosse him that said, *Those whom God hath joyned together, let no man sepurate*; and, *Marriage is honourable amongst all, &c.* (Sixtly) That if any man shall presume so far, as to offer to debar any Priest, Deacon, or Subdeacon, from the conjunction and society with his lawfull Wife, he shall be deposed. Or if any Priest, or Deacon shall voluntarily cast off his Wife, upon pretence of Religion, that he shall be *suspended*, and, (if he goe on) deposed. Judge now whether herein my protestation have erred; Not that there can be no circumstance devised, as of the extent of the persons, or time, or manner, wherein curiosity might inlarge the scope of this liberty (so I never meant:) but if this one point (*That the marriage of persons Ecclesiasticall is lawfull*) can be more fully and warily set down, let me ly open to censure; if not, hate the vanity of this idle Mountebanke, and confesse with *Aristophanes*,

Adversus Illum Sychophantæ non inesse pharmacum.

There is no salve for the sting of a Sycophant. *Resut.* 193, 193, 194.

The Parliamentall law in the time of King *Edward*, was (I grant) more full in extending the liberty, could not be more full in avouching the lawfulnesse of our marriages. Where I must take leave to tell my Refuter, that the comparison he presumes to make of King *Edwards* Parliament, with the proceedings of *Jacke Straw*, *Wat Tiler*, *&c.* is, like himselfe, seditious and traiterous. And what marvell if such repiners blow out the foggie vaporous blast of seditious words, against our highest Court of Parliament, which some of their companions have attempted to blow up with a blast of fire? This Constitution was not civill onely, but Synodicall: And may not a lawfull Synod or Convocation, with the concurrence of the three States, and the sway of Royall authority, make or re-establish a Law agreeable to the Word of God, and the received practice of their Progenitors; but every Jack-sawce of Rome shall thus odiously dare to controll and disgrace it? One of his Capitoline gods of Rome called England his Asse; So it was, whiles it might beare nothing but his Trumperie, and goe but where his Grooms would either lead, or drive it: now that it hath taken heart, and (with Cardinall *Campegius* his Sumpter) cast off this base load, and hath happily over-run his servitude; they are ready, with the Keeper of metamorphosed *Apulcius*, to seek a desperate remedy from the next Tree.

Etiam Asinum meus recalcitrat?

SECT. XIII.

SUch then is the Canon of *Constantinople*, which therefore (I said) because they cannot blemish enough, they have indignely torne out of the Councels: and hence is much vehement and braving Rhetoricke, spent upon me as a shamelesse writer; and this passage as the grossest lye that ever was published by Protestant, and now I am conjured, How blemished? how torn? what? where? how? when? Because innocence is bold, the man will be bold, that he may seem innocent; but we shall well find that facing will not serve his turn. Is he so ignorant as not to know that all his great Masters discard this whole Councell as *spurious*? Doth he not know that it is (if not torn) yet left out in divers of their Editions of the Councels? Let him learn, if he know not, that their ancient collections of Canons, which was called *Codex*, or *Corpus Canonum*, which was in use in *Leo* the fourths time, mentioned by *Gratian*, *dist.* 16. *c. de libellis*, and printed *An.* 1526. at *Mentz.* and reprinted at *Paris*, in *folio*, *An.* 1609. omits it. The other Collection of Councels by *Isidorus Mercator*, which began to be received about *Charles* the Great his time, wherein besides the forged Decretical Epistles of divers Popes, are the Canons of many Provinciall Councels of *Africke*, *France*, *Spaine*,

Resut. p. 195. *usque ad* 198.

[a] *Baron. An.* 58, *nu.* 18. & *Bell. l.* 1. *de verbo Dei, c.* 2. & 3. *de Rom. Pont. c.* 17. *l.* 1. *de Conc. c.* 7 *l.* 2. *de Cleric. c.* 21. *Bon. Tom.* 1. *p.* 14, *&c.*

Spoine, &c. set forth by *Jac. Merlin* at *Colein* 1530. and which hath been usually received in the Western Church, in the times of the Schoolmen, who usually (as doe also *Ius* and *Richardus*) acknowledge them, likewise omits it. The two Editions of the Councels by *P. Crabbe*, likewise omit it; and if it had not been for starke shame, so would the rest also. Doth he not know what his *Augustinus* and *Nauclerus* protest of some particular Canons; and this for one, *Hæc capitula omnino refutamus*, and, *nullatenus recipiuntur*. And for this very particular Canon, If he know not, There is first an attempt of a double blemish to be cast upon it: The one, in that they read it so, as if the Roman Clergie professed *quod copulentur uxoribus non suis*, as by way of scorne, whereas the words run, *se decipere cum uxoribus suis non congressuros*.

The other, in that some of their Authors would refer *Sacrorum virorum* to *Constitutiones*, not to *Naptias*; marring quite the sense of the Canon. This for the blemish. For the wiping out of this very Canon, and denying it place with the rest; let him heare his own *Especenæus*, telling him, that even they which allowed this Synod rejected by *Pighius*, and others, yet *Canonem duriter tractant, &c. Vse this Canon somewhat hardly as altogether prophane, full of errour, insolence, immodesty, manifest falshood, Apocriphall, and most corrupted*, and his ingenuity is faine to plead, in conclusion, *Canonem hunc legitimum esse, non gratis, sed necessario donemus*; *That they must (not upon controversie, but of necessity) yeeld this Canon for legitimate, not suppositicious*. And what is this in my Detectors construction, but a cashiering of this Canon out of the Councels against the authority of *Gratian*, and the Greek Copies? Lastly, the eyes of learned *Chemnitius* are undoubted witnesses to us, what credit soever they find with this *Italianate* generation, *In Tomis Conciliorum plerisque expunxerunt, & omiserunt hunc Canonem*: *In the Tomes of the Councels they have altogether wip't out, and omitted this Canon*. So as if we had those blurred Copies which he saw bleeding from the hand of the Inquisitors, there could be no fence for this charge, but that which serves for all, impudent denials.

Neither needed my Refuter to take it so highly, that I objected to them the tearing, blemishing, and defacing of this, and other Records against them; Ere long the world shall see, to the foule shame of these self-condemned Impostors, that in the writings both of ancient and later Authors, they have blotted out more than an hundred places (some of them containing above two sheets apiece) concerning this very point which we have in hand.

This is no news therefore, neither needed my Detector to make it so dainty.

* Dist. 16. *In Natu* These Chapters we doe altogether reject. Let them by no means be received. That they are joyned with Wives, not their own.

* *Esp. l. 2. de Contin.* *ut totum scilicet profanum, & toris, insolentiæ, impudicitiæ, plenum, manifestæ falsitatis Apocryphum, & corruptissimum.*

† *Chemnit. hist. de Celib. Sacerd. p. 65.*

Refut. p. 196. Erasm. Lang in Niceph. Ja. Nevizan. D. Vanterius P. Crinitus. I. de Solas, Petyd. Virg. Kolewinch Thuanus. Ignat. Sigebert, &c.

SECT. XIV.

I Cited from *Gratian* the free confession of Pope *Steven* the second, acknowledging the open liberty of Mariage to the Clergie of the Eastern Church, *Matrimonio copulantur*. A place truly irrefragable; My refuter first excepts against the number, telling us that *Steven* the second lived but three or foure daies at the most, and therefore he could not be the man: what spirit of Cavillation possesses this Masse-Priest? He cannot but know that his own *Sigebertus* ascribes five years to this *Steven*, and *Hermannus*, six: But five is the least: And his *Binius* tels him that the *Steven* he speaks of (sitting but two dayes exclusively) * *is by the most omitted in the Catalogue of the Romane Bishops*: whence it is that the Chronicle names not two *Stevens* betwixt the first & the fourth. *But this man* (he saith) *called no Councell*, what is this to me? *Gratian* affirms it, I do not. Let him fall out, for this, with his friends. And now according to the old wont, (after he hath tried to shift off *Matrimonio copulantur*, with the sleeveles evasion of a false glosse (i. *abuntur*) which *Cajetan* hath sufficiently confuted for us) he sals to a flat rejection of *Gratian*, and tels us out of *Bellarmine*, *That Canon to be perhaps of no authority, but an error of the Collectors*. Good God! what face have these men? That none of their received Authors can be produced against them, but they are straight counterfeit, and yet the very same, where they speak for them, canonical? Their Clyents, if they might but know these tricks, would be ashamed of their Patrons.

Refut. p. 198. usque ad 203. They are joyned in mariage

So also *Funccius* in his *Chronol.*

* *Bin. Steph. 2. A pluribus è Serie Rom. Pontificum dimittitur. Cajet. Opusc. Castig.*

Refut. p. 203.

That

That the Clergy not onely of the East might *Matrimonio copulari*, but of the West also might *Matrimonium contrahere* (which are the words they are unwilling to know in their own Canon Law,) shew sufficiently that they not only were maried of old, but might marry; But for the Easterne Clergy, it is freely granted by all ingenuous spirits; insomuch as *Espencæus* tels us, that never Author, either old or new, imputed this for a fault unto the Greeke Church, that their Clergy was maried. *Refut. p.204.*

What shall we say then to this bold Bayard, that *compares this toleration of Mariage in the Greek Church, with* Moses his *permission of the Bill of Divorce unto the Jewes?* As if Mariage had been onely tolerated, not allowed; as if unjust Divorce were a fit match for lawfull Wedlock; while he here talkes of *Duritia cordis*, well may we talk of his *Duritia frontis*. It is true, every Church, every Countrey, hath their Customes and Fashions; which *Joannes Maior* pleads against *Beda's* censure of the *English* and *Scottish* and *Brittish* observation of Easter, and may be as justly in this case pleaded for us. This was of old no lesse ours, than the Greekes; And if any Church will be prescribing against God, we have no such Custome, nor the Church of God: But what a ridiculous insinuation is it, that the Greeke Priests are dispensed with by supreame authority Ecclesiasticall? Forsooth, by the Pope of Rome. Faine would I learne when, upon what termes, at what rate the Græcians purchased in the Court of Rome Dispensation for their Mariages. *Refut. p.206. 207.*

I would my Refuter had the Office appointed him to shuffle over all the Records of the Apostolike Chamber, till he find such a grant made *propter duritiem cordis*; then should a great deale of good Paper escape the misery of being besmeared by his Pen.

What strange fantastike Dreames are put upon the world? Where the Papacy cannot prevaile, there forsooth his Holinesse dispenseth. The Greek Church admitteth maried Priests, the Pope dispenseth with them; They deny and defie the Popes Supremacy; I trow he dispenseth with them for that too: and why not with the Church of *England?* We pay no *Peter*-pence, we run not to *Romes*-market to buy trash, I hope his Holinesse dispenseth with us for these *Peccadillo's*; we take liberty here to marry rather then to burne, why should we not hope to receive that Dispensation, whereof we heard the news of late from a poor Bankrupt Carier? *Ad populum phaleras.* *Refut. p.207, 208.*

SECT. XV.

AS for the contradiction which his sagacity findes (not without much scorne) in the two Parliamentall Lawes of the Father and the Son, King *Henry* the eight, and King *Edward* the sixt; whereof the one forbids, the other allowes the Mariage of Ecclesiastiques, it needed not have been any wonder to a learned Priest, which might have known Councels enow diametrally opposite to each other: what fault was it in the recovered blinde man, that he first saw men walke like Trees, and after like men? Even the best man may correct himselfe. Neither was there here any contradiction. King *Henry* spake with the Romane Church, (whose one halfe of him then was) King *Edward* spake with the Scriptures, and purer antiquity: King *Henry* never said, God disallowed these Mariages; King *Edward* never said, they were allowed by the Romish Church. *Refut. p.209. usq; ad 214.*

And why may not we draw out the like absurdity out of Queene *Maries* Parliaments, wherein she reversed many things established by King *Edward*, as in this very case concerning Mariage of Priests? May we not hereupon aske, What will you say to such Parliaments wherein the Brother is thwarted by the Sister, and that with the consent of the most of the same Parliament-men, enacting in a few yeares contrarily?

Or as if it were any newes with Popes, *rescindere acta prædecessorum*, even of those which immediately preceded them. Who knows not the Story of Pope *Formosus* and *Stephanus*, and the many and strong contradictions of decrees in the frequent, long and desperate Schismes of the Romish Church.

This lash is indifferently fit for all backs; let him that hath no cause to smart, complaine.

Refut. p. 212. What needed this foule mouth then to breake forth into so palpable slanders of that holy Archbishop and Martyr Doctor *Cranmer*, charging him with deep dissimulation, in soothing up both these Kings in their contrary Decrees? when it is most manifest, that this worthy Metropolitan was the onely man, which durst for three dayes together openly in Parliament oppose those wickedly projected Articles of King *Henry*; and this, in speciall: Insomuch as he was willed out of the House till the Act might passe; which (notwithstanding he well knew King *Henry*) he stoutly refused. Would this man (thinke we) care to belie all the Saints in Heaven for an advantage? What will not he dare to say, that will object inconstancy to him who sealed Gods truth with his blood?

Refut. p. 216, 218. The contradictions and weaknesses that he findes in this Synod of *Constantinople* doe no whit move us; If he can allow and commend, and cite against us the seven and thirtieth Canon of the Councell, for the worship of the Crosse, or the fourscore and fifteenth for the holy Chrisme, and yet disallow the thirteenth, why may not we by the same Law cite and approve the thirteenth Canon against them, and yet disavow those others?

SECT. XVI.

Refut. p. 220. NEither was it for want that I mentioned onely this Councell of *Constantinople*, The more ancient constitutions of *Ancyra* and *Gangra*, and the first and fourth of *Toledo*, besides the Apostolicall and Nicene, might have been urged by me. It was not mine intent (with this babler) to say more then all; but onely to take an handfull out of the Sacks mouth for a taste to the buyer; That faire flourish therefore of Councels which he musters up against me herein, will be but *Arma armis contraria:* wherein since my Refuter will needs make himselfe so busie, let me intreat him, by the way, to compare the Councell of [a] *Gangra* with the Decree of his Pope *Hildebrand:* The Councell sayes flatly, *Si quis discernit Presbyterum conjugatum, &c. If any man make difference of a maried Priest, so as that by occasion of his mariage he ought not to offer, and doth therefore abstaine from his oblation, let him be accursed.* But his *Hildebrand*, *uxoratos Sacerdotes à divino removit officio, & laicis missam eorum audire interdixt; novo exemplo, &c.* That is, *removed maried Priests from their Divine office, and forbad Lay men to heare their Masses*, saith [b] *Sigebert*; Therefore by the sentence of the Councell, Pope *Hildebrand* is accursed; and accursed for that very point which made him a Romish Saint. When my Refuter hath gnawed a while upon this bone, he may hope to be rewarded with a crust.

Refut. p. 225. [a] *About Ann. 324.*

[b] *Sigeb. de Gregor. Pap. An. 1074. Idem & Matth. Paris.*

And now for his Councels, to make up the number, he names for the fore-man of the Quest, the Councell of *Ancyra* (somewhat before the *Nicene*) one who hath passed a direct verdict against him, allowing Deacons, upon their profession, to marry. The miserable evasions of his [c] *Binius*, and *Baronius*, in this point, argue both a minde and a cause desperate; whiles (without all colour of warrant) they imperiously turne downe these maried Deacons to a lay-communion; and faine this liberty onely in a forced Ordination, not in a voluntary.

Refut. p. 225. usq; ad 234.

[c] *Vid. Bin. ibid.*

Refut. p. 226. As for that first Canon which he citeth of the Councell of *Arles*, *That a man cannot be made Priest in the band of Wedlock, unlesse he promise conversion*, It is a grosse counterfeit: And that the world may see we use not to passe these censures without evident reason; It mentions the Arrians which were not yet hatched; It mentions *Bonosus*, which lived long after in the time of *Innocent* 1. It mentions the *Concilium Vasense*, which was yet later, in the time of *Leo* the first. When his Authors can agree of the time, and make good the Synode, he shall receive an answer to it: In the meane time, it was either before the Councell of *Nice*, or after it; if before,

it

it was corrected by the *Nicene*; a Provinciall must yeeld to a Generall; if after, it was presumptuous, in decreeing that peremptorily which the Generall determinately left free.

The Councell of *Arausica* is cited by him in direct terms opposite to the *Ancyran*. He must make them friends, ere he can bring it forth against an enemy. As for the maine stay of this cause of his, which is the two Councels of *Africk*, lent him by his *Bellarmine*, it is grounded (as our learned *Junius* hath probably answered) upon meer corruption, and mis-taking; the Latine Copies taking *propria*, for *priora*: The charge of the Councell being only, that Deacons, Priests, Bishops, (κατὰ τὰς ἰδίας ἀφορμὰς) *according to their turns of ministration, should abstaine from their Wives*, which no modest Divine will not willingly subscribe unto. However, I am sure, if the one word be not corrupted, the other is ambiguous, and may as well signifie *Balsamons* ὑπομνήματα. And if these Canons were first Latine, and after translated into the Greek; yet the Greeke shewes what was the first Latine, and may well correct the mistaken Originall. But to discusse the severall Councels, which he only thinks fit to name; and utter by whole-sale against us, were a work for a volume apart. The old word is *Dolosus versatur in generalibus*; *There is deceit in generalities*; It were easie to shew that some of these are impertinent; others plainly against them; others corrupted to speak against us, as that of *Mentz* and *Worms*, whereof in the sequell; others partiall to the faction of *Rome*. So then, here, *Obruimur numero*, He thinks to carry it by number, not by weight; where with us, one piece of Gold is worth a whole bagge of Counters. But, if after the Tyrannicall impositions of his *Siricius* and *Innocentius* took place in the Church, he could name for every one of his Provinciall Synods, an hundred, it were all one to us; we are not the worse, his cause no whit the better. This Tradition, after that in an emulation of the Montanisticall vaunt of virginitity, it had gotten head in the Church, ran like fire in a traine; Those Provinces that held correspondence at *Rome*, according to the charge of [d]*Gregory*, spake as she did prompt them: What should they doe but follow their Mistresse? The Greek Church, and those that either had dependance upon it, or which had continued in the succession of this custome of mariage, still maintaining the lawfulnesse and use of it inviolable. So then, in summe: This he hath gained, which I am ready ever to avow, The ancientest Councels are against him; The larter are against us; and God with us against them; of which we have learned [e] to say, *Va vobis filii defertores, ut faceretis Concilium & non ex me.* And if his Mistris of *Rome* have elsewhere found vassals, it follows not; that we may not be free. Yea, it is more than manifest, by those evidences we have already produced from their own records, that notwithstanding this cogged number of his provinciall Synods and *Private decrees* (as *Volusian* terms them) all the time of the first seven hundred years, the freedome of this practice continued in many parts of the Christian world; In so much as amongst the rest, the Church of *Armenia*, for the time of the years mentioned, upheld a Tradition, [f] not to admit of any Clergy-man, but those which descended *ex genere Sacerdotali*, *descended from Priests*; Witnesse the Fathers of *Constantinople*, in their three and thirtieth Canon. Where my Detector should doe well to enquire what *Balsamons Clerici Chryso-bullati* means; Sure I am, that this example sufficiently proves the practicall liberty of those Churches in the questioned limits of the seven first Centuries. To which we may adde the Church of *Bulgaria*, out of his [g] *Gratian*; The Church of *Germany* out of [h] *Aventine*: The Church of *Ireland* out of [i] *Bernard*, who confesses the Episcopall See of *Armach* to have been furnished with a lineall descent of Bishops, [k] for eight generations, before the time of his *Malachias*; which were still both *uxorati* & *literati*. How those men were Bishops, and yet *sine ordinibus*, is a Riddle which (I confesse) I cannot aread. Perhaps, they were without Romane Orders, but if they were not Clerks after the then Irish fashion, what needed they be *Literati*, that they might be Bishops? The Church of our *Britain*: (as we shall see in the Processe) and others. These are more than enough to let the World see this restaint, for all this pretence of Provinciall and partiall Councells never universally obtained.

Refut. p. 227. Carth. agnem. 5. African. Can. 3 sub Cæles. Can 37. Secundum proprios terminos, vel propria statuta. Where they read it, *Secundo priora statuta.*

[d] *Ad similitudinem sedis Apostolicæ eorum acta observare constituat. Greg. Epist. lib. 3. 34*

[e] *Gnapheus Orat. in defens. Jo. Pisturii. Woe to you rebellious Children, that you should hold your Councel, & not of me. Privata decreta*

[f] *Concil. Constant 6. Can. 33. Quoniam cognovimus in Armeniorum regione eos solùm in Cleri Ordinem ascribi, qui sunt ex genere Sacerdotali.*

[g] *Dist. 28.*

[h] *Annal. Boyorum, supra.*

[i] *Vitas. Malach. Lib. Synod. Wigorn. Eccles. Can. Concil. Hybern. sub Patricio, Auxilio & Serino. Quicunque Clericus ab ostiario usque ad Sacerdotem sine tunica visus fuerit, &c. & uxor ejus sine velato capite ambulaverit, pariter à Laicis contemnantur, &c.*

[k] *Matth. Park. Def. of Pr. Mar.*

SECT. XVII.

Refut. p. 235. YEt the man having unmercifully crusht me in peeces with this empty bladder of windy and worthles authority, crows over me, thus, in conclusion: *And truly to me he seemeth not to be more mad, than blinde; for otherwise he would never have proclaimed this freedome of seven hundred years, seeing the very form of words used by his owne sacred Councell, doth so strongly withstand his fond collection; For there it is decreed, Qui sunt in sacris, &c. We will that the mariages of such as be in holy Orders, from this time forward be firme and valid: For in case this freedome had been common before, why did they say, Deinceps, from this time forward?* Thus he. Wherein I would his superiours did but see how kindly he buffets himself. For if this be the force of *Deinceps* or *Amodo*, I thus argue against him; He hath pleaded before, that neither this nor any other Church ever allowed, nor ever practised the celebratiō of mariage after Ordination; Now, if he turn to the sixth Canon of this Councell of *Constantinople*, he shall find *Decernimus ut nulli deinceps hypodiacono, &c. We decree that from hence forward no Sub-Deacon, Deacon, or Priest may marry after his Ordination*; Therefore by the force of his inference before this time (for almost seven hundred yeares) this was commonly practised. And now to answer my Refuters *Deinceps*: If his wit had been any way matchable with his malice, he might have seene that this *Deinceps* had relation to the Romane Church, not to the Greek; For, (if he know not) this Synod meant to prescribe Lawes to his Mistresse, and to correct that their injurious Tradition of restraint, and to enlarge this liberty through all the Territories of the Universall Church; For this purpose is the *Deinceps* of the Constantinopolitane Fathers, who well knew, how much it needed in the Western Church, which had inthralled their Clergy in the bondage of that unlawfull prohibition. So as the Refuter, whiles he playes upon my want of Logick, in not descrying the dangerous necessity of this inference upon me, plainly bewrayes his owne want of braines, in not descrying the folly of his objection: and where he tels me (like a dull Jester) *That all the Walls and Windowes, from the Hall to the Kitchin, may mourne to see an University-man have so little wit*; I must tell him that all the Doores of *Dewy* may leap off their hinges, to see their Champion so childishly absurd.

Refut. p. 236.

Refut. p. 237. Now then to answer his idle Epilogue: If it appeare that his own Pope and Canonist, and the received Histories of the Church, and the examples of severall Nations and persons acknowledge this ancient liberty both in the Easterne and (some) Westerne Churches *de facto*; And *Moses* and the Prophets, Christ and his Apostles, the ancient Councels, with the sixt of *Constantinople*, approve it *de jure*; it followes, that the necessary imposition of professed Continency, is but a part of that sowre milke wherewith the Shee-wolfe of the Seven-hills feeds the faction of her Romulists and Rhemists, and none of that wholesome sustenance which God and his purer Church have provided for their Children.

from this time forward.

THE

THE HONOUR OF THE MARIED CLERGIE maintained, &c.

The third Booke.

SECT. I.

THE Mariage of Ecclesiastiques, which had the common allowance of the first Times, had in some parts but the connivence of the subsequent, and the prohibition of the last. Those Churches that were not parties to the faction of Rome, could not but be much moved with so peremptory a Decree of a famous Councell, reducing them, in this point, to the exactnesse of Apostolique institution, and professing to rectifie that Roman deviation; No marvell therefore, if not long after, there ensued a collision of opposite parts, and much scuffling betwixt the abettors of Antichristian servitude, and Evangelicall liberty; whom this Hedge-creeper dare terme *incontinent Grecians, Schismatiques, Hereticks*, his Pen is no slander: The multitude of his Synods, wherein was such reiteration of the same Law, shewes the opposition which it still found in the Church, and the prevailing use of the contrary practice. Refut. p. 241.

The Epistle of Pope *Gregory* the Third, to the Clergie of *Bavaria*, which gives that disjunct charge, *Of either living chastely, or marying a Wife whom they may not divorce*, is no where (forsooth) extant, because he findes it not in his *Binius* or *Baronius*; as if no water had gone beside their Mill; and here I am threatned with *the Cornelian Law for forgery*, no lesse crime: To avoid the perill whereof, let my faire seen Detector turn to the *Bavarian Annals* of *Aventine*, in the third Booke, there he shall finde it; An Epistle sent to *Pirilus*, and the other Clergie of *Bavaria*, by the hands of *Martinian, George, Dorotheus*, a Bishop, Priest, Deacon, with this expresse disjunction, *Aut casti vivat, aut uxorem ducat*, &c. That which he brings from the successor of this *Gregory, Zacharias*, shewes what his Pope wished, when he had gotten better footing in *Germany*, but the successe makes for us, for *S. Boniface* either never durst, or at least never did urge these rules to his *Germans*. So, I hope, his mouth is stopt for my forged Testimony of his *Gregory*, which could not in his conceit be other, because he never saw it peep forth *before this in other mens books*. Refut. p. 243. Refut. p. 244.

Twas nothing ever looke out of the Presse, that escaped that bookish eye: witnes the next passage, which if this Superiours could have had the leisure to have viewed, they had blushed at their Champion. *This charge of* Gregory (I said) *was according to that rule of Clerks vowed frō Hadoire, & renued in the Councel of Mentz, but by our jugling adversaries clipped in the recital.* Here the impu- Refut. p. 245.

cryes out, as before of forgery, so now of ignorance, telling his Readers, that I have onely taken this upon trust from anothers note-book. Reader, by this judge of the spirit of my Detractor. It is true, *Isidore* wrote no Booke of this title; but in the second Booke of his Ecclesiasticall Offices, he makes the title of his second Chapter, *De Regulis Clericorum; Of the Rules of Clerkes.* From this Chapter, I cite a confessed passage, and am thus censured; whereas the Councell of *Mentz* cites it by this very stile, *Sicut in Regula Clericorum dictum est, As it is said in the Rule of Clerkes.* Is it simplicity that he knowes not this title of *Isidore?* or maliciousnesse, that he conceales it? One of them is unavoidable. It is cleere then, to his shame (if he have any) that the testimony is aright cited; and is it lesse cleere that it is maimed, and cut off by the hams in their *Moguntine* Councell? Compare the places, the fraud shall be manifest. *Conc. Mogunt. 3.* That Councell in the tenth Chapter professes to transcribe (*verbatim*) the words of *Isidore* in the forecited Tract; and where *Isidore* saith, *Castimoniam inviolati corporis perpetuo conservare studeant, aut certe unius matrimonii vinculo foederentur; Let them live chaste, or marry but one;* Their good Clerks have utterly left out the latter clause, and make *Isidore* charge his Clerkes with perpetuall continency, *Let them live chaste.* He that denies this, let him deny that there is a Sun in the Heaven, or light in that Sun: what need I say more? Let the bookes speake.

Here my Refuter doth so shuffle and cut, that any man may see he speaks against his own heart; for (to omit his strained mis-interpretation of *Isidore*, since we now contend not of the sense, but of the citation) how poorely doth he salve up the credit of his *Moguntine* Fathers, whiles he saith, *Isidore spake in generall, the Fathers in that Councell more strictly*; when he that hath but one halfe of an eye may see, that both speake in one latitude of the same persons? Those Fathers giving the same title to that Chapter, and professing to follow the Letters and Syllables of *Isidore*, both name only *Clericas* in that rule, without distinction. Away then with this graceless facing of wilfull frands in your faithlesse Secretaries, which have also fetcht two Canons out of *Carthage* to *Worms*; and learne to be ashamed of your grosse falsifications, and injurious expurgations; else doubtlesse the World will be ashamed of you.

Refut. p. 246. & 249.

Sect. II.

I Did but name *Huldericus* his Epistle in mine, as a witnesse, not as the foundation of my cause; my Refuter spends but one and thirty whole Pages upon him: how else should he have made a Volume? In all this what sayes he? Little in many words; and the same words thrice over for failing.

Refut. p. 251. to 282.

And first he wonders at my extream prodigality of credit, and scarednesse of conscience, in citing an Epistle so convicted by *Bellarmine, Baronius, Eckius, Faber, Fitz-Simons* the Jesuit, and others. Why doth he not wonder that the Moone will keep her pace in the skie, whiles so many Dogs bark at her below. When these Proctors of *Rome* have said their worst, there is more true authority in the very face of this Letter, and better Arguments in the body of it, than in an hundred Decretall Epistles which he adoreth. Let the World wonder rather at his shamelessnesse, who relating the occasion of this fable (as he termes it) faines it to be only a *Lutheran* fiction to cover their incestuous mariages, whereas their own Cardinall *Æneas Sylvius*, almost two hundred yeares ago, mentions it, and reports the argument of it; whereas it is yet extant (as *Illyricus*) in the Libraries of *Germany*, whereas *Hedio* found an ancient copy of it in *Holland*; and our *John Bale*, Archbishop *Parker*, B. *Jewel*, *John Fox* had a copy of it remarkable for reverend antiquity, in aged Parchment, here in *England*; which, I hope to have the meanes to produce: whereas, lastly, the very stile imports truth. As well may he question all the Records of their *Fancies*, all report of Histories, all Histories of Times: He that would doubt whether such an Epistle were written, may as well doubt whether Pope *Zachary* wrote to B. *Boniface* in *Germany* a direction when to eat bacon: may doubt whether *Paul* the fifth wrote to his English Catholikes to perswade them not to sweare they would be good subjects: may doubt whether

whether Spider-cather, corner-creeper *C.E.* Pseudo-Catholike Priest, wrote a scurrilous Letter of above two quire of paper, in a twelve-yeares answer to three leaves of *J.H.* It is not more sure that there is a Rome, or that *Gregory* and *Nicolas* sate there, than that such an Epistle was written thither above seven hundred yeares ago. It was extant of old, before ever those Lutheran quarrels were hatched. Let him therefore goe fish for Frogs in the Pond of his *Gregory*, whiles he derives thence the vain pleas of improbability. If there were differences in relating the circumstances of that story (as I know none) must it needs thereupon be false? Which of their Histories is not liable to variety of report? To begin with the first: The succession of *Linus*, and *Cletus*, and *Clemens*, is diversly reported; is there no truth in it? To end with the last: The title of *Paul* the fife to the chaire of *Peter* in the lawfulnesse of his Election, is diversly reported; hath he therefore no true claime to his seat? But who ever placed *Gregories* pond in Sicily? This is one of the fittens of his *Fitz-Simons*. If other authors have mentioned this narration, then all the strength of this history lyeth not on *Hulderick*; If none beside him, his words vary not: these are but tricks to outface truth.

The Epistle, in spight of contradiction, is so ancient; and what care we then for names? Whether it were Saint *Udalrick*, *Or Hulderick*, or *Volusianus*, we labour not much. Let it be the taske of idle Criticks to dispute who was *Hecuba's* mother, and what was her age; No lesse vain is my Refuter, that spends many waste words about his Saint *Udalrick*, in shewing the difference of time betwixt him and Pope *Nicolas*; the one dying, *Anno* 869. the other being borne, 890. and proving out of his obscure *Sorbonist Monachacensis*, that there were five Bishops of *Ausspurge*, betwixt the times of the one, and the other: whereby a simple Reader might easily be deluded, and drawn to think, there is nothing but impossibility and untruth in our report: whereas there is nothing in all this peremptory and colourable flourish of his, but meere cogging or misprision: For both *Illiricus* apart, and the *Centuriists*, and *Chemnitius* (all Germanes, that should be best acquainted with the state of their own) have long since told him, that his Saint *Udalrick* was not the man whom they held the Author of this Epistle, but *Hulderick*, another, not much different in name, but differing in time above twenty yeares; *No nominis equivocatio lectorem turbet*; and *lest the equivocation of the name* (saith *Chemnitius*) *should trouble the Reader*; *There is another Udalrick of Augusta, whom Aventine writes to have dyed Anno* 973. *But this Hulderick, Æneas Sylvius writes to have dyed Anno* 900. *and in th: yeare of his age* 82. Thus he, from the authority of two their famousest Historians: from whose account *Onuphrius* differs not much. But (that my Refuter may hereafter save the labour of scanning their discordant Computations) whether it were either, or neither of them, it is not worth to us one haire of his crown: since with our faithfull and learned *Fox*, we rather from the authority of ancient English Copies, ascribe it to *Volusianus*, whose second Epistle also in the same stile, to the same purpose, is extant from the same Records, not inferiour to the former: What matters it for the name, when it appears that the Epistle it selfe is truly ancient, ponderous, reverend, Theologicall, convictive; and such as the best *Romans* heads cannot after seven hundred yeares shape a just answer unto? Even in some Canonicall Books, though there be difference in the names of the Penmen, there is full assent to their divine authority: And why is it not so in humane? Thus then we have easily blown away these light bubbles of Discourse, which our Adversary hath raised out of the Nut-shell of his computation, from the Age, Person, Writings of his Saint *Udalrick*; and returne his *impuram nescio cujus nebulonis Epistolam*, with his *ferrei oris*, and *plumbei cordis*, back whence it came, to the Writer cited by my Adversary, not named: But by better due to the next hand, wherefore I am no whit beholding for leaving it un-englished, in that *C.E.* spared not me but himselfe: Who is *nescio quis*, but he that leapeth into the Presse without a name? who *Nebulo*, rather than he that maskes and marcheth *sub nebula*, hoping to passe in the conflict for a doughty Knight or Champion, *Scio nescio*, not daring to lift up his Beaver? who writes *impuram Epistolam*, but he that hath scribled a Voluminous Epistle; to cry down pure and Honorable Mariage, for the inhauncing of impure Celibate? not that; in *Thesi*, Celibate is impure, but in *Hypothesi* theirs, forced and hypocriticall.

Chem. hist. de Celibatu.

Act. & Mon. p. 1055.

SECT.

Sect. III.

AS for the difference that he findes in our number of Pope *Nicolas*, whether first, or second, or third, we may thanke his *Gratian*, whose fashion it is (as likewise *Sigeberts*) to name the Popes without the note of their number; we are sure it was not *Nicholas Nemo*, which wrote to *Odo*, Bishop of *Vienna*, reproving him for giving leave to *Alvericus* a Deacon to marry, thereupon sending his contrary Decree to the Germane Churches; which, it seemes, (or the like Imposition) gave occasion to this noble Epistle.

But can there be any Game amongst our *English Popish Pamphleters*, where the Fox is not in chase? Where is the shame of this Roman Priest, whiles he so manifestly belyes our holy, reverend, worthy Master *Fox*, whom this *Seeganly* Pen dare say playes the Goose in the inconstancy of his Relation of this *Nicolas*, first reporting him the first, then the second; when it is most manifest in the during Monuments of that industrious and excellent Author, that he still insists upon *Nicolas* the second, rejecting by many arguments the opinion of them which have referred it to the first? Such truth there is in shorne crownes.

John Husse was a Goose by name, and now *John Fox* is a Goose by reproach; Two such Geese are more worth than all the fawning Curres of the Roman Capitoll.

And how much more witthen fidelity is there in my Director, whiles he would prove that Pope *Gregory* had then no pond, because there are now no ponds at *Rome*? As if *Rome* were now in any thing as it was; as if twelve hundred yeares had made no alteration; As if the streets of *Troy* were not now Champaine; As if his *Lipsius* could now finde Rome in Rome; As if, lastly, that man were uncapable of a large pond, whose Sea is universall.

Nunc segetes est ubi Troja fuit.

As for the number of childrens heads, I can say no more for it, than he can against it; this History shall be more worth to us than his denyall; But this I dare say, that I know persons both of credit and honour, that saw betwixt fifty and threescore cast up out of the little Mote of an Abbey where I now live: Let who list cast up the proportion.

Vid. qua supra, l. 1. S. 12. Hist. Radulphi Bourn &c.

After the refusall of this worthy Epistle, according to his fashion he tryes to disgrace it with us, telling us, that therein the Bishop of Rome is stiled Supreme Head and Governour of the whole Church. If it were thus, so much more powerfull is the Testimony against them, by how much more the witnesse was theirs: There must needs be much cause, when he that so humbly over-titles the Person, resists the Doctrine so vehemently. But the truth is, that the Epistle stiles Pope *Nicolas* no otherwise in the superscription, than *Sanctæ Romanæ Ecclesiæ provisorem*, *Over-seer of the holy Romane Church*: And in the body of the letter, *Summæ sedis Pontificem*; *Bishop of the chiefe See, to whom the examination of the common affaires of the Church doth appertaine*; which is far other, than in the now *Romane* sense, the Supreme head of the Church. Secondly, he tels us that this Epistle both grants and allowes a Vow of Continency; *Nullum excipit nisi professorem continentiæ*: wherein we are no other than friends; we yeeld no lesse, where there is good evidence of the gift and calling of God. But whiles our *Volusian* grants the professor of Continency bound, and pleads the Clergy to be free, how plainly doth he shew us that there was no such Vow then required of, no such made by the Clergy?

He excepts none but a professor of Continence.

But what needs the man to be so furiously angry with the good old Epistler, for saying, that the Apostles charge (*Let every one have his own Wife*) is generall to all, reaching to the Clergy as well as the Laity? excepting none but those which have the gift of Continency. What Logick (the want whereof he sometimes causlesly objecteth to me) ever taught him that *Unusquisque* was any other then universall? Or what other sense can he put upon the words of the Apostle? Could I as truly upbraid Sir Refuter with reading the Logick Lesson, as he doth me with the Rhetorick, surely I should not now be put to paines to teach this Novice, that *Unusquisque* (*unusquisque*)

Pag. 272.

Every one.

quisque) is a terme of collective universality, and must be extended to all, where kinde is excepted tacitely, *ex natura rei*, as this case must needs be acknowledged to be; fore-prizing none but such as have the gift of Continency; which S. *Paul* toucheth upon, in that Chapter.

Judge then, Reader, whether the Catholike Bishop that wrote this, or the Mis-Catholike Masse-Priest that reproves it, be more worthy of *Bedlem*.

SECT. IV.

LAstly, yet as if in the loose he would shake hands and be friends with him whom he had so long defied, he thus closes up: *Then if Priests have this gift, and have prefixed this course to themselves in the Lord, they shall not need to marry. And this is the case of all Clergy-men who vow Chastity.* Thus he. Beleeve him, Readers, if ye can; All the *Romish* Clergy, all Votaries have the gift of Continency; Witnesse our foresaid *Volusianus* in the same Period; *Multos ejusdem consilii assentatores hominibus non Deo prosalsa specie continentiæ placere volentes, gravioraviderevomittere, patrum scilicet uxores subagitare, masculorum accubitum amplexus non abhorrere.* I will not English it for shame: would God the World did not too well finde full these proofes of Romish Chastity.

Refut. p. 273.

Nunc etiam Romæ quidlibet audet Amor.

But as one that thinks no man can be his friend, except also he be our enemy; like a true Make-bate, he will tell us a tale in our eare, that shall set a perpetuall jarre betwixt us and our *Hulderick*. I wis, sayes my Refuter, your *Udalrick* is not the man you take him for; *For thus he there writes to the Pope: Wherefore, O reverend Father, it shall be your part to cause and over-see, that whosoever either with hand or mouth hath made a Vow of Continency (as all Clergy-men in holy Orders have) and afterwards would forsake the same, should be either compelled to keep his Vow, or else by lawfull authority should be deposed from his Order.* So he. But we are not so light of beleefe to lose a friend thus easily. Know then, Reader, that the Parenthesis (which is the harshest peece of this clause) is foisted into the text, and forged by this Caviller; the quite contrary whereof is affirmed in the former Period of our *Udalrick*, where thus he writes: *Non parùm quippe, &c. From this holy discretion thou hast not a little swarved, when as thou wouldst have those Clergy men, whom thou oughtest only to advise to Abstinence from Mariage, compelled unto it by a certaine imperious violence; For is not this justly in the judgement of all wise men to be accounted violence, when as against the Evangelicall Institution, and the charge of the Holy Ghost, any man is constrained to the execution of private Decrees? The Lord in the old Law appointed Mariage to his Priest, which he is never read afterwards to have forbidden.* So he. Let my Refuter then reconcile this false Parenthesis with the true Text (which he can never doe, since it directly crosseth the whole scope of *Hulderick's* Epistle) and then he shall see us easily reconcile *Hulderick's* proposition with ours.

Propert. Refut. p. 274.

* (As all Clergie men in holy orders have)

But, not so long to delay my Readers satisfaction; The truth is, the Author pleads for an indifferent immunity of Clergy-men from the necessity of this Vow, else the Epistle were contradictory to it selfe: for if he suppose that all the Clergy had vowed, and all that had vowed should be compelled to keep their Vow, how could he plead that the Clergy should not be compelled to Continence? The drift of *Udalrick* or *Volusian* then is, that it may be equally lawfull, equally free for Priests either to vow, or not to vow continency; which granted, if any one having liberty not to have vowed or observed it, shall notwithstanding *prefixe this course to himselfe in the Lord*, out of a long setled experience and assurance of this calling and gift of God, and now when he hath thus ingaged himselfe to the expectation of the Church, *voluerit apostare, shall be froward wantonly to abandon this vow*, willingly neglecting all good meanes for the continued observation thereof, such a one shall be liable either to compulsion or deposition; As now, if any one of ours should in the midst of freedome binde himselfe by a voluntary vow, it were pitty and shame that he should play fast and loose at pleasure with impunity.

Præfixit hoc sibi in Domino, ibid.

VVhat

What wooll then is here worthy of this cry? Or wherein hath our Author offended us? whiles we neither make this vow, nor can therefore ever breake it, nor ever allowed the breakers of so made vows guiltlesse? A

Refut. p. 276. One quarrell yet he cannot remit to Master *Fox* and me; that for this fore-named *Hulderick*, we cite *Æneas Silvius* in his *Germania*; a book that never was.

This great *bellua librorum* hath wearied all Libraries, and consulted with his *Trithimius* & *Possevine*; neither of them mention any such work of *Æneas Silvius*; whereas, if he had but taken the book next the doore, *Gesners Bibliotheca*, he had found (if at least he could have seen the Wood for Trees) *Silvius* his *Germania*; which (for fayling) he might have heard of in a double Edition; The one larger, the other more contracted. The first, *Gesner* expresses thus, *Extat ejusdem Germania, quæ continet gravamina nationis Germanicæ, & confutatio eorundem; cum replica.* The latter is, *Æneæ Sylvii Germania excerpta, &c. The Germania of Æneas Sylvius gathered out of that book, wherein the grievances of the German Nation is objected to the See of Rome, by* Martine Mere *a Lawyer of Mentz, are refelled.* B

There is extant the same Authors Germania, wherein are contained the grievances of the German-nation, and a confutation of the same with a reply.

In sua Germ. Illyr. Catal. Test. lib. 19. Æneas.

See now, Reader, whether my Refuter can blush. In the one of these, which (after deniall) he confesseth to have seen, he findes somewhat that likes him not. *Sylvius* speaking of *Ausspurge, Sanctus Udalricus huic præsidet* (saith he) *qui Papam arguit de Concubinis; Udalrick is the Saint of that City, who reproved the Pope concerning Concubines.* The bone lyes before him, let him picke out the marrow as he can; which because he findes hard to breake, he casts it from him in a chafe, and tels us for the Last refuge; *He hath seen a printed Copy and two manuscripts without these words. In verbo Sacerdotis.* And so just have we found him of his word, all this while, that he were hard-hearted that would not believe him. C

Sect. V.

Refut. p. 280. BUt still I am taken tardy in my time, or rather doe over-take. I reckon this Liberty to have continued in Germany after *Hulderick*, for some two hundred years; *Whereas betwixt S. Udalrick and Gregory the seventh, were but a hundred and twelve years.*

But still his Saint deceives him, and (if I should have erred) his own Chronologers should have deceived me. For his *Onuphrius* in his Ecclesiasticall Chronicle, makes our *Hulderick* Bishop of *Asspurge* in the beginning of Pope *Nicolas*, *anno*, 859. And his *Sigebert* and other Chroniclers cast *Gregory* the seventh his opposition to Priests mariage, upon the year 1074. Where now is my errour? Where is my over-reaching? Count it, Reader, and see whether I cannot make my word good and give him fifteen years into the bargain: and now judge whether of us may say, *Non sat commodè divisa sunt temporibus tibi, Dave, hæc*; and whether of us it is, from whom nothing commeth, savouring of any learning or truth: and if thou thinkst it fit, blush for him. D

Refut. p. 281. The like (I feare) willing errour upon the same ground is the mis-calculation of the times of *Leo* the ninth, and *Nicolas* the second, betwixt whose times and *Udalrick* he makes but fifty years; abating one other halfe of the hundred, to expose me to the laughter of his Credulous Clients, which may now say, Loe the man which in a reckoning of 200. years did out-lash but 150. When as both their *Sigebert* and *Hermannus Contractus*, (and who not?) make *Leo* the ninth, Pope, *an.* 1049, and *Nicholas* the second some ten years after him; The very elder whereof, if we reckon to *Hulderick*, *an.* 859. will be in no lesse than 190. years distance. The man wanted either counters, or wit, or honesty; Truth I am sure he wants. E

Sect. VI.

Refut. p. 283. ANtichrist, which was conceived in the Primitive times, saw the light in *Boniface* the third, and was grown to his stature and ἄκμη in *Gregory* the seventh. So as I might

might well say, that the body of Antichristianisme, together with the prohibition of mariage, began to be compleat in that *Hildebrand*. The times accord better than our Papists would have them. After a thousand yeares Satan was loosed: at that very time did this *Hildebrand* (otherwise *Gregory*) *by the instigation of the Devill (as himselfe confessed at his death (witnesse Cardinall Benno and Sigebert) trouble the Church*; belike with the violent obtrusion of this doctrine of Devils (prohibition of mariage) and insolent detrusion of Imperiall authority. It is then but a Sardonian laughter that my Refuter takes up at our compleat Antichrist; whose supparasitation may one day cost him teares and gnashing.

But (good God!) what Saints hath the Romane Church? *Hildebrand* is one of their Calender; the Legend of whose holinesse shall anon make any man save *C. E.* ashamed.

Since it will be no better, *Perge mentiri*; I am now charged with a faire contradiction, whiles I am accused to say, *That the liberty of Priests mariages was universall for a thousand yeares, and yet had before granted, that in* Steven *the second his time (which was two hundred and forty yeares before) the Western Clergie was restrained.* In all which he perswades his friends that I would faine lye grossely, if my memory would let me. Reader, doe but review my words: These they are: *After him* (that is, *Hulderick*) *so strongly did he plead, and so happily, that for two hundred yeares more this freedome still blessed those parts.* I speak of Germany, he of Italy: I speak of those parts, he of all. Is not this a Logicall and faithfull refutation? Yet more, this bold and false hand dares write, that *Leo* the ninth, and *Nicolas* the second, *never medled with the prohibition of these mariages; Onely the one made a decree against Harlots, the other against Concubines: neither of which (he hopes) we will apply to our selves.* We are so used to these impudent assertions, that now we cease to wonder at them. Let him tell me what was that Epistle which *Leo* the ninth wrote to *Peter* the Hermite? whose very title is *Incontinentiam Clericorum detestatur, & puniendam describit.* The Epistle is bitter, like my Libellers. And lest he should say, we guiltily take to our selves the imputation of Incontinency, it is bent against *quadrimodam carnalis contagionis pollutionem, a foure-fold pollution of Clergie-men; Whereof one he will not sure deny to be mariage.*

Let him tell me what was done under *Leo* in the Councell of Mentz (about the yeare 1049.) of which *Adam Bremensis* (who was there present) writes, *Simoniaca hæresis & nefanda Sacerdotum conjugia holographa Synodi manu perpetuo damnata est.* That is, [a] *The heresie of Symony, and the wicked mariages of Priests, by the consent of the Synod was condemned.* Is this Nothing done by his *Leo*, the *Leo rugiens* of that time.

As for for his *Nicolas* the second, good man, he did nothing neither: Onely he stained women as honest as himselfe, with the name of Concubines; and men more holy than himselfe, with the name of Nicolaitans, (whom he must needs love for the name sake) and an estate of life as holy as his own, with the name of *Filthy copulation.* Let his Popes shamefull decrees, and his shamelesse lyes, goe both together for company whence they came.

Refut. p. 284.

Refut. p. 285.

He detests the incontinency of Clerkes, and writes to have it punished. Append. Epist. Leon. 9. Binius.

[a] Adam. Brem. l. 3. c. 31. Bin. not. in Synod. Mogunt. Refut. p. 286.

SECT. VII.

YEt still the further we go, the worse. My Refuter surpasses himself in the prizes that he playes for his Pope *Gregory* the seventh, who first (he saith) did not ruine this liberty of mariages: Let *Vincentius*, and *Radulphus de Diceto*, and *Sigebert* speak for us both; [b] *Uxoratos Sacerdotes à divino, &c. He removed maried Priests from their function, and forbad the people to heare their Masses; a new example, and as many thought inconsiderately prejudiciall, against the judgement of the holy Fathers, &c.* But he fully prevailed not (saith my Refuter.) What thanke is that to him? he did his best, and kindled those coales that could never yet be quenched. He led the way to his *Urban* the second, and *Paschal* the second: They followed him, and prevailed; The broyles were his, if not the victory. *Gratũ opus scortatoribus* (saith *Aventine.*) *Aventine* (saith my Refuter) *a late Gospelling brother.* For us, we are glad of the fraternity of so worthy an

Refut. p. 287.
[b] Chron. Sigebert. Annan 1074. Polyd. Virg. Exemplo post hominet natos importunissimo. Ex quare tam grave oritur scandalum, ut nullius hæresis tempore sancta Ecclesia graviore schismate scissa sit. Sigeb. ibid. Refut. p. 288.

an Author whom *Beatus Rhenanus* gratulates to his *Germany*, and cals [c] *Eruditissimum Aventinum*, and [d] *Variarum cognitione disciplinarum præstantem*; and *Erasmus*, [e] *Hominem studio indefatigabili, ac recondita lectionis*. Lastly, whom his just Epitaph stiles [f] *Rerum antiquarum indagatorem sagacissimum*: But the truth is, no man by his History can tell his Religion: The Canons of *Augusta* praise him for the light he gives to the institutions of their Monasteries; And when he speakes of the Shrines of *Berg*, *Valentia* and *Halli*, I am sure he mentions them with too Popish devotion; and when of *Jo. Husse* and *Jerome of Prage*, he taxes them with *crimen irreligiositatis*; Yet this man (borne *An.* 1466.) when he but speakes a famous truth of *Hildebrand* and the *German* Clergie, he is become a *late Gospelling brother*. Still let us have Brethren that care more for their honesty, than their faction.

Neither yet (to give the Devill his due) doe we thinke so ill of those enemies of maried chastity, that they did purposely enact Lawes of unmaried loosenesse: but that all abominable filthines did follow upon the restraint of lawfull remedies, who sees not? [g] *Sigebert* himselfe (their own Monk) freely acknowledges it. *John Haywood* our old Epigrammatist told Queen *Mary*, her Clergy was saucy; if they had not Wives they would have Lemans. Where there is not the gift of holy continency, how could it be otherwise? Where the water is dammed up, and yet the stream runs full, how can it choose but rise over the banks? There is purity therefore out of VVedlock, but not out of Continence. And what needed my Detector to travell so farre as *England*, for an example of incontinencie in a King *Henry*, or any wife of his, whether falsely or truly objected, when he might have looked neerer the centre of their Church, and have found his own Pope *John* (in the very time now questioned for this prohibition) [h] killed by the Devill in the act of adultery with another mans wife? This end of the wallet hangs behinde him.

[c] Most learned *Aventine*.
[d] Excelling in the knowledge of all variety of learning.
[e] A man of unwearied pains and deep reading.
[f] A most diligent and accurate searcher of antiquities. *Refut. p.* 289.
[g] *Porro continentiam paucis tenentibus, aliquibus eam modo causa quæstus ac jactantiæ simulantibus, multis incontinentiam perjurio aut multiplicum adulterio cumulantibus, &c. Sigeb. Anno* 1074. *Refut. p.* 291.
[h] *Jo. autem Papa se cum uxore cujusdam obiectans, à diabolo in tempore percutitur. Sigeb. An.* 963.

Sect. VIII.

The brand of Love.
Brand of Hell. *Refut. p.* 293.

Hildebrand (as I learned of *Aventine*) is as much as *Titio amoris*. But how little he differed in name or nature from *Hellebrand*, *Titio infernalis* (as *Chemnitius* cals him) his History shewes too well. And is it possible that any man should rise up after so many hundred yeares, to Canonize Saint *Hildebrand*, even in that for which he condemned himselfe? My Reader must know the man a little from the witnesse of his own Conclave, his Cardinall *Benno*, Arch-Priest of the Romane Church, then living: Others, besides, tell of his beginnings in wicked Necromancy, and murderous underminings, and tyrannicall swaying of the Keyes ere he had them: *Benno* tels how he got them, how he used them gotten; He got them by fraud, mony, violence, used them with tyranny. There was a knot, & a succession of Necromancers in those daies. *Gerbertus*, which was *Sylvester* the second, was the Master of the Schoole: His chiefe Schollers in the Black Art, were *Theophilactus* (afterwards changed into Pope *Benedict*) and *Laurentius*, and *Gratianus*. These were the Tutors of *Hildebrands* younger times, of whom he learned both Magick and Policie. It is a world to see what work these Magicians made (like the ill spirits they raised) in Church and Commonwealth, opposing Emperours, setting up what Popes they pleased, poisoning whom they disliked: at last it came to *Hildebrands* turn to take the Chaire: [i] *To which purpose he seperated first the Bishops from the Cardinals averse from him: when he had done, he compelled them by terror and force to sweare unto him part; which done, he was elected in spight of the Canons, only by Lay-persons, by Soldiers; he expelled the Cardinals, rashly excommunicated the Emperor, of his own head, without any Canonical accusation, without subscription of any Cardinall, hired a bloody Villain to murder the Emperor; consulted with the Oracle of his brethren God, which because it answered not he cast it into the fire; he exercised most horrible cruelties upon many, hanging up men at his pleasure unaccused*, in a word, *quanta is heresibus mundum corruperit, &c.* saith *Benno* in his conclusion, *His heresies, his perjuries can scarce be described by many Pens*; Clamat tamen altius, &c. *But the Christian blood shed by his instigatio & cõmand* (saith he) *cries yet louder to God: yea, the blood of the Church, the sword of his tongue in a miserable proditio bathshed, cries out against him;*

[i] *Benno Cardin. vita Hildebr.*

for

which things, the Church did most justly depart from all communion with him. Thus *Benno*; who yet (to make amends) [1] tells us that *Hildebrand* upon his death-bed repented of these lewd courses, and sent to the Emperour and the Church to cry them mercy: confessing (as *Sigebert* reports) that he had by the perswasion of the Devill raised these wicked tumults.

Yet this is the man whom *Bellarmine* will justifie by seven and twenty Authors, and *C.E.* can adde two more to the heap; yea, in those very things for which he condemned himselfe.

Reader, if one of his evill spirits should have stept into *Peters* chaire, doe ye think he could have wanted Proctors? But how good an account we were like to have of seven and twenty Authors, (if it would requite the cost to examine them) appeares, in that [1] *Lambertus Schafnaburgensis* (which is cited for the man that magnifies the miracles of this *Gregory*) sayes only this one word of him, that he wrought many prodigies. And what prodigies these were, *Benno* the Cardinall tells us, that he raised devils familiarly; that he shaked sparks of fire out of his sleeve by his Magick. A tricke that well beseemed an *Hellebrand*, who set all the world on fire by his wicked impetuosity. We will not envy Rome this Saint, let them enjoy him, let them celebrate him, and cry down *Henry* the Emperour, and all that opposed him. Still may such as these be the Tutelar gods of that holy Citie: For us, it is comfort enough to us, that our mariages had such a persecutor.

That the Churches did hereupon ring of him for Antichrist, *Aventine* is my Author: *Pro concione, &c. In their Sermons* (saith he) *they did curse* Hildebrand, *they cryed out on him as a man transported with hatred and ambition*, Antichristum esse prædicant, *They declared him to be Antichrist; They said that under the colourable title of Christ, he did the service of Antichrist; That he sits in Babylon in the Temple of God, and is advanced above all that is called God.* So he. And little better is that which his [m] *Schafnaburgensis* (so much extolled by C.E.) recordeth: *Adversus hoc decretum infremuit tota fallio Clericorum, &c. Against this Decree* (saith he) *all the whole faction of Clergy-men fretted and mutined, accusing him as an Heretick, and a man of perverse opinion, who forgetting the word of Christ, which said,* All men cannot receive this, *did by a violent exaction compell men to live in the fashion of Angels.*

To which if I should add the sentence of the Synod of *Wormes*, and that of *Brixia*, my Reader would easily see, that it is not the applause of some devoted Pen, that can free him from these foule imputations of deserved infamie.

That untruth then cleared, another belike hangs upon the score; My Refuter charges me with falshood, in saying, *That* Gregory *the seventh was deposed by the French and German Bishops. Only the Germans* (he saith) *were Actors in that Tragedie.* But if not at *Wormes*, yet let him tell me what was done at *Brixia*, and by whom: *Quamobrem Italiæ, Germaniæ, Galliæ Pontifices, &c. Wherefore* (saith *Aventinus*) *the Bishops of Italy, Germany, and France, the seventh of the Kalends of July, met at Brixia in Bavaria, and sentenced* Hildebrand *to have spoken and done against Christian piety, &c. and condemned him of Heresie, Impietie, Sacriledge, &c.* And that my Refuter may find himselfe answered at once to the last of his Cavils, wherein he pleads *that this deposition was not so much as pretended for the inhibition of these mariages*, but for other causes, let him see the Copy of the judgement passed against him in the said Councell; wherein, after the accusation of his *Simoniacall climbing into the Chaire* (the vice which he pretended most to persecute in others) *his forcible possession, his heresie, his machinations against the Emperor, his perverting of the Laws both of God and Men, his false doctrines, sacriledges, perjuries, lyes, murders by him suborned and commended, his tyranny, his setting of discord betwixt Brethren, Friends, Cousins*, It followes; Inter conjuges divortia facit, suavis homo sacerdotes qui uxores habent legitimos sacrificos esse pernegat, interim tamē scortatores, adulteros incestuosos aris admovet, &c. *He causes divorces betwixt Man and Wife, The fine man denies those Priests which have lawful Wives, to be Priests at all, in the mean time he admits to the Altar whoremongers, adulterers, incestuous persons, &c.* Nos ergo. *We therefore by the authority of Almighty God pronounce him deposed from his Popedom.* Thus *Avētine* specifies the decree; which alone without cōmentary, without inforcement,

[1] So cōr Roger. Castrens. l. 7. Papa Hildebrādus laborans in extremis, vocavit ad se Cardinalem quem plus diligebat, & cōfessus est se suscitasse odium & schisma inter Imperatorem, & alios Christianos unde dissolvit vincula hominum, & hūt. Refut. p. 295. usque ad 306.

[1] Lamb. Schafnab. hist. rerum German.

Refut. p. 306. usq; ad 309.

Antichristi negotium agitat.

[m] Lamb. Schafnab. lib. de Rebus German.

Refut. p. 307.

Ref. p. 310, 311.

The vertues of C.E.'s Saint.

Refut. p. 317.

forcement, answers all the frivolous exceptions of my wordy Adversary. So as now, to return his Epilogue, he hath sent back my ten pretended lies, with the unreasonable and inverted usury of well-neere an hundred. *Pauperis est numerare.*

Sect. IX.

Refut. p. 317.

FRom foraine parts, I returne at last to our owne; so I feare hath C.E. done long since, lurking some-where in England for no good: These Fugitives love not home more, than their home hath cause to hate them. His cavils of the wondrous contradiction betwixt my Margin and my Text, are too childish to be honored with an answer. My Text was, *The bickerings of our English Clergie with their* Dunstans, *about this time, are memorable.* My Margin cites *Henry* of *Huntingdon*, affirming *Anselme* to be the first that forbad Mariage: Betwixt these two, saith my Refuter, was an hundred yeares difference. I grant it: But (had my words been thus) if my Detector were not disposed to seek a knot in a Rush, he had easily noted, that in a generall survay of all ages, the phrase (*About that time*) admits much latitude, and will easily stretch, without any strain, to one whole Century of yeares. Had the Quotation been as he pleadeth, this answer were sufficient. But my words need no such reconciliation; I stand to the censure, and disclaime the mercy of any Reader: For that citation of *Anselme* hath plain reference to the following words, *Our Histories testifie how late, how repiningly our Clergie stooped under this yoke:* it is for this that my Margin points to *Henry Huntingdon*, and *Fabian*, reporting *Anselme* the first man that prohibited these mariages. What contradiction now can his acuteneese detect in these two? The English Clergie had bickerings with their *Dunstans*; and stooped late and repiningly to this yoke under *Anselme*. See, Reader, and admire the equall Truth and Logick of a Catholike Priest, and judge how well he bestoweth his Pages.

Sect. X.

Refut p. 318.

IT is true, *Dunstan* was the man who first with his other * two Cousins and partners in Canonization, opposed any appendance of the maried Clergy; He wrought it with good King *Edgar*, by dreames, and visions, and miracles. He, who when the Devill came to tempt him to lust, caught him by the nose with an hot pair of Tongs, and made him rore out for mercy, supposed that every Clergy-man had the same Irons in the fire; and therefore blew the coales to that good King of the dislike of these Clericall mariages; and with the same breath inkindled the zeale of Monkery. The Church wherein I am now interessed, and wherein I doe (by the providence of God, and the bounty of my gratious Master) succeed their Saint *Oswalds* Priors, yeelds me sufficient records hereof; which, because they are both worthy of publike light, and give no small light to the businesse in hand, I have thought good here to insert.

* Oswald and Ethelwold.

* Gul. Malmesb. lt. Legend, &c.

* The names of the Founders of the Church of *Worcester*. In the time of King *Ethelred* was *Worcester* made an Episcopall see; *Bosel* was the first Bishop. The 17 was Saint *Oswald*; in whose time King *Edgar* gave, &c. And by the medation of Saint *Oswald* was this Cathedral Church translated from maried Clerks unto Monks.

* *Nomina Fundatorum Ecclesiæ Wigornensis, Tempore Ethelredi Regis, &c.—constituta est sedes Episcopalis Wigorn: Bosel Episcopus primus—Septimusdecimus, Sanctus Oswaldus, tempore cujus Edgarus Rex dedit—Mediante vero Beato Oswaldo, à Clericis in Monachos translata est sedes Pontificalis honoris.*

Then followes the Charter of King *Edgar* founding the Monks, with this Title, *Carta Regis* Eadgari, *de* Oswaldeslaw.

ALitorantis Dei largissima Clementia, qui est Rex Regum & Dominus Dominantium. Ego Eadgarus *Anglorum Basileus omnium Regum insularum Oceani quæ Britanniã circumjacent, cunctorumq; Nationum quæ infra eam includuntur, Imperator & Dominus, gratias ago ipsi Deo omnipotenti Regi meo, qui meum Imperium sic ampliavit, & exaltavit super Regnum Patrum meorum.*

Quapropter & ego Christi gloriam & laudem in regno meo exaltare, & ejus servitium amplificare devotus disposui, & per meos fideles fautores Dunstanũ *videlicet, Archiepiscopum, &* Athelwaldũ, *ac* Oswaldũ *Episcopos, quos mihi Patres spirituales, & Consiliarios*

A *filiaries elegi, magna ex parte secundum quod disposui, perfeci.*——

Et ipsis supradictis meis cooperatoribus strenue annitentibus, jam XL. *&* VII. *Monasteria cum Monachis & Sanctimonialibus constitui; & si Christus vitam mihi tam diu concesserit, usq; ad quinquagesimum remissionis numerum meæ devotæ Deo munificentiæ oblationem protendere decrevi. Unde nunc in presenti, Monasterium, quod prædictus reverendus Episcopus* Oswaldus *in sede Episcopali Wereceastre, in honorem Sanctæ Dei genitricis* Mariæ *amplificavit, & eliminatis Clericorum venis, & spurcis lasciviis, religiosis Dei servis Monachis, meo consensu & favore suffultis locavit, Ego ipsis Monasticæ religionis viris Regali authoritate confirmo, & consilio & astipulatione Principum & Optimatum meorum corroboro & consigno, ita ut jam amplius non sit fas, neq; jus Clericis reclamandi quicquam inde, quippe qui magis eligerunt cum sui ordinis periculo, &* B *Ecclesiastici beneficii dispendio suis uxoribus adhærere, quàm Deo caste & canonice servire. Et ideo cuncta quæ illi de Ecclesia possederant, cum ipsa Ecclesia, sive Ecclesiastica, sive Secularia, tam mobilia, quam immobilia, ipsis Dei servis Monachis ab hac die perpetualiter Regiæ munificentiæ jure deinceps possidenda trado, & consigno ita firmiter, ut nulli Principum, nec etiam ulli Episcopo succedenti fas sit aut licitum quicquam inde subtrahere, aut pervadere, aut ab eorum potestate surripere, & in Clericorum jus iterum traducere, quàdiu fides Christiana in Anglia perduraverit. Sed & dimidiũ Centuriatum, &c.*—

In the end dated thus, *Facta sunt hæc An. Dominicæ Nativitatis,* D.CCCC.LXIIII. *Indictione* VIII. *Regni* Eadgari *Anglorum Regis, 6. in Regia urbe quæ ab incolis Gloucestre nominatur, in Natale Domini.* In English thus.

C BY the bountifull mercy of Almighty God, which is King of Kings, and Lord of Lords, I *Edgar* King of England, and of all the Kings of the Ilands of the Ocean lying about *Brittaine*, and of all the Nations that are included within it, Emperor and Lord, doe give thankes to Almighty God my King, which hath inlarged my Empire, and exalted it above the Kingdome of my Fathers.——

Wherefore I also having devoted my selfe to exalt the glory and praise of Christ in my Kingdome, and to enlarge his service, have intended, and by my faithfull Wellwillers *Dunstan* Archbishop, *Athelwold* and *Oswald* Bishops, (whom I have chosen for my spirituall Fathers and Counsellors) I have for the greatest part already performed what I intended, &c.——

And by the diligent indevours of my fore-said Helpers, I have now constituted and made seven and forty Monasteries with Monkes and Nunnes; and if Christ shall D give mee to live so long, I have decreed to draw forth the Oblation of this my devout Munificence unto God, to the full number of fifty, which is the number of my *remission. Whereupon, now for the present, I do by my Royal authority confirm to persons of Monasticall Religion, and by the consent and astipulation of my Princes and Peeres, doe establish and consigne to them that Monastery which the fore-said reverend Bishop *Oswald* (to the honour of the blessed Mother of God) hath amplified in the Episcopall See of *Wereceastre*, and expelling the wanton and filthy lasciviousnesse of Clerkes, hath, by my consent and favour, bestowed it upon the religious servants of God, the Monkes; so as from henceforth it shall not be lawfull for the said Clerkes, to challenge any thing therein, as those which have rather chosen (with the danger of their Order, and the losse of their Ecclesiasticall * Benefice) to stick unto E their wives, then chastely and canonically to serve God. And therefore all that ever they possessed of the said Church, whether Ecclesiasticall or Secular, moveable or unmoveable, together with the Church it selfe, I doe from this day forward for ever give and consigne to the said Monkes, to be possessed of them in the right of my Royall Munificence; so firmly, that it shall not be lawfull for any Prince, or any Bishop succeeding, to substract ought from them, or to withdraw any of the Premises from their power, and to deliver it back againe to the right and possession of Clerks, so long as the Christian Faith shall remain in England, &c.——

* So as it appears, this number was set to King *Edgar* by *Dunstan* for his penance.

* That is their Prebend.

Facta sunt hæc, &c. These things were done in the yeare of Christs Nativity, DCCCC. LXIIII. Indiction VIII. In the sixt year of the Reigne of *Edgar* King of England, in the Royall City, which by the Inhabitants is named *Gloucestre*, in the Feast of the Nativity of our Lord, &c.——

That *Dunstan* did this, none ever doubted; but withall it is considerable, who himself was an Abbot, and therefore partiall to the Cloysters: and who put him into this Commission, Pope *John* the thirteenth, a Monster of men, yea, of Popes; one who (as was articled against him in a generall Councell) had committed Incest with two of his own sisters, who called to the Devill for his help at Dice, who defloured Virgins, who lay with *Stephana* his Fathers Concubine, who dranke to the Devill, besides many other horrible criminations; A man fit to set a Saint on work against lawfull Mariages. And thirdly, what the state of the Times were, wherein liberty was degenerate into strange licentiousnesse; Even change of Wives (if we may beleeve Histories) was then no wonder. For the correcting whereof, the Reformers (according to the Philosophers advice) laboured towards the other extreame; as those which to straighten a stick, bow it as much the contrary way. And lastly, how farre this act and endeavour extended: for *Dunstan* sought not to thrust maried men out of the Clergie, but to thrust * maried Clergy-men out of the Cathedrall Churches, which required a quotidian attendance, which is evident both by the sentence of *Dunstan* (*Aut Canonice vivendum, aut ab Ecclesia exeundum*) either that they must live Canonically, or get out of the Church; that is, *Ex Ecclesiis majoribus*, as Historians relate it; And by the sentence of the Rood for *Dunstan*: *Mutaretis non bene*: How much difference there was in these two, appeares in the Decree of Bishop *Lanfranck*, *Anselm's* Predecessor, which tolerating maried Seculars, drives directly against maried Canons. Little needed my Refuter then (but that he must have something to say) to fall upon our right Reverend and learned Bishop of *Hereford* (whose worthy labours have justly indeared him to all Posterity) for that true comparison he makes betwixt these three Saints of theirs, and *Anselme*: They by action, he by Synodicall Decree persecuted the Clergy: They bent their endeavours against Cathedrall Clerkes, he against Priests: Their project was particular, his universall.

That a peremptory sentence passed generally against the mariage of Ecclesiastiques in a publique Synod under *Dunstan*, he refers us to *Binius*, which at randome talkes of *Concilium Anglicanum*, without all particulars of place or persons, and refers us to *Surius*, as if he had bidden us aske his Fellow if he lye? Why did he not send us to Father *Parsons*, or his *Gabriel Gifford*? Sure, it was in some obscure hole of the *Peak*, or some blinde Dormitory of a Covent; neither can we say of it with the Apostle, These things were not done in a Corner; The Canons, whereto the fore-alledged Charter, and the sentence of *Dunstan* have reference, were no other than Romish, which these Monkish Prelates had perswaded King *Edgar* to receive, and in part to urge upon his maried Prebendaries. The successe of his Synod at *Reading*, or *Winchester*, he knowes well enough: And is he not ashamed of the miraculous sentence of his Holy-Rood (which *Jornalensis* reports) who there openly spake for the Monkes against the Clergy? *Absit ut hoc fiat*; that he passes over to that of *Calne*, where the falling of an over-charged floore, crushed the Mariage of Clergy-men. Idle Monks who for their own turne set such a superstitious glosse upon that accident, which (as * *Henry Huntingdon* more probably interprets it) was *Signum excelsi Dei, quod proditionis & interfectione Regis sui, ab amore Dei cessuri essent, & à diversis gentibus digna contritione conterendi*: *A signe from the High God, that by their Treason and Murder of their King* (who was slaine in the yeare after) *they should fall from the favour of God, and be worthily crushed by other Nations.* Thus he. Such was the event; For the construction of it, the Reader may chuse whether he will beleeve an Archdeacon of *Huntingdon*, or a Monk of *Malmesbury*. Ywis these rotten joysts are foundation enough whereon to build the prohibition of our Mariages.

* *Expulit malos Presbyteros, introduxit pejores Monachos. Polyd.*
From the greater Churches.

Refut. p. 321.

Refut. p. 319.

Refut. p. 321.

* *H. Hunt. l. 5.*

Gul. Malmes.

SECT. XI.

Refut. p. 332.

VNder these late Romish Saints, *Dunstan* & *Anselme*, I might safely say, our English Clergy found the first machinations against their Mariage, and at last stooped perforce to this yoke of constrained Continency. *Neither doth my wit or my Logick*

faile

A *faile me in this collection. If these were the men that made the first opposition to the mariage of Clergy-men in England, then it formerly obtained here, without contradiction.* The bare word of my Refuter is a hot-shot to batter this necessary illation; and to assure the Reader that the forced Celibate of the English Clergy is of greater Antiquity than these his Saints; To which he addes (in an ignorant begging of the question) *a thing so filthy, after a solemn vow to God, to take a wife; as it never appeared without the brand of infamy.* As if our predecessors in the English Clergy had been ever charged with a vow; As if the solemnity of this vow had never had beginning? Chimericall fancies fit for a shorn head. When as his Master *Harding* could not produce so much as a probability of any vow anciently required, or undertaken; whether by beck, or *Dieu gard.* When as the ancient *Saxon* Pontificall makes not the least mention of any such profession; yea, when *Girardus* (who was the second Bishop of *York* after the Conquest) writes flatly to *Anselme* concerning his own Canons, *Professiones verò mihi penitus abnegant Canonici, &c. My Canons* (saith he) *utterly deny to give me profession of continency, which without this profession have been disorderly advanced to holy Orders; Cum verò ad ordines aliquos invito, dura servire renituntur, ne in ordinando castitatem profiteantur, And when I doe invite any to take Orders, they doe resist me very stubbornly, that they will make no profession of Chastity in their Ordination.* Thus he. Shewing us plainly, that the Clergy in those times challenged no other than the liberty of their Predecessors. But well may he face us down in this more obscure (though certaine) truth, when he dares to say that *Greece* never tolerated this estate in their Clergy, til by life it fell to Schisme, and from Schisme to open Heresie; whiles their own Canon Law (besides all Histories) gives him the lye; and what [r] *Espencæus* hath ingenuously spoken concerning this point, we have formerly shewed. If he did not presume upon Readers that never saw Books, he durst not be thus impudent.

1 D. Martins arg. is, Priests crowns signifie their Vow: no other proofe can be brought worth talking of, but frō the Barbers shop. *Antiq. Brit. Def. of Pr. Mar. p. 282.*

B

C

This argument therefore shall ever stand good, and shall scornfully trample upon all his vain cavils; *Ethelwold* was the first, which by the command of King *Edgar* expelled maried Priests out of [s] the old erection of Winchester, *Anno* 963. *Dunstan* and *Oswald*, together with him, were the men who (two yeares after) first expelled maried Clergie-men out of the greater houses of *Merceland*, 1177. In the dayes of King *Henry* the Second, the secular Prebendaries of *Waltham* were first turned out, to give way to their Irregulars; therefore untill these times, these places were interruptedly possessed by maried Clergie-men. If now he shall except, that this possession of theirs was not of long continuance, but upon usurpation; whereby the maried Incumbents had injuriously incroached upon the right of Monks; our Monks of *Worcester* shall herein fully convince him, who write under their *Oswaldus Archiepiscopus, Per me fundatus fuit ex Clericis Monachatus*, that is, *By me were Monks first founded out of Clerks*; which was also the fashion of all other erections of this nature; so as it is manifest, that originally these Churches were founded in maried Clergy-men; afterwards wrongfully translated from them to Monks: And if the first possessors had been [t] Monks, how could Monks have been there first founded by *Oswald*, when as *Ethelred* had long before both founded and furnished it? and how out of Clerks, if Monks had been there before? Let my Refuter shew me but a verse of equall antiquity in a contrary rime,

Per me fundatus fuit ex Monachis Clericatus.

D

E And I yeeld him my Argument: Otherwise let the world judge, if hee be not shamelesly obstinate in not yeelding.

[r] *Latinorum nemo vel veterum, vel recentiorum, inter Græcorum errores, aut hæreses, aut schismata, hanc conjugalis usus retentionem supputavit, non Hugo Eterianus, non Tho. Aquinas, non Guido Carmelita, ad 26. licet hic numeravit, non alius quivel obiter, vel peculiariter de iis egerit. Espenc. l. 1. cap. 1. 4.*

[s] *Apud Winton. & Monachos loco Clericorum primus instituit. De Edgaro Rogerus Cestrens. lib. 6. Oswald* Arch-B. of Yorke.

[t] *A Clericis in Monachos translata est sedes Pontif. hon. vid. sup.*

Sect. XII.

Refut. p. 324. Non est scriptū ergo non est factum; &c.

But to strike it dead, my adversary will *prove the English Clergy ever to have beene continent.* Reader, look now for demonstrations: His first proofe is, *That in all the pursuit of this busines, we never read of any that did stand upon the former custom of the Church.* A proper argument *ab authoritate negativè.* And what other arguments doth my Detector find used by the then persecuted Clergy? Histories record them not,

therefore doubtlesse they said nothing for themselves; and if they urged other proofs which are not now descended to us by any relation, why not this for one? Who can but hisse out so silly sophistry? But to stop that clamorous mouth in this poore cavill, doth not his own [a] Monke of *Malmsbury* tell him, that the Clergie urged this plea for themselves, *Ingens esse & miserabile dedecus, ut novum advena veteres colonos migrare compelleret, &c. That it was a great and miserable shame, that these upstarts the Monks should thrust out the ancient possessors of those places; that this was neither pleasing to God, which had given them that long-continued habitation, nor yet to any good man, who might justly feare the same hard measure which was offered to them.* Thus they: whose plea and complaint seemed so just, that *Alfgina* the Queen, Prince *Alfere*, and others of the Nobility overthrew many of those new-founded Monasteries, and re-installed the Priests in their former right.

[a] Gul. Malmesb. de gest. Angl. l. 2. c. 9.

Refut. p. 375.

His next proofe is from the Letters of Pope *Gregory*, which he wrote to *Austin* the Monk here in England. *Risum teneatis?* Did ever any man doubt, but that Pope *Gregory* was desirous to establish Romish Laws and Orders amongst the English? Where yet his Legate found many as good Christians as himselfe, under another rule, conforme to the Greek Church? But how follows this? This Pope was willing to inromanize the English; therefore the staffe stands in the Corner: And yet even Pope *Gregory* allowed mariage to those of the [x] English Clergie, which were not within the higher Orders, appointing them to receive their stipends apart; a favour which he saw necessarily to be yeelded to our Nation, whiles he abridged others.

[x] Greg. resp. ad quæst. 2. Aug.

Refut. p. 329. The noble state of Monkes.

From *Gregory*, he descends to *Beda*, a man doubtles venerable for his learning and vertue; but (as it is in his *Epitaph*) *Monachorum nobile sydus*. Whether a neighbour at least to *Italy*, by birth (as they contend) I am sure a Disciple of *Abbot Benedict*, and so great a fautor of the *Roman* faction, that he censures S. *Aidanus* and *Colmannus*, for adhering to those Greek forms, which the Churches of this Iland had anciently followed; whose part *Johannes Major* justly takes against him: This *Beda* in a general speculation speaks his conceit of the voluntary continency which he holds requisite in the Priesthood; sayes nothing of the particular custome of the English Clergy; rather in divers passages insinuating the contrary. Amongst the rest, he tells us that in the [y] Synod holden by Archbishop *Theodorus*, and other Bishops (at *Hereford*) in the third yeare of King *Egfride*, (which was about *an.* 673.) their tenth and last Canon was *pro conjugiis; ut nulli liceat nisi legitimum habere connubium: For mariages; That no man should marry unlawfully, no man should commit incest, no man should leave his own Wife, unlesse (as the Gospell teacheth) for fornication only, &c.* I know my Refuter will plead the universality of this Canon, and will contend, that a Law generally made for all Christians, is not without injury restrained to Ecclesiastiques; But let my Reader well consider both the Prologue & Epilogue of that Synod, he shall see, that they who are required to keep these Laws, are *Consacerdotes omnes*; and that whosoever shall violate them, *Noverit se ab omni officio Sacerdotali & nostra societate separatum; Must know himself separate from all Sacerdotall office & society*: so as it will necessarily follow, that this Law did (at least) concern the Clergie with others, though not apart; Neither is there any other of these Canons, which concernes not the Clergie onely, except the first, concerning the observation of Easter, which principally also belonged to them. Whereto it makes not a little, that in the Book of *Saxon*-Canons set out for the governing of the secular Priests, the rule is, *Let them also do their indevour, that they hold with perpetuall diligence their chastity, in an unspotted body, or else let them be coupled with the bond of one Matrimony.* Words, wherein our Clergie meant to regulate themselves (as it seems) by the holy prescript of *Isidore*, whereof we have spoken. Lastly, my Adversary cannot deny, that this Synod gives order for many accidentall matters, concerning the Clergie, for their fixed station, for their maintenance, &c. but except in this Canon, there is no one word of their state of life; neither is there in all those Canons one syllable of this pretended Celibate, as that, which the contrary received custome of our Church would never have endured: my Refuter dares not say that these mariages were so quite out of use, that it was needlesse to ordain ought against them; he knows that his *Dunstan* found here this course so inveterate, that the very age and deep rooting of it hindred his designes.

[y] Bed. Eccles. hist. Angl. l. 4.

I forbeare the *Saxon* word, for lack of their Characters. The Reader shall finde them cited in *Saxon* by *Mat. Parker, Def. of Pr. Mar.*

SECT.

Sect. XIII.

FRom hence he comes down to his three premised Saints, *Dunstan*, *Oswald*, and *Ethelwold*; and, to make sure work, cites an obscure [a] Scholler of *Ethelwold*, for an authentique Witnesse against eight honest Priests, and the lawfulnesse of all Priests mariages. And lastly, he makes up the mouth of his discourse with the full decree of Archbishop *Anselme Richard* in the Synods of *London*: and why not King *Henries* six Articles? and why not the Councell of *Trent*? *Sic concluſum eſt contra hæreticos*; Now, because his heart told him how light these proofes were, he layes in the scales with them certain grave ponderations, which all put together, will prove almost as waighty as the Feather he wrote withall.

Refut. p 328.
[a] *Vulſtan. in vita Ethelwoldi.*

The first is, *That there cannot be a greater nationall proofe, then to have the Bishops, and the King, and his Nobility to define, and deliver this point with joynt consent.* Take this, Reader, of King *Edward* the sixt, and his Parliament, and Convocation, and all is well. King *Edgars* Utopicall decree was hatcht in a Monks Cowle; and to his two King *Henries*, he might have added *Philip* and *Mary*. And why might not we oppose K. *Edmund* to *Edgar*, & *Oſulphus* his Bishop to *Dunstan*? And the Clergie before *Anselme* to the Clergie after him? This match were made with some indifferency: But how idly hath my Refuter misplaid the comparison betwixt *Henry* of *Huntingdon* and *Fabian* on our part, and all the Clergy and Laity of theirs? Since those two Authors (if we had no more) report only *de facto*, that Priests mariages were not before forbidden; and the cited Clergy and Laity doe now thus late-ward discusse *de jure*; Neither have the Clergy and Laity by him alledged, ever contradicted that which *Huntingdon* and *Fabian* have out of the course of all Story affirmed; Unto which, let me adde [a] *Polydore Virgil*, seconding this their assertion, who plainly tels us, that for 970. yeares, the restraint of mariage was never in use amongst the English Clergie. Search not for this, Reader, in the later editions, lest thou complain of lost labour; Poore *Polydore* may cry out of his grave with that other *Polydore* in *Virgil*: *Fas omne abrumpit, Polydorum obtruncat.* Let him then (to answer this vain challenge) produce but any one author of equall authority to any of these, which doth avouch the contrary to that which these three have thus confidently delivered, and I shall confesse my self herein sufficiently answered; In the mean time time, let him, and the world know, that all the ancient Clergy, and Laity of this Iland, was for this liberty, altogether ours: Whereto if he yield not, let him name the man, before his *Dunstan*, that ever in this Ile opened his mouth against it; Till then, the Reader cannot but see, that whereas our proofe is, *Ex ore duorum, aut trium*, his side is mute, that for our Something, he can shew Nothing at all; and that our *Huntingdon*, *Fabian*, and *Polydore*, are better then *C.E.* and his man in the Moon.

Refut. p. 328.

[a] *Polyd. Hiſt. Angl. l. 6. Anno* 970. *De Juvenibus l. 5.*

Refut. p. 329, 330, 331.

Refut. p. 332.

Sect. XIV.

HIs second Ponderation of *the ſanctity of the perſons*, is no truer *avoir-de-pois*. That B. *Dunstan* was an holy man, we may easily grant; but taken from the Covent of Glastenbury. Neither would the Nobility of his time be so liberal as to yield this; who accused him to the King, *de libidinibus & præſtigiis*; for (two remarkable qualities in his Saintship) *lechery & sorcery*, whereupō he was cast out from the Court; and that he was received again, he might thank the Kings horse, whose sudden stop on the verge of a steep down-fall, restored *Dunstan* to the good opinion of the superstitious Prince; who yet was so far from being guilty of this deliverance, that he did not so much as know of the danger; an acquitall at least as causlesse as the accusation.

That Bishop *Anselme* was devout and learned, we willingly grant, but withall an Italian, & taken from a Norman* Covent; he was holy, but how impetuously addicted to his own will, and how refractary to authority, I had rather Histories should speak than my self. Neither is it any wonder if both these Prelates (how holy soever) savored

Refut. p. 335. To King *Athelſtan*, who first brought him from his Cell.

* The Clergie of *England* did so wel approve these Monkish Archbishops, that after *Anselm* and *Rodulph*, the Bishops of the Land became Suiters to the King, that they might never have any Archbishop of *Canterb.* chosen from the Mōkish profession. *Sax. Chron. An.* 1123.

red somewhat too strong of the Cloisters, and of *Rome*. Something must be yeelded to times and places; we will not think but a well-meant zeale caried them into these resolutions; but a zeal misguided with the sway of the times. The name of Saints, the truth of their sanctity, did not priviledge them from errors; we know how to sever their chaffe from their wheat, and to send one of them to the winds, the other to the granary. As for the maried Clergie, *That they were ever accounted the scumme and refuse of their Order*, it is but the scurrilous scumny blurre of an intemperate pen; what was *Spiridion*? what was *Hilarye*? what were both *Gregories*? what was *Sidonius*? what was *Tertullian*, *Prosper*, *Simplicius*, *Eupsichius*? In a word, what were all those whom his *Damasus* recounteth? what was the father of the Archdeacon of *Huntingdon*, who within two leaves he recordeth (from his Epitaph) for [t] the star of the Clergy. This scum is better than their broth, which though it send forth a fume, seemingly delicious, yet many times being neerer tasted, proveth but cock-crowne pottage: These Saints he ignorantly ballanceth againe with our *Huntingdon* and *Fabian*, as if their present Decree did contradict the history of things passed; as if we had no more histories on our side, because my margin cited them not. In the mean time he finds this testimony of *Huntingdon* so too much, that he would faine strip us of it; denying peremptorily that *Huntingdon* affirms *Anselme* to be the first that forbad mariage to the Clergy. Reader, in stead of all other ponderations, weigh the words; [u] *Eodem anno ad festum S. Michaelis tenuit Anselmus Archiepiscopus Concilium, apud Londoniã, in quo prohibuit uxores Sacerdotibus Anglorum, antea non prohibitas*, i. *The same yeare, on the Feast of S. Michael, Archbishop* Anselme *held a Synod at London, wherein he forbad wives to the Priests of England, before not forbidden*; and tel me whether my Detector be true.

The words are too plain; he will yet wrangle with the sense, and tels us that the word, *Before*, may signifie, perhaps, *Immediately before*, in the raign of the *Williams*, and not all successions of times. It were well if he could escape so: But this starting hole will not hide him. For (not to send him to School to learn the difference betwixt *Antea* and *Dudum*, or *Pridem*, the same Author, in the following words, shews us the censures and conceits that passed upon this Act, as an absolute & unheard-of novelty, like as in *Germany* the Historians brand this same act in *Hildebrand*, with a *novo exemplo* and *inconsiderato præjudicio*. And for the times preceding, *Polydore Virgil* gives the very same witnesse. Neither let him fly for succour to his *Dunstan*, who never can be proved to have prohibited the mariage of Priests, though he disliked that Monasteries and Cathedrall Churches should be possessed by maried Clerks.

Lastly, where the testimony is displeasing, the witnesse himselfe must be disgraced. Curiosity led my Detector to search who this *H. Huntingdon* might be? with one inquiry he might find him to be a Canon Regular of *Austins* Order, and for dignity an Archdeacon, a person past exception: But for his parentage, he went no further then to the next Leafe, to find that he was the son of a noted, and, in those dayes, eminent Clergy-man: His Epitaph at *Lincolne* shews him to have been the star of the Clergy; no whit dimmed in his acknowledged light, or hindered in his influence, by his conjunction in lawfull wedlock: What better instance could my Refuter have given against himselfe? If he think to insinuate that his birth made him partiall, The Reader will easily consider, that if such Parentage had been then accounted shamefull, the Historian would have had the wit to have suppressed it; and withall, that he durst not, writing in the times when this thing was so familiarly and universally known, have offered such a Proposition to the light, out of a vain partiality, to incurre the controlment of all eyes.

Refut. p. 338.

[t] *Stella cadit Cleri, splendor marcet Nicolai: Stella cadens Cleri, splendeat arce Dei.* Hunting. l. 7.

[u] Henr. Hunting. edit. Savil. p. 378.

Refut. p. 343.

Vid. supra.

Sect. XV.

Refut. p. 333.

As for our *Fabian*, if *C.E.* find him a Merchant, I find him to have been Sheriffe of the Honourable City of *London*; A man whose credit would scorn to be poised with an hundred nameless Fugitives, parasiticall petty-chapmen of the late small-wares of *Rome*. Neither can the name of a Citizen disparage him to any wise Judge.

How

How many have our times yeelded of that rank, whom both Academicall education, and experience, and travell, and ſtudy have wrought to an eminent perfection in all Arts, eſpecially in Mathematikes and Hiſtory? Such was *Fabian*, whoſe fidelity (beſides his other worths) was never (that I find) taxed, but by this inſolent Pen that hath learned to forbeare no man. He was too old for us to bribe, and too credible for *C.E.* to diſgrace. If he would have left *Rome* but this one lye, no man had been more authenticall; now his truth makes him fabulous *Fabian*. That one fault hath marred our Archdeacon of *Huntingdon* alſo.

The ſtory which he tells of the Cardinall of *Crema* the Popes Legate, taken in bed (after his buſie indeavours againſt the maried Clergie) the ſame day with an Harlot, hath undone his reputation. Why will *C.E.* ſtirre this ſinke? No man provoked him: If he did not long to blazon the ſhame of his friends, he had rather ſmothered this foule occurrence: but ſince he will be medling, *Res apertiſſima, negari non potuit, celari non debuit*, ſaith *Huntingdon*: *The thing was moſt openly known, it could not be denied, it might not be concealed.* Yet now comes an Upſtart-Novice, and dares tell us from *Baronius*, that this was a meere Fable, how publike and notorious ſoever *Huntingdon* makes it: with theſe men this rule is univerſall; whatſoever may tend to the diſhonour of the Church of *Rome*, is falſe and fabulous.

Indeed, I remember what their Gloſſe ſaid of old, [x] *Clericus amplectens mulierem, preſumitur bene agere, ſi ergo Clericus amplectitur mulierem, interpretabitur quòd causa benedicendi eam, hoc faciat*: That is, *A Clergie-man imbracing a Woman, muſt be preſumed to doe well, If therefore a Clerke take a Woman by the middle, it muſt be interpreted that he doth it to give her his bleſſing.* * Perhaps the good Legate was but beſtowing his ghoſtly bleſſing on ſo needfull a ſubject; but that he was found in bed with her, if *C.E.* were not as ſhameleſs as that Cardinall, or his bed-fellow, he durſt not deny; For what impudency is this, to caſt this relation only upon *H. Huntingdon*, when ſo many uncontrolable Pens have recorded it to the world? Men of their own ſtamp, for Religion, for Devotion. *Matthew Paris, Ranulfus Ceſtrenſis, Roger Hoveden, Polydore Virgil, Fabian, Matthew Weſtmonaſterienſis*, otherwiſe called *Florilegus, Dictus* Joannes *qui in Concilio, &c.* ſaith he; *The ſaid* John *which in the open Councell had grievouſly condemned all the Concubinary Prieſts, was taken himſelfe in the ſame crime.* Now let my Reader judge, whether this Prieſts truth, or that Cardinals honeſty were greater.

[x] *Dist. 98. in ſcript.*

* So the Chronicle tels us of *Adelme*, Abbot of *Malmesbury*, who when he was ſtirred to the vice of the fleſh, had wont to dreſſe the Devil and torment himſelfe with holding a faire young Virgin in his bed, ſo long as he might ſay over the whole Pſalter. *Vid. Pask. Def. Polyd. ſuppreſſing the name, telleth the Hiſtory.*

SECT. XVI.

HIs third Ponderation is the ſame with the firſt; every thing eekes. His *S. Dunſtan* and *Anſelme*, *Gregory* and *Beda*, are againe laid in our diſh; we cannot feed on theſe over-oft-ſod Coleworts. I am challenged here to produce any Prieſt or Deacon that lived in Wedlocke before the times of *Dunſtan*? The man preſumes upon the ſuppreſſion of Records. For one, I name him hundreds. Who were they that *Dunſtan* and his fellow-Saints found ſeated in the Cathedrall Churches of this Land? whom did they eject? Were they not maried Prieſts? What did the ejected Clergy plead, but ancient poſſeſſion? After that, in the Synod which Archbiſhop [b] *Lanfranck* held at *Winchester* (which I wonder my Detector would over-ſee: This neglect is not for nothing:) was it not decreed that the Canons ſhould not have Wives, but that the Prieſts which dwelt in Townes and Villages ſhould not be compelled to put away their Wives, though caution is put in for the future?

What doth this imply, but that in thoſe ancient Times the Engliſh Clergy were inoffenſively maried? To which adde that old Record from an ancient Martyrologue of the Church of *Canterbury*: Lanfrancus *Archiepiſcopus reddidit Eccleſiæ Sancti Andreæ, &c.* Lanfranck *Archbiſhop hath reſtored to Saint* Andrewes *Church the Monaſtery of S. Mary, with the Lands and Houſes which* Livingus *Prieſt, and his Wife had in London, &c.* And before him, or *Dunſtan* either, in King *Edmunds* time, [b] Biſhop *Oſulphus* with *Athelme* and *Ulrick*, Laicks, thruſts out the Monks of *Evesham*, and placed Canons (maried Prieſts) in their roome.

[b] *Ex Act. Concil. Winton. ſub Lanfr. Martyrol. Cant.*

[b] *Fox Act. & Mon.*

Laſtly,

If he be the Sonne of a Bishop, &c.

Lastly, *Jornalensis* records it as king *Ina's* Law, long before these times; *si Episcopi filius sit, sit dimidium hoc, &c.* as supposing this no other then ordinary in those times.

Now let my Refuter comfort himselfe and his Catholikes with the weak defence of Heresie, and the strong Bulwarks of Romish Truth: who in the meane time must be put in mind, that he puts on me the burden which should lye upon his own shoulders; I have produced Histories which affirme peremptorily, that the *English* Clergy were never forbidden to marry untill *Anselmes* time; it is now his taske to disprove this assertion of theirs by equall authority to the contrary, which till he have done, the day is ours.

Sect. XVII.

Refut. p. 347.

HIS fourth Ponderation, is the difficulty of this grant in King *Edwards* Parliament. And is it possible the man should not see the greater difficulty that was found in the inforcement of this glorious Celibate? How *Alfere* and the Nobles dispossessed the Monks of *Dunstan*; justly restoring the maried Priests to their ancient right? How *Lanfranck* durst not speak it out; *Anselme* did, but prevailed little: Let [c] *Girardus* then Archbishop of York witnesse. After whom *Roger* Archbishop of that See (as *Neubrigensis* records) thrust out [d] *Anselmes* Monks, and stood for the liberty of Mariage: in so much, as in the succession of Times, even by Royall leave also, Mariage of spirituall persons yet continued. Neither could *Anselmes* Successors, *Radulphus*, *Gulielmus de Turbine* and the rest, (notwithstanding all their Canons and practises) prevaile against it. How plain is that of the [a] *Saxon* Chronicle? *Thus did the Archbishop of Canterbury, and the Bishops which were in England; and yet all these Decrees and biddings stood not; all held their Wives by the Kings leave, even as they did. In so much as Archbishop* William *referred it to the King. The King decreed that the Priests should continue with their Wives still.* Neither were any thing more easie than to give store of instances in this kinde. What need I give more than that of *Galfrid* B. of *Ely*, who was avouched before the Pope himself to have maried a Wife? which [f] Evangelicall excuse (*uxorem duxit*) was made for his not appearing at Rome with the rest. Of *Richard* Bishop of Chichester, *Robert* Bishop of *Lincolne*, maried men, after these Decrees; yea, good Evidences of ancient Charts are ready in our hands, to shew the use and legall use of these Mariages for no lesse than two hundred yeares after.

[a] *Vid. supra. Epist. ad Anscl. Neubr. l. 3 c. 5.*
[b] Pope *Paschalis* writing to *Anselme*, saith, that there was at this time so great a number of Priests lost in England, that the greater part of the Clergie consisted of them.
[c] *Chron. Saxon. Anno* 1129. *Chron. Fornal.*
[f] *Habet excusationem Evangelicam. respexit ab Epis. Arelat. Alexandro Papa.*

And for those idle words which his sawcinesse throwes after our reverend Martyr Archbishop *Cranmer*, (whom he falsly affirmes to have been the first maried Archbishop of this kingdome, when as Archbishop *Bonifacе* sate maried in that See three hundred yeares before him) and King *Edwards* Parliament; we answer them with silence and scorne. Let losers have leave to talke.

Anno 1250.

The approbation, and better expedience of single life in capable subjects, we doe willingly subscribe unto; The lawfulnesse, yea, necessity of Mariage where the gift of Continency is denyed, our Saviour and his chosen Vessell justifie with us. So as I still conclude, *He that made mariage, saith it is honorable; what care we for the dishonour of those that corrupt it.*

Sect. XVIII.

Refut. p. 351.

HIs last Ponderation is leaden indeed; *That from the bickerings of our English Clergie with their* Dunstans, *it will not follow, that Continency was not ancient, but was repiningly, latelely, nr justly imposed. By this reason he will prove there was never Thiefe nor Malefactor in our Country, before the time of King* James; *since all Judges have yearely bickerings with such people.* Thus he. But did ever such loose Beesome sweep the Presse before?

C.E. *writes in the margine,* Mason Halls *last manner of disputing.*

Reader, vouchsafe yet once more to cast thine eye upon the close of my Epistle: Doth my argument runne thus wildly as he makes it? *The English Clergie had bickerings*

A *rings with their* Dunstans, *therefore Continency was repiningly and unjustly imposed?* Canst thou think I have met with a sober Adversary? My words are, *That our Histories teach us, how late, how repiningly, how unjustly our English Clergie stooped under this yoke.* And what can this sophister make of this? Are ye not ashamed (ye Superiors o. * *way*) are ye not ashamed of such a Champion; fitter for a troop of *Pygmies* to raise a reed in their bickerings with Cranes, than to be committed with any reasonable or Scholler-like Antagonist? In the bickerings with his *Dunstans*, the Patiens pleaded prescription (as we have shewed out of *Malmesbury*) and taxed his Saints with novelty: In my bickerings with him, I plead Antiquity, Scripture, Reason; and taxe him most justly with impudence and absurdity. How well is that man that is matcht but with an honest Adversary?

B

The Conclusion.

THe Conclusion follows, a fit cover for such a dish; The Reader was not weary enough, but he must be tyred with a tedious recapitulation; wherein my Refuter recollects all his dispersed folly, that it may shew the fairer: Telling his Protestant friend, what I have bragged, what I have undertaken, what I have not performed, how I have falsified, how I have mistaken; what himselfe hath in all passages performed against me, how he hath answered, how he hath conquered. The best is, the Conclusion can shew no more then the Premises: By them let me be judged: Those have made good to my Reader, that *C.E.* hath accused much, and proved nothing; vanted much, and done nothing; railed much, and hurt nothing; laboured much, and gained nothing; talked much, and said nothing. *Ref. p. 353, &c.*

C It is a large and bold word: but if any one clause of mine be unproved, if any one clause of mine be disproved, any one exception against my defence proved just, any one charge of his proved true, any one falshood of mine detected, any one argument of mine refelled, any one argument or proposition of his not refelled, Let me goe away convicted with shame. But if I have answered every challenge, vindicated every * authority, justified every proofe, wiped away every cavill, affirmed no proposition untruly, censured nothing unjustly, satisfied all his malicious objections, and warranted every sentence of my poore Epistle, Let my Apologie live and passe; and let my Refurer goe as he is, *C.E. Cavillator Egregius:* Let my cause be no more victorious than just; and let honest Mariages ever hold up their heads, in despight of *Rome* and Hell. With this Farewell, I leave my Refuter, either to the acting of his unbloudy executions of the Son of God, or the plotting of the bloudy executions of the Deputies of God, or (as it were his best) to the knocking of his Beads: but if he will needs be medling with his pen, and will have me, after some Jubilees, to expect an answer to my six weeks labour, I shall in the mean time pray, that God would give him the grace to give way to the known Truth, and sometimes to say true.

D * *I only except that one slip of my pen, that I said* Gratian *cited a sentence out of* Austin, *which was indeed his own.*

Yet to gratifie my Reader at the parting, I may not conceale from him an ancient and worthy Monument, which I had the favour and happines to see in the Inner Library of *Corpus Christi* Colledge in Cambridge; An excellent Treatise, written (amongst seventeen other) in a faire set hand, by an Author of great learning and antiquity; He would needs suppresse his name, but describes himselfe to be *Rotomagensis*: The time wherein it was written, appeares to be amids the heat of contention which was between the Archbishop of *Canterbury* and *York* for precedency; * which quarrell fell betwixt *Radulph* of *Canterbury*, and *Thurstin* of *York*, in the year (1114.) at which time Pope *Paschalis* wrote to King *Henry* concerning it; And was renued after about the yeare 1175. The Discourse shall speak enough for it selfe.

E *Of Rome in France.*

* As also the contention betwixt the Church of *Rome* and *Vienna*. *Roger. Hoved.*

ROTO-

ROTOMAGENSIS ANONYMUS.

AN LICEAT SACERDOTIBUS INIRE MATRIMONIA.

Scire volui quis primus instituit ne Sacerdotes Christiani inire deberent Matrimonia. Deus an homo? Si enim Deus, ejus certe sententia & tenenda & observanda est cum omni veneratione & reverentia. Si verò homo & non Deus, de corde hominis, & non ex ore Dei talis egressa est traditio: Idcoq; nec per eam salus adquiritur si observetur, nec amittitur si non observetur. Non enim est hominis salvare vel perdere aliquem pro meritis, sed Dei proprium unius est: scilicet quod Deus hoc instituerit, nec in veteri Testamento nec in Evangelio, nec in Apostolorum Epistolis scriptum reperitur, in quibus quicquid Deus hominibus præcipit insertum describitur. Traditio ergo hominis est & non Dei, non Apostolorum institutio. Quemadmodum & Apostolus instituit, ut oportet Episcopum esse unius uxoris virum. Quod minime instituisset, si adulterium esset quod Episcopus haberet simul & uxorem, & Ecclesiam, quasi duas uxores, ut quidam asserunt. Quodq; de Scripturis sanctis non habet auctoritatem eadem facilitate contemnitur qua dicitur. Sancta enim Ecclesia non Sacerdotis uxor, non sponsa, sed Christi est, sicut Joannes *dicit, Qui habet sponsam, sponsus est: hujus inquam sponsi Ecclesia sponsa est, & tamen huic sponsæ licet in parte inire matrimonia ex Apostolica traditione. Dicit enim Apostolus ad Cor. Propter fornicationes (inquit) unusquisque uxorem suam habeat, & caterausq; volo omnes homines esse sicut meipsum, sed unusquisq; proprium donum habet à Deo, alius quidem sic, alius verò sic. Non enim omnes habent unum donum virginitatis, scilicet, & continentiæ, sed quidam virgines sunt & continentes, quidam verò incontinentes, quibus concedit nuptias, ne tentet eos Satbanas propter incontinentiam suam, & in ruinam turpitudinis corruant. Sed & Sacerdotes quoque alii quidem continentes sunt, alii vero incontinentes, & qui continentes sunt, continentiæ suæ donum à Deo consecuti sunt: sine ejus dono & gratia continentes esse non possunt. Incontinentes verò hoc donum gratiæ minime percipiunt, qui cùm intemperantia suæ conspersionis, tùm etiam animi infirmitate per carnis desideria diffluunt. Quod nullo modo facerent, si continentiæ gratiam & virtutem à Deo percepissent. Sentiunt enim & ipsi aliam legem in membris suis repugnantem legi mentis suæ & captivantem eos in lege peccati, & quod nolunt agere cogentem, qui de corpore mortis hujus liberantur gratia Dei. Hac itaque eos lege captivante, & carnis concupiscentia stimulante, aut fornicari coguntur aut nubere. Quorum quid melius sit Apostolica docemur authoritate, qua dicitur, melius nubere quàm uri. Quod melius est id certè eligendum & tenendum est: Melius est inquam nubere, quia pejus est uri. Quia melius est nubere quàm uri, conveniens est incontinentibus ut nubant, non ut urantur. Bonæ etenim sunt nuptiæ, sicut Augustinus ait in libro super Genesin ad literam, in ipsis commendatur bonum naturæ quo incontinentia regitur pravitas, & naturæ decoratur fœcunditas. Nam utriusq; sexus infirmitas propendens in ruinam turpitudinis, rectè excipitur honestate nuptiarum, ut quod sanis posset esse officium, sit ægrotis remedium. Neque enim quia incontinentia malum est ideo connubium, vel quo incontinentes copulantur non est bonum. Imo vero non propter illud malum culpabile est bonum, sed propter hoc bonum veniale est illud malum: quoniam id quod bonum habent nuptiæ, & quod bona sunt nuptiæ, peccatum esse nunquam potest. Hoc autem tripartitum est, fides, proles, Sacramentũ. In fide attenditur, ne præter vinculũ conjugale, cũ altera vel cũ altero cõcubatur. In prole, ut amãter suscipiatur, benigne suscipiatur, religiose educetur.*

In

A In Sacramento, ut conjugium non separetur, & demissus aut demissa ne causa prolis alteri conjugatur. Hæc est tanquam regula nuptiarum, qua vel naturæ decoratur fœcunditas, vel incontinentiæ regitur pravitas. Hanc autem regulam nuptiarum, & hoc tripartitum bonum instituit æterna veritas ordine decenti & lege æterna, contra quam quicquid fit, vel dicitur, vel concupiscitur, peccatum est. Quod in libro contra Faustum Manichæum Augustinus testatur, dicens, Peccatum est factum, vel dictum, vel concupitum contra æternam legem. Æterna lex est divina voluntas, sive ratio ordinem naturalem perturbari vetans, conservari jubens. Quicquid igitur ordinem naturalem perturbari jubet, conservari vetat, exercere nuptias & earum tripartitum bonum, fidem, scilicet, prolem & Sacramentum eos habere prohibet, & regulam illam æternæ veritatis qua naturæ decoratur fœcunditas, vel incontinentiæ regitur pravitas eis solvere præcipit, &c. quibus naturalis ordo
B peragitur, abhominari jubet. Hoc inquam mandatum naturalem ordinem conservari vetat, perturbari jubet, & ideo contra æternam legem fit, & peccatum est: peccant enim qui mandatum tale instituunt, quo naturalis ordo destruitur. Nam etiam ut videtur, minime credunt quod de Sacerdotum filiis assumat Deus ad ædificandam supernam Civitatem, & ad restaurandum Angelorum numerum. Si enim crederent, nunquam tale mandatum instituerent, quia scienter & nimia temeritate id efficere conarentur, ut superna Civitas nunquam proficiatur, & Angelorum numerus nunquam reparetur: si enim superna Civitas de filiis etiam Sacerdotum perficienda est, & si Angelorum numerus de ipsis etiam reparandus est, qui hoc efficere conatur ut nulli sint, quantum in ipso est, & supernam civitatem destruit, & Angelorum numerus ne perficiatur efficit. Quo quod perversius potest fieri? Hoc enim fit contra voluntatem & prædestinationem illius, qui quæ futura
C sunt fecit. Fecit enim prædestinatione quæ futura sunt in opere. Quicunque ergo id efficere conatur ut non faciat Deus in opere quæ fecit in prædestinatione, ipsam prædestinationem Dei conatur evacuare. Si ergo Deus fecit in prædestinatione, ut filii Sacerdotum futuri sint in opere, qui hoc efficere conatur ut non futuri sint, in opere destruere molitur facta Dei quod fecit prædestinatione, & ita prædestinationem Dei nititur evertere, & voluntatem Dei contraire quæ æterna est. Voluit enim Deus ab æterno, & ante sæculum omnes homines creare in sæculo certo quidem ordine quo præcogitavit & prædestinavit eos se creaturum. Nihil enim inordinate facit, nihil in sæculo creat, quod non ante in prædestinatione sua mentis procedente omnia sæculo disponendo præordinaverit. Quæcunque ergo in hoc sæculo ab ipso creantur, Prædestinationem mentis prædisponentem ac
D præordinantem omnia necessario sequuntur, quod impossibile est non fieri quod Deus ab æterno voluit & præordinavit fieri. Necesse est igitur omnes homines eo ordine creari, quo voluit ab æterno & præordinavit. Alioquin non sicut voluit Deus neque sicut præordinavit omnes homines sunt creati: sed quod hoc inconveniens est, necesse est illos creari sicut voluit ab æterno & præcogitavit atque præordinavit, quod omnia quæ voluit fecit, & nihil unquam fecit quæ non voluit ab æterno & præcogitavit decreto certo & incommutabili. Quia nec ejus voluntas irrita potest fieri, nec præcogitatio falli, nec præordinationes commutari. Quæ cùm ita sint, necesse est ut sicut Lxici, ita etiam Sacerdotes de quibus homines creantur, ad ipsos creandos ministerium exhibeant divinæ voluntati & præordinationi. Parentes non sunt authores creationis filiorum, sed ministri. Qui si ministerium non exhiberent, voluntatem Dei & præcogitationem si possibile esset irritam facerent, ordinationique resisterent. Quid si scienter facerent grauius utique delinquerent, si nesci-
E enter minus, non solum in Deum Patrem, sed & in cœlestem Jerusalem Sanctorum omnium matrem, quod quantum in ipsis esset illos creari non permitterent, ex quibus ea ædificanda & cœlestis patriæ dantia sunt præparanda. Sed ab hoc delicto defendit eos impotentia, quod non possunt voluntati Dei resistere & præordinationi contraire. Voluntas enim Dei & prædestinatio lex æterna est, in qua omnium rerum cursus decretus est, & paradigma est, in quo omnium sæculorum forma depicta est, quod nulla ratione aboleri potest. Huic igitur ministerium non exhibere malum est, quod exhibere bonum est & maxime cum bona sit voluntate. Quod tum fit, cum parentes conveniunt causa gignendæ prolis, non appetitu exercendi libidinis. Gignendæ prolis dico, quia & præsens Ecclesia multiplicetur, & cœlestis Civitas fabricetur, & electorum numerus compleatur, quorum nihil potest fieri sine conventione tali. Si enim primi parentes Sanctorum omnes aut continentes permansissent aut virgines, nullus Sanctorum ex eis esset natus in sæculo, nullus gloria & honore

*coronatus in cœlo, nullus adscitus in Angelorum numero. Sed quia inestimabile bonum est, quod sanctificati sunt in sæculo, quod gloria & honore coronantur in cœlo, & quod adscitus sunt in Angelorum numerum, ex eo parentum fœcunditas beatior prædicatur, & conventus sanctior. Sic ergo melius fuit eis tales filios genuisse quam non genuisse, talemq. fructum nuptiarum protulisse, quam sine fructu continentes, aut virgines extitisse. Quivis bonum sit quibusdam continentes esse, vel virgines, illis viz. quos Deus voluit ab æterno, & præordinavit ita creandos esse in sæculo, ut continentia vel virginitate permaneant: sicut enim voluit ab æterno & præordinavit quosdam, ita creandos esse in sæculo, ut fructum nuptiarum faciant & filios generent, ita etiam voluit & præordinavit ab æterno, quosdam ita creandos esse, ut in continentia vel virginitate permaneant. Et sicut illi ad creandos filios voluntati Dei & præordinationi ministerium exhibent, ita & isti ad conservandam & continentiã & virginitatem voluntati Dei & præordinationi ministrant. Ac per hoc & illorum fœcunditas & istorum virginitas bona est atq. laudabilis, quæ si non ministerium exhiberet voluntati Dei & præordinationi, nec bona esset nec laudabilis. Omne enim quod voluntati Dei & præordinationi contrarium est, nec bonum est nec laudabile. Sic ergo voluit Deus & prædestinavit alios futuros virgines, alios nuptiarum fructum facientes. Si enim omnes essent virgines, nullus Sanctorum qui vel nascitur vel nasciturus sit, in hoc sæculo natus esset, vel nasciturus. Nec ipsi etiã virgines essent, quia nati non essent. Ex fœcunditate enim illorum orta est istorum virginitas. Magnum igitur bonum est fœcunditas, de qua sancta prælucet virginitas. Qui autem virgines esse debeant, & qui nuptiarum fructus facientes, docet eos verbum quod Deus seminat in cordibus illorum. In aliorum enim cordibus seminat verbum bonæ fœcunditatis nuptiarum fructum facientis, in aliorum verò cordibus seminat verbum virginitatis, * ipsi virginitatem servare desiderant: In quibus verò verbum nuptiarum seminat, ipsi facere nuptiarum fructum appetunt.*

* *Deest (opinor) pars clausulæ, Illi ergo in quibus seminat verbum virginitatis, &c.*

Which, for my Countrymens sake, I have thus Englished.

I would faine know who it was that first ordained, that Christian Priests might not marry, God or Man? For, if it were God, surely, his determination is to be held and observed with all veneration and reverence; But, if it were Man, and not God: and this Tradition came out of the heart of Man, nor out of the Mouth of God, then neither is salvation got by it, if it be observed; nor lost, if it be not observed: For it doth not belong to Man either to save or destroy any man for his merits, but it is proper only unto God. That God hath ordained this, it is neither found written in the Old Testament, nor in the Gospell, nor in the Epistles of the Apostles, in all which is set downe whatsoever God hath enjoyned unto men. It is therefore a Tradition of man, and not an institution of God, nor of his Apostles: As the Apostle instituted (*rather*) that a Bishop should be the husband of one Wife, which he would never have appointed, if it had been adultery for a Bishop to have at once a Wife, and a Church, as it were two Wives, like as some affirm: Now, that which hath not authority from the holy Scripture, is with the same facility contemned, that it is spoken: For, the holy Church is not the Wife, not the Spouse of the Priest, but of Christ, as *S. John* saith, *He that hath the Bride, he is the Bridegroome.* Of the Bridegroome, I say, is the Church the Spouse; and yet it is lawfull even for this Spouse in part to marry, by Apostolique Tradition; For the Apostle speakes thus to the *Corinthians*: *Because of fornication let every man have his own Wife.* And I would that all men were as I am, but every man hath his proper gift of God, one thus, another otherwise. For, all men have not one gift, namely, of Virginity and Continency, but some are Virgins and contain, others contain not; to whom he granteth mariage, lest Sathan tempt them through their incontinency, and they should miscary in the ruine of their uncleanesse. So also of Priests, some are continent, and others incontinent; and those which are continent, have received the gift of their continence from God, without whose Gift and Grace, they cannot be continent. But those which are incontinent, have not received this gift of grace, but, whether by the intemperance of their humour, or the weakenesse of their mind, run out into fleshly desires; which they would in no wise doe, if they had received from God the Grace and Vertue of Continence. For they also which are delivered by the Grace of God from the body of this death, feele another Law in their members rebelling against the Law of their minde, and captivating

A

varing them to the Law of ſin, and compelling them to doe that which they would not. This Law therefore, holding them captive, and this Concupiſcence of the fleſh provoking them, they are compelled either to fornicate, or marry: whereof whether is the better, we are taught by the authority of the Apoſtle, who tells us, *it is better to marry then to burn.* Surely, that which is the better is to be choſen and held; now it is better to marry, becauſe it is worſe to burn; and becauſe it is better to marry then to burn, it is convenient for thoſe which contain not, to marry, not to burn. *For marriage is good, ſo Auguſt.* ſpeaks in his book (*Super Geneſin ad Litteram*) in it is commended the good of nature, whereby the pravity of Incontinence is ruled, and the fruitfulneſſe of nature graced; For the weakeneſſe of either Sex, declining towards the ruine of filthineſſe, is well relieved by honeſty of mariage, ſo as the ſame thing, which may be the office of the ſound, is alſo the remedy unto the ſick: Neither yet, becauſe incontinence is evill, is therefore mariage (even that wherewith the incontinent are joyned) to be reputed not good; yea rather, not for that evill is the good faulty, but for this good is that evill pardonable, ſince that good which mariage hath, yea which mariage is, can never be ſin. Now, this good is three-fold, the Fidelity, the Fruit, the Sacrament of that eſtate; In the fidelity, is regarded, That beſides this bond of mariage, there be not carnall ſociety with any other. In the fruit of it, That it be lovingly raiſed and religiouſly bred. In the Sacrament of it, That the mariage be not ſeparated, and that the diſmiſſed party of either Sex, be not joyned to any other, no not for iſſues ſake. This is as it were the rule of Mariage, whereby the fruitfulneſſe of Nature is graced, or the pravity of incontinence ruled. And this rule of mariage, and

C this three-fold good, the eternall Truth hath appointed in the order of his Decree, and that eternall Law of his, againſt which whatſoever is done, ſpoken, or willed, is ſinne; which *Auguſtine* in his book againſt *Fauſtus* the *Manichee* witneſſeth, ſaying, *Sin is either Deed, Word, or deſire againſt the Law eternall.* This Eternall Law is the divine Will or Decree, forbidding the diſturbance, and commanding the preſervation of due naturall order; whatſoever therefore commands naturall Order to be diſturbed, forbids it to be conſerved, prohibits Men to uſe Mariage, and attaine to the threefold good thereof, Fidelity, Iſſue, Sacrament; and commands them to breake that Rule of Eternall Truth, whereby the friutfulneſſe of nature is graced, or the pravity of incontinency is ruled, commands men to abhorre thoſe things whereby naturall order is held and maintained. This Commandement, I ſay, forbids naturall Order to be obſerved, commands it to be diſturbed; and therefore is againſt the Law of

D God, and by conſequence, is ſinne: For, they ſinne that ordain ſuch a command by which naturall Order is deſtroyed.

Theſe men do not (it ſeems) believe, that of the children of Prieſts, God takes for the building of his City above, and for the reſtoring of the number of Angels: For, if they did believe it, they would never ordaine ſuch a Mandate, becauſe they ſhould wittingly and over-raſhly, goe about to effect, that the ſupernall City ſhould never be perfected and the number of Angels never repaired. For if the ſupernall City be to be perfected even of the ſons of Prieſts, and if the number of Angels be of them to be repayred, thoſe that endeavor to procure that they ſhould not be, do (what in them lies) deſtroy the ſupernall City, and labor that the number of Angels may not be perfected; then which, what can be more perverſely done? For this is done againſt the will and

E predeſtination of him which hath done thoſe things, which ſhall be, for he hath done in his predeſtination thoſe things which ſhall be in effect; whoſoever therefore goes about to procure that God may not in effect do thoſe things, which he hath done in his predeſtination, goes about to make void the very predeſtination of God. If then God have already in his predeſtination decreed, that the ſons of Prieſts ſhall once be in effect, he that goes about to procure that they may not be in effect, endeavours to deſtroy the worke of God, becauſe he hath already done it in predeſtination; and ſo ſtrives to overthrow Gods predeſtination, and to gain-ſtand that will of God which is eternall: For God would from eternity, and before all worlds, create all men in the world, in that certain order wherein he pre-conceived, and predeſtinated to create them; He doth nothing diſorderly, he createth nothing in the world which he hath

not fore-ordained, by disposing with the predestination of his mind that went before all worlds. Whatsoever therefore is by him created in his world, doth necessarily follow the predestination of his mind, disposing and preordaining all things, because it is impossible that should not be done, which God from eternity hath willed and fore-ordained to be done. It is therefore necessary that all men should be created in that very Order wherein he willed, and from eternity fore-ordained: Or else, all men are not created as God would have them, not as he fore-ordained them: But because this is inconvenient, it must needs bee that they are created as he willed from eternity, and fore-thought, and fore-ordained, because he hath done all things that he would, and never did any thing which he willed not from everlasting, and hath fore-conceived in his certaine and unchangeable Decree. For neither can his will be frustrated, nor his fore-thought deceived, nor his fore-ordinations altered: Which, since it is so, needs must it be, that as Laicks, so Priests also, of whom men are created, should yeeld their service to the divine will and preordination to the creating of them. For Parents are not the authors of the creation of their Children, but the servants; who if they should not yeeld their service, they should (if it were possible) make void the fore-thought of God, and resist his ordination; which if they should wittingly doe, they should offend the more, if ignorantly the lesse; not onely against God the Father, but also against the heavenly *Jerusalem*, the Mother of all Saints, because (what in them were) they should not suffer those to be created of whom it is to be builded, and those things to be prepared, whereby that Celestiall Country is bestowed. But from this offence their impotence frees them, because they cannot resist the will of God and crosse his preordination. For the will and predestination of God is that eternall Law, in which the course of all things is decreed, and the patterne wherein the forme of all ages is set forth, which can by no meanes be defaced. Not to yeeld our service then hereunto, is evill, because to yeeld it, is good, and especially if it be done with a good intent, which is then done, when as Parents meet together in a desire of propagation of issue, not in an appetite of exercising their lust. Of propagation, I say, that both the present Church may be multiplied, and the celestiall City built, and the number of the Elect made up, none of which could be done without such conjugall meeting. For if the first Parents of the Saints had continued all either continent or Virgins, no Saints had been born of them in the world, none of them had been crowned with glory and honour in heaven, none of them ascribed into the number of Angels. But since it is an inestimable good, that Saints are born in the world, that they are crowned with glory and honour in heaven, and that they are ascribed into the number of Angels: thereupon the fruitfulnesse of Parents is more blessed, and their meeting holyer. So then it is better for them to have begotten such children, then not to have begotten them, and to have brought forth such fruit of mariage, then to have been continent, or Virgins, without fruit. Although it is good for some to be continent, or virgins, namely, for them whom God eternally willed and preordained to be so created in the world, that they should remaine either in Continence, or Virginity: For as he hath eternally willed and fore-ordained that some should be so created in the world, as that they should yeeld the fruit of mariage, and beget children; so also hath he willed, and from eternity fore-ordained some to be so created, that they should continue in Continency or Virginity: And as these other yeeld their service to the will and preordination of God in the creation of children, so these also serve the will and preordination of God in conserving their Continence, and Virginity; and hereupon is both the fruitfulnes of the one, and the virginity of the other good and laudable; which if it did not yeeld service to the will & preordination of God, would be neither good nor laudable. For whatsoever is contrary to the will and preordination of God, is neither good nor laudable. If therefore God willed and predestinated some to be Virgins, others to yeeld the fruit of mariage (for if all were virgins, no Saint that now is, or shall be born, should either be now or hereafter born in the world, neither should those Virgins be at all, because they should not be born; for of the fruitfulnesse of the one arises the others virginity) therefore is fruitfulnesse a great good, from which

holy

holy Virginity hath proceeded: Now that there ſhould be ſome Virgins, and others that ſhould beare the fruits of mariage, the word which God ſoweth in their hearts, reacheth us. For in the hearts of ſome he ſoweth the word of good fruitfulneſſe, yeelding the increaſe of mariage; and in the hearts of others he ſowes the word of Virginity: Thoſe then in whom he ſowes the word of virginity, they deſire to keep virginity; but thoſe in whom he ſowes the word of mariage, they deſire to yeeld the fruit of mariage.

Whereto I will adde for a Concluſion the wiſe and ingenuous judgement of *Eraſmus Roterodamus*; The rather, becauſe it pleaſed my Reſurer to lay this worthy Author in our diſh.

In his Epiſtle to Chriſtopher *Biſhop of Baſil, concerning humane Conſtitutions, Thus he writes.*

Habetur Tomo nono Op. Eraſ. pag 982.

Nam in totum quæ ſunt humani juris, quemadmodum in morbis remedia, &c.

FOr thoſe things which are altogether of humane Conſtitution, muſt (like to remedies in diſeaſes) be attempered to the preſent eſtate of matters and times. Thoſe things which were once religiouſly inſtituted, afterwards according to occaſion, and the changed quality of manners and times, may be with more Religion and Piety abrogated; which yet is not to be done by the temerity of the people, but by the authority of Governors, that tumult may be avoided, and that the publick Cuſtome may be ſo altered, that Concord may not be broken: the very ſame is perhaps to be thought concerning the Mariage of Prieſts of old, as there was great paucity of Prieſts, ſo great Piety alſo; They, that they might the more freely attend thoſe holy Services, made themſelves chaſte of their own accord; and ſo much were thoſe Ancients affected to Chaſtity, that they would hardly permit Mariage unto that Chriſtian, whom his Baptiſme found ſingle, but a ſecond Mariage yet more hardly: And now that which ſeemed plauſible in Biſhops and Prieſts, was tranſlated to Deacons, and at laſt to ſub-Deacons; which voluntarily received Cuſtome was confirmed by the authority of Popes. In the meane time, the number of Prieſts increaſed, and their piety decreaſed. How many ſwarmes of Prieſts are maintained in Monaſteries and Colledges? and amongſt them how few are there that live chaſtely? I ſpeak of them which doe publiquely keepe Concubines in their houſes, inſtead of their Wives: I doe not now meddle with the myſteries of their more ſecret luſts, I onely ſpeake of thoſe things which are moſt notoriouſly known to the world: And yet, when we know theſe things, how eaſie are we to admit men into holy Orders, and how difficult in releaſing this conſtitution of ſingle life? when as contrarily S. Paul teaches, that hands muſt not be raſhly laid upon any; and more then once hath preſcribed what manner of men Prieſts and Deacons ought to be; but of a ſingle life, neither Chriſt, nor his Apoſtles, have ever given any Law in the holy Scriptures. Long ſince hath the Church abrogated the nightly Vigils at the Tombes of Martyrs, which yet had been received by the publike cuſtome of Chriſtians, and that for divers Ages. Thoſe Faſts which were wont

Inter hos quanta rarit as eorũ qui caſtè vivunt?

Nec enim attingo nunc ſecretarum libidinum myſteria, &c.

to continue till the evening, it hath transferred to noone; and many other things hath it changed according to the occasions arising. * And why then doe wee so obstinately urge this humane Constitution especially when so many causes perswade us to an alteration? For first, a great part of our Priests lives with an ill name, and with an unquiet conscience handleth those holy Mysteries; and then the fruit of their labours (for the most part) is utterly lost, because their doctrine is contemned of their people, by reason of their shamefull life. Whereas, if Mariage might be yeelded to those which doe not containe, both they would live more quietly, and should preach Gods word to the people with authority, and might honestly bring up their Children, neither should the one of them be a mutuall shame to the other, &c.

* Cur hic humanam constitutionem urgemus tam obstinatè, præsertim cum tot causæ suadeant mutationem? Primùm enim magna pars Sacerdotũ vivit cum malâ famâ, parumque requieta conscientia tractat illa sacrosancta mysteria, &c.

A BRIEFE SUMME OF THE Principles of Religion, fit to be known of ſuch as would addreſſe themſelves to Gods TABLE.

Q. *How many things are required of a Chriſtian?*
A. Two: Knowledge and Practice.
Q. *What are we bound to know?*
A. God and our ſelves.
Q. *What muſt we know of God?*
A. What one he is, and what he hath done.

Q. *What is God?*

A. He is one Almighty and infinite Spirit, Father, Sonne, and holy Ghoſt.

Q. *What hath he done?*

A. He hath made all things, he governeth and preſerveth all things, and hath eternally decreed how all things ſhall be done, and hath revealed his will to us in his Word.

Q. *What more muſt be known concerning God and his actions?*

A. That God the Sonne, Jeſus Chriſt, tooke our nature upon him, dyed for our redemption, roſe againe, and now liveth gloriouſly in Heaven, making interceſſion for us.

Q. *Thus much concerning God: What muſt we know of our ſelves?*

A. What we were, what we are, and what we ſhall be.

Q. *What were we?*

A. We were made at firſt perfect and happy, according to Gods Image, in knowledge, in holineſſe, in righteouſneſſe.

Q. *What are we?*

A. Ever ſince the fall of our firſt Parents, we are all naturally the ſonnes of wrath, ſubject to miſery and death: But thoſe whom God chooſeth out to himſelfe, are in part renewed through grace, and have the Image of God in part repaired in them.

Q. *What ſhall we be?*

A. At the generall reſurrection of all fleſh, thoſe which were in part renewed here, ſhall be fully perfected and glorified in body and ſoule: thoſe which have lived and dyed in their ſinnes, ſhall be judged to perpetuall torment.

Q. *Thus much for our knowledge: Now for our practice what is required of us?*

A. Due obedience and ſervice of God, both in our ordinary courſe of life, and alſo in the ſpeciall exerciſe of his worſhip.

Q. *What is that obedience which is required of us in the ordinary courſe of our life?*

A. It is partly preſcribed us by the Law, and partly by the Goſpell.

Q. *What doth the Law require?*

A. The

A. The Law contained in Ten Commandements, enjoyneth us all piety to God, and all justice and charity to our neighbour. A

Q. *What doth the Gospell require.*

A. Faith in the Lord Jesus, with the fruit of it, Repentance; as our onely remedy for the breach of the Law.

Q. *What is Faith?*

A. The affiance of the soule upon Christ Jesus, depending upon him alone for forgivenesse and salvation.

Q. *What is Repentance?*

A. An effectuall breaking off our old sinnes with sorrow and detestation, and an earnest purpose and endeavour of contrary obedience.

Q. *Thus much of our obedience in the whole course of life: What are the services required more specially in the immediate exercises of Gods worship?* B

A. They are chiefly three: first, Due hearing and reading the word: secondly, Receiving the Sacraments: thirdly, Prayer.

Q. *Which call you the word of God?*

A. The holy Scriptures contained in the Old and New Testament.

Q. *How many Sacraments are there?*

A. Two: Baptisme, and the Lords Supper.

Q. *What is the use of Baptisme?*

A. By water washing the Body, to assure us that the blood of Christ, applied to the soule of every beleever, cleanseth him from his sinnes.

Q. *What is the use of the Lords Supper?* C

A. To be a signe, a seal, a pledge unto us, of Christ Jesus given for us, & given to us.

Q. *What signifies the Bread and Wine?*

A. The body and blood of Christ, broken and powred out for our redemption.

Q. *What is required of every Receiver?*

A. Upon paine of judgement, that he prepare himselfe by examination.

Q. *Whereof must a man examine himselfe?*

A. Whether he finde in himselfe, first, Competent knowledge; secondly, A true (though weak) Faith; thirdly, Unfained repentance for his sinnes; fourthly, Charity and readinesse to forgive; fiftly, An hungring desire to this Sacrament; sixtly, A thankfull heart for Christ, and it.

Q. *What is Prayer?* D

A. A calling upon God through Christ for a supply of all our wants, and praising him for all his blessings.

Contemplations
UPON THE
PRINCIPALL PASSAGES
OF THE
HOLY STORIE.

The first Volume.

IN FOURE BOOKES.

By *J. H.* D. D.

Printed at *London* by *R. H.* 1642.

Contemplations

UPON THE

PRINCIPALL PASSAGES

OF THE

HOLY STORIE.

TO THE HIGH AND MIGHTY PRINCE, *HENRY*, PRINCE OF *WALES*,

HIS HIGHNESSES UNWORTHY SERVANT dedicates all his Labours, and wiſhes all Happineſſe.

Moſt Gracious Prince:

THis worke of mine, which (if my hopes and deſires fail me not) time may hereafter make great, I have preſumed both to dedicate in whole to your Highneſſe, and to parcell out in ſeveralls unto ſubordinate hands. It is no marvell if Bookes have this freedome, when we our ſelves can and ought to be all yours, while we are our owne, and others under you. I dare ſay, theſe Meditations, how rude ſo ever they may fall from my Pen, in regard of their ſubject are fit for a Prince. Here your Highneſſe ſhall ſee how the great patterne of Princes, the KING of HEAVEN, hath ever ruled the World; how his Subſtitutes, earthly Kings, have ruled it under him, and with what ſucceſſe either of glory or ruine. Both your Peace and

and Warre ſhall finde here holy and great examples. And if Hiſtory and Obſervation be the beſt Counſellors of your youth, what Story can be ſo wiſe and faithfull as that which God hath written for Men, wherein you ſee both what hath been done, and what ſhould be? What obſervation ſo worthy as that which is both raiſed from God, and directed to him? If the propriety which your Highneſſe juſtly hath in the Worke and Author, may draw your Princely eyes and heart the rather to theſe holy Speculations, your Servant ſhall be happier in this favour, then in all your outward bounty; as one to whom your ſpirituall progreſſe deſerves to be dearer then his own life; and whoſe daily ſuit is, that God would guide your ſteps aright in this ſlippery Age, and continue to rejoyce all good hearts in the view of your gracious proceedings.

Your Higneſſes humbly

devoted Servant,

Jos. Hall.

Contemplations.

THE FIRST BOOKE.

The Creation of the World.
Man.
Paradise.
Cain *and* Abel.
The Deluge.

By Jos. Hall, D. *of* Divinity, *and* Deane *of* Worcester.

Imprinted at *London* in the yeere 1641.

TO THE RIGHT HONOURABLE THOMAS, EARLE OF EXCETER, ONE OF HIS MAJESTIES MOST HONOURABLE PRIVY COUNCELL,

All Grace and Happineſſe.

Right Honorable,

I Knew I could not beſtow my thoughts better then upon Gods own Hiſtory, ſo full of edification and delight: which I have in ſuch ſort indevoured to do, that I ſhall give occaſion to my Reader of ſome Meditations, which perhaps he would have miſſed. Every help in this kind deſerves to be precious. I preſent the firſt part to your Honour, wherein you ſhall ſee the World both made, and ſmothered again: Man in the glory of his creation, and the ſhame of his fall. Paradiſe at once made and loſt. The firſt Man killing his ſeed, the ſecond his brother. If in theſe I ſhall give light to the thoughts of any Reader, let him with mee give the praiſe to him from whom that light ſhone forth to me. To whoſe grace and protection I humbly commend your Lordſhip: as

Your Honours unfainedly devoted

in all obſervance and duty,

JOS: HALL.

Contemplations.

The First Booke.

The Creation.

WHAT can I see, O God in thy creation, but miracles of wonders? Thou madeſt ſomething of nothing, and of that ſomething, all things. Thou which waſt without a beginning, gaveſt a beginning to Time, and to the World in time. It is the praiſe of us men, if when we have Matter, we can give faſhion: thou gaveſt a being to the Matter, without forme; thou gaveſt a forme to that Matter, and a glory to that Forme. If wee can but finiſh a ſlight and unperfect Matter according to a former patterne, it is the height of our ſkill: but to begin that which never was, whereof there was no example, whereto there was no inclination, wherein there was no poſſibility of that which it ſhould be, is proper only to ſuch power as thine; the infinite power of an infinite Creator: with us, not ſo much as a thought can ariſe without ſome Matter; but here with thee, all Matter ariſes from nothing. How eaſie is it for thee to repaire all out of ſomething, which couldeſt thus fetch all out of nothing? wherein can wee now diſtruſt thee, that haſt proved thy ſelfe thus Omnipotent? Behold: to have made the leaſt Clod of nothing, is more above wonder, then to multiply a World; but now the Matter doth not more praiſe thy power, then the forme thy wiſdome: what beauty is here? what order? what order in working, what beauty in the worke.

Thou mighteſt have made all the World perfect in an inſtant, but thou wouldeſt not. That Will which cauſed thee to create, is reaſon enough why thou dideſt thus create. How ſhould we deliberate in our actions, which are ſo ſubject to imperfection? ſince it pleaſed thine infinite perfection (not out of need) to take leaſure. Neither did thy wiſdome herein proceed in time only, but in degrees: At firſt thou madeſt nothing abſolute; firſt thou madeſt things which ſhould have being without Life; then thoſe which ſhould have life and being; laſtly, thoſe which have Being Life, Reaſon: So we our ſelves in the ordinary courſe of generation, firſt live the life of Vegetation, then of Senſe, of Reaſon afterwards. That inſtant wherein the Heaven and the earth were created in their rude Matter, there was neither Day nor Light, but preſently thou madeſt both Light and Day. Whiles we have this example of thine, how vainely doe we hope to be perfect at once? It is well for us, if through many degrees we can riſe to our conſummation.

But (alas) what was the very Heaven it ſelf without Light? how confuſed? how formeleſſe? like to a goodly Body without a Soul, like a Soul without thee. Thou art Light, and in thee is no darkneſſe. Oh how incomprehenſibly glorious is the light that is in thee, ſince one glimpſe of this created light, gave ſo lively a glory to all thy workmanſhip! This, even the brute Creatures can behold; That, not the very Angels. That ſhines forth only to the other ſupreme World of immortality, this to the baſeſt part of thy creation. There is one cauſe of our darkneſſe on earth, and of the utter darkeneſſe in Hell; the reſtraint of thy light. Shine thou, O God, into the vaſt corners of my Soule, and in thy light I ſhall ſee light.

But whence, O God was that firſt light? the Sun was not made till the fourth day; light the firſt. If man had been, he might have ſeen all lightſome; but whence it had comne he could not have ſeen; as in ſome great pond, we ſee the bankes full, we ſee not the ſprings from whence that water riſeth. Thou madeſt the Sunne, madeſt the Light without the Sun, before the Sunne, that ſo light might depend upon thee, and not upon thy Creature. Thy power will not be limitted to means. It was eaſie to thee to make an Heaven without a Sunne, Light without an Heaven, Day without a Sun, Time without a day: It is good reaſon thou ſhouldeſt be the Lord of thine owne workes: All means ſerve thee: why do we weak wretches diſtruſt thee, in the want of thoſe means, which thou canſt either command, or forbeare? How plainly wouldſt thou teach us, that we Creatures need not one another, ſo long as we have thee? One day we ſhall have light againe without the Sun. Thou ſhalt be our Sunne; thy preſence ſhall be our light: Light is ſown for the righteous. The Sunne and Light is but for the World below it ſelfe; thine only for above. Thou giveſt this light to the Sun, which the Sunne gives to the world: That light which thou ſhalt once give us, ſhall make us ſhine like the Sun in glory.

Now this light which for three daies was thus diſperſed through the whol heavens, it pleaſed thee at laſt to gather and unite into one body of the Sun. The whole Heaven was our Sun, before the Sun was created: but now one Star muſt be the Treaſury of Light to the heaven and earth. How thou loveſt the union and reduction of all things of one kind to their own head and centre! ſo the waters muſt by thy cõmand be gathered into one place, the Sea; ſo the upper Waters muſt be ſevered by theſe Aery limits from the lower: ſo heavy ſubſtances haſten downward, and light mount up; ſo the generall light of the firſt daies muſt be called into the compaſſe of one Sun, ſo thou wilt once gather thine Elect, from all coaſts of Heaven, to the participation of one glory. Why do we abide our thoughts & affections ſcattered from thee, from thy Saints, from thine anointed? Oh let this light which thou haſt now ſpread abroad in the hearts of all thine, once meet in thee: We are as thy Heavens in this their firſt imperfection, be thou our Sun, unto which our light may be gathered.

Yet this light was by thee interchanged with darknes, which thou mightſt as eaſily have commanded to be perpetuall. The continuance, even of the beſt things, cloieth & wearieth: there is nothing but thy ſelf, wherein there is not ſatiety. So pleaſing is the vicitude of things, that the inter-courſe even of thoſe occurrents which in their owne nature are leſſe worthy, gives more contentment, then the unaltered eſtate of better. The day dyes into night, and riſes into the morning againe, that we might not expect any ſtability here below, but in perpetuall ſucceſſions: It is alwayes day with thee above: the night favoreth only of mortality: Why are we not here ſpiritually as we ſhall be hereafter? Since thou haſt made us children of the light, and of the day, teach us to walke ever in the light of thy preſence, not in the darkneſſe of error and unbeleefe.

Now in this thine inlightned frame, how fitly, how wiſely are all the parts diſpoſed that the Method of the Creation might anſwer the Matter, and the forme both. Behold all purity above; below, the drugs and lees of all. The higher I go, the more perfection; each Element ſuperior to other, not more in place then dignity; that by theſe ſtaires of aſcending perfection, our thoughts migh climbe unto the top of all glory, and might know thine imperial Heaven no leſſe glorious above the viſible, then thoſe above the earth. Oh how miſerable is the place of our pilgrimage, in reſpect of our home! Let my ſoule tread a while in the ſteps of thine owne proceedings; and ſo thinke as thou wroughteſt: When we would deſcribe a man, we begin not at the feet but the head: The head of thy Creation is the Heaven; how high? how ſpatious? how glorious? It is a wonder that we can looke up to ſo admirable an height, and that the very eye is not tired in the way. If this aſcending line could be drawn right forwards, ſome that have calculated curiouſly, have found it five hundred yeeres journey unto the ſtarry Heaven. I doe not examine their Art; O Lord I wonder rather at thine, which haſt drawn ſo large a line about this little point of earth: for in the plaineſt rules of Art and experience the Compaſſe muſt needs be ſix times as much as half the height.

A height. We think one Iland great, but the Earth unmeasurable. If we were in that Heaven with these eyes, the whole earth (were it equally enlightned) would seem as little to us, as now the least star in the firmament seems to us upon Earth: And indeed, how few Stars are so little as it? And yet how many void and ample spaces are there beside all the Starres? The hugenesse of thy worke, O God, is little inferior for admiration to the Majesty of it. But oh what a glorious heaven is this which thou hast spred over our heads? With how precious a Vault hast thou walled in this our inferiour World? What worlds of light hast thou set above us? Those things which we see, are wondrous: but those which we beleeve and see not, are yet more. Thou dost but set out these unto view, to shew us what there is within. How proportionable are thy works to thy selfe? Kings erect not cottages, but set forth their magnificence in sumptuous buildings: so hast thou done, O King of glory. If the lowest
B pavement of that Heaven of thine be so glorious, what shall we thinke of the better parts yet unseene? And if this Sunne of thine be of such brightnesse and majesty, oh what is the glory of the Maker of it? And yet if some other of thy Starres were let downe as low as it, those other Starres would be Suns to us; which now thou hadst rather have admired in their distance. And if such a skie be prepared for the use and benefit even of thine Enemies also upon Earth, how happy shall those eternall Tabernacles be which thou hast sequestered for thine owne?

Behold then in this high and stately building of thine, I see three stages; This lowest Heaven for Fowles, for Vapour, for Meteors: The second, for the Starres: The third, for thine Angels & Saints. The first is thine outward Court, open for all: The second is the body of thy covered Temple, wherein are those Candles of heaven pepetually
C burning: The third is thine holy of holies. In the first is Tumult and Vanity: In the second immutability and Rest: In the third glory and blessednesse. The first we feel; the second we see; the third we beleeve. In these two lower is no fecility; for neither the Fowles, nor Starres are happy. It is in the third heaven alone, where thou ô blessed Trinity, enjoyest thy self, and thy glorified spirits enjoy thee. It is the manifestation of thy glorious presence that makes Heaven to be it self. This is the priviledge of thy Children: that they here seeing thee (which art invisible) by the eye of Faith, have already begunne that heaven which the perfect sight of thee shall make perfect above. Let my soul then let these heavens alone, till it may see, as it is seen. That we may descend to this lowest and meanest Region of heaven, wherewith our senses are
D more acquainted. What marvels doe even h ere meet with us? There are thy Clouds thy bottles of Raine, Vessels as thin as the liquor which is contained in them: there they hang, and move, though weighty with their burden: How they are upheld, and why they fall, here & now, we know not, and wonder. These thou makest one while as some Aery Seas to hold water: another while, as some Aery Furnaces whence thou scatterest the sudden fires unto all parts of the Earth, astonishing the World with the fearfull noise of that eruption: out of the midst of water thou fetchest fire, and hard stones out of the midst of thin vapours; another while as some steel-glasses, wherein the Sunne looks and shews his face in the variety of those colours which he hath not; There are thy streames of light, blazing and falling Starres, fires darted up and down in many forms, hollow openings, (and as it were) Gulfes in the sky, bright
E circles about the Moon, and other planets, Snowes, Haile: In all which it is enough to admire thy hand, though we cannot search out thine action. There are thy subtill Winds, which we beare and feel, yet neither can see their substance, nor know their causes: whence and whither they passe, and what they are thou knowst. There are thy Fowls of all shapes, colours notes and natures: whilest I compare these with the inhabitants of that other heaven, I find those Stars, and spirits like one another; Those Meteors and fowles, in as many varieties, as there are severall creatures. Why is this? It is because Man (for whose sake these are made) delights in change; thou in constancy? Or is it, that in these thou maiest shew thine owne skill, and their imperfection? There is no variety in that which is perfect, because there is but one perfection; & so much shall we grow neerer to perfectnesse, by how much we draw neerer to unity, and uniformity. From thence, if we goe downe to the great Deepe, the Wombe of

moiſture; the Wel of fountains, the great Pond of the World; we know not whether to wonder at the Element it ſelf, or the gueſts which it contains. How doth that ſea of thine roare, and foam and ſwell, as if it would ſwallow up the earth? Thou ſtayeſt the rage of it by an inſenſible violence; and by a naturall miracle confineſt his waves; why it moves, and why it ſtayes, it is to us equally wonderfull: what living Mountaines (ſuch are thy Whales) rowle up and down in thoſe fearfull billows: for greatnes of number, hugenes of quantity, ſtrangenes of ſhapes, variety of faſhions, neither aire nor earth can compare with the Waters. I ſay nothing of thy hid treaſures which thy Wiſdome hath repoſed in the bowels of the earth and ſea; How ſecretly, and how baſely are they laid up? ſecretly, that we might not ſeek them; baſely, that we might not over-eſteem them: I need not dig ſo low as theſe metalls, mineries, quaries which yeeld riches enough of obſervation to the ſoul; How many millions of wonders doth the very face of the earth offer me; Which of theſe Herbes, Flowers, Trees, Leaves, Seeds, Fruits, is there; what Beaſt, what Worm, wherein we may not ſee the footſteps of a Deity? Wherein we may not read infiniteneſſe of power, of ſkill: and muſt be forced to confeſſe, that he which made the Angels and ſtarres of heaven, made alſo the vermine on the earth? O God the heart of man is too ſtrait to admire enough, even that which he treads upon! What ſhall we ſay to thee the Maker of all theſe? O Lord, how wondefull are thy workes in all the World? In wiſdom haſt thou made them all. And in all theſe thou ſpakeſt and they were done. Thy Will is the Word, and thy Word is thy Deede. Our tongue, and hand, and heart are different: all are one in thee; which art ſimply one, and infinit. Here needed no helps, no inſtruments; what could be preſent with the Eternall? what needed, or what could be added to the infinite? Thine hand is not ſhortned, thy Word is ſtill equally effectuall; ſay thou the word, and my ſoule ſhall be made new again: ſay thou the word and my body ſhall be repaired from his duſt. For all things obey thee, O Lord, why doe I not yeeld to the word of thy counſell; ſince I muſt yeeld, as all thy creatures to the word of thy command.

Of Man.

But (O God) what a little Lord haſt thou made over this great World? The leaſt corn of ſand is not ſo ſmall to the whole Earth as man is to the Heaven: when I ſee the Heavens, the Sun, Moon and Stars; O God, what is man? who would think thou ſhouldeſt make all theſe Creatures for one? and that one well neer the leaſt of all? Yet none but he can ſee what thou haſt done; none but he can admire, and adore thee in what he ſeeth; how had he need to do nothing but this, ſince he alone muſt doe it? Certainly, the price and vertue of things conſiſt not in the quantity: one diamond is more worth then many Quarries of ſtone, one Loadſtone hath more vertue then Mountains of earth: It is lawfull for us to praiſe thee in our ſelves: All thy creation hath not more wonder in it, then one of us: other Creatures thou madeſt by a ſimple command; Man, not without a divine conſultation: others at once; Man, thou didſt firſt form, then inſpire: others in ſeverall ſhapes like to none but themſelves; Man, after thine own Image: others with qualities fit for ſervice; Man, for dominion. Man had his name from thee; They had their names from Man. How ſhould we be conſecrated to thee above all others, ſince thou haſt beſtowed more coſt on us then others? What ſhall I admire firſt? Thy providence in the time of our Crearion? Or thy power and wiſdome in the act? Firſt, thou madeſt the great houſe of the World, and furniſheſt it: then thou broughteſt in thy Tenant to poſſeſſe it. The bare walls had been too good for us, but thy love was above our deſert: Thou that madeſt the earth ready for us before we were, haſt by the ſame mercy prepared a place in heaven for us whiles we are on earth. The ſtage was firſt fully prepated, then was man brought forth thither, as an Actor or Spectator: that he might neither be idle nor diſcontent: behold, thou hadſt addreſſed an earth for uſe, and Heaven for contemplation: after thou hadſt drawn that large reall

Map

A Map of the World; thou didſt thus abridge it into this little table of Man; he alone conſiſts of Heaven and Earth; Soule and body. Even this earthly part, which is vile in compariſon of the other; as it is thine (O God) I dare admire it, though I can neglect it as mine own; for loe, this heape of Earth hath an outward reference to Heaven: other Creatures grovell down to their earth, and have all their ſenſes intent upon it; this is reared up towards Heaven, and hath no more power to looke beſide Heaven, then to tread beſide the earth. Unto this, every part hath his wonder. The head is neareſt to heaven, as in place, ſo in reſemblance; both for roundneſſe of figure, & for thoſe divine gueſts which have their ſeat in it; There dwels thoſe majeſticall Powers of reaſon, which makes a Man; all the ſenſes as they have their originall from thence, ſo they do all agree there to manifeſt their vertue: how goodly proportions haſt thou
B ſet in the face? ſuch as tho oft times we can give no reaſon when they pleaſe, yet tranſport us to admiration. What living glaſſes are thoſe which thou haſt placed in the midſt of this viſage, whereby all objects from farre are cleerely repreſented to the minde? and becauſe their tendernes lies open to dangers, how haſt thou defended them with hollow bones, and with prominent browes, and lids? And leſt they ſhould be too much bent on what they ought not, thou haſt given them peculier nerves to pul them up towards the ſeat of their reſt. What a tongue haſt thou given him, the inſtrument not of taſte only, but of ſpeech? how ſweet and excellent voices are formed by that little looſe filme of fleſh? what an incredible ſtrength haſt thou given to the weake bones of the jawes? What a comely and towre-like necke therefore moſt ſinewy, becauſe ſmalleſt? And leſt I be infinite, what able armes and active hands haſt
C thou framed him, whereby he can frame all things to his own conceit? In every part, beauty, ſtrength, convenience meet together. Neither is there any whereof our weakneſſe cannot give reaſon, why it ſhould be no otherwiſe. How haſt thou diſpoſed of all the inward veſſels, for all offices of life, nouriſhment, egeſtion, generation? No veine, ſinew, arterie is idle. There is no piece in this exquiſite frame, whereof the place, uſe, form, doth not admit wonder, and exceed it: Yet this body if it be compared to the ſoule, what is it, but as a clay wall that encompaſſes a treaſure; as a woodden box of a Jeweller; as a coorſe caſe to a rich inſtrument; or as a maſke to a beautifull face? Man was made laſt, becauſe he was worthieſt. The ſoule was inſpired laſt, becauſe yet more noble; If the body have this honor to be the companion of the Soule, yet withall it is the drudge. If it be the inſtrument, yet alſo the clog of that
D divine part. The companion for life, the drudge for ſervice, the inſtrument for action, the clog in reſpect of contemplation. Theſe externall workes are effected by it, the internall which are more noble, hindered, contrary to the bird which ſings moſt in her cage, but flies moſt and higheſt at liberty. This my ſoule teaches me of it ſelf, that it ſelf cannot conceive how capable, how active it is. It can paſſe by her nimble thoughts from heaven to earth in a moment: it can be all things, can comprehend all things; know that which is; and conceive that which never was, never ſhall be: Nothing can fill it, but thou which art infinite: nothing can limit it, but thou which art every where. O God which madeſt it, repleniſh it, poſſeſſe it, dwell thou in it, which haſt appointed it to dwell in clay. The body was made of earth common to his fel-
E lows, the ſoule inſpired immediately from God. The body lay ſenſeleſſe upon the earth like it ſelf: the breath of lives gave it what it is; and that breath was from thee. Senſe, motion, reaſon, are infuſed into it, at once. From whence then was this quickning breath? No ayre, no earth, no water was here uſed to give helpe to this Worke: Thou that breathedſt upon man, and gaveſt him the holy Spirit; didſt alſo breath upon the body & gaveſt it a living Spirit; we are beholden to nothing but thee for our ſodle. Our fleſh is from fleſh, our ſpirit is from the God of Spirits. How ſhould our ſoules riſe up to thee, and fix themſelves in their thoughts upon thee, who alone created them in their infuſion, and infuſed them in their creation? How ſhould they long to return back to the fountaine of their being, and Author of being glorious? Why may we not ſay that this ſoule as it came from thee, ſo it is like thee? as thou, ſo it, is one, immateriall, immortall, underſtanding ſpirit, diſtinguiſhed into three powers which all make up one Spirit. So thou the wiſe Creator of all things, wouldſt have

have ſome things to reſemble their Creator. Theſe other creatures are all body; Man is body and ſpirit; the Angels are all ſpirit not without a kinde of ſpirituall compoſition; Thou art alone after thine own manner, ſimple, glorious, infinite; no creature can be like thee in thy proper being; becauſe it is a creature; How ſhould our finite, weake compounded nature give any perfect reſemblance of thine? Yet of all viſible creatures thou vouchſafeſt Man the neereſt correſpondence to thee: not ſo much in the naturall faculties, as in thoſe divine graces, wherewith thou beautifieſt his ſoule. A

Our knowledge, holineſſe, righteouſneſſe, was like the firſt copy from which they were drawn. Behold, we were not more like thee in theſe, then now we are unlike our ſelves in their loſſe. O God we now praiſe our ſelves to our ſhame, for the better we were, we are the worſe, as the ſonne of ſome prodigall, or tainted Anceſtors, tell of the Lands, and Lordſhips which were once theirs. Only do thou whet our deſires anſwerably to the readineſſe of thy mercies, that we may redeeme what we have loſt; that we may recover in thee, what we have loſt in our ſelves. The fault ſhall be ours, if our damage prove not beneficiall. B

I doe not find, that Man thus framed, found the want of an helper. His fruition of God gave him fulneſſe of contentment; the ſweetneſſe which he found in the contemplation of this new workmanſhip, and the glory of the author, did ſo take him up, that he had neither leaſure nor cauſe of complaint. If Man had craved an helper, he had grudged at the condition of his Creation, and had queſtioned that which he had; perfection of being. But he that gave him his being, and knew him better then himſelfe, thinkes of giving him comfort in the creature, whiles he ſought none but in his Maker: He ſees our wants, and fore-caſts our reliefe, when we think our ſelves too happy to complain: How ready will he be to help our neceſſities, that thus provides for our perfection? C

God gives the nature to his Creatures: Man muſt give the name; he that might ſee they were made for him, they ſhall be to him what he will. In ſtead of their firſt homage, they are preſented to their new Lord, and muſt ſee of whom they hold. He that was ſo carefull of mans ſoveraignity in his innocency, how can he be careleſſe of his ſafety in his renovation.

If God had given them their names, it had not been ſo great a praiſe of *Adams* memory to recall them, as it was now of his judgement (at firſt ſight) to impoſe them: he ſaw the inſide of all the creatures at firſt; (his Poſterity ſees but their ſkins ever ſince;) and by his knowledge he fitted their names to their diſpoſitions. All that he ſaw were fit to be his ſervants, none to be his companions. The ſame God that finds the want, ſupplies it. Rather then mans innocency ſhall want an outward comfort, God will begin a new creation. Not out of the Earth, which was the matter of Man, not out of the inferiour creatures, which were the ſervants of Man, but out of himſelfe, for deareneſſe, for equality. Doubtleſſe ſuch was Mans power of obedience, that if God had bidden him yeeld up his rib, waking, for his uſe, he had done it cheerfully: but the bounty of God was ſo abſolute, that he would not ſo much as conſult with mans Will, to make him happy. As man knew not while he was made, ſo ſhall he not know while his other ſelfe is made out of him: that the comfort might be greater, which was ſeen before it was expected. D E

If the Woman ſhould have been made, not without the paine, or will of the Man, ſhe might have been upbraided with her dependance, and obligation. Now ſhee owes nothing but to her Creator: The rib of *Adam* ſleeping, can challenge no more of her, then the earth can of him. It was an happy change to *Adam*, of a rib, for an helper; what helpe did that bone give to his ſide? God had not made it, if it had been ſuperfluous: and yet if Man could not have been perfit without, it had not been taken out.

Many things are uſefull and convenient, which are not neceſſary: and if God had ſeene Man might not want it, how eaſie had it beene for him, which made the Woman of that bone, to turne the fleſh into another bone? But he ſaw man could not complaine of the want of that bone, which he had ſo multiplied, ſo animated.

O God,

A O God, we can never be loſers by thy changes, we have nothing but what is thine: take from us thine own, when thou wilt, we are ſure thou canſt not but give us better.

Of Paradiſe.

Gen. 2

MAN could no ſooner ſee, then he ſaw himſelf happy: His eye-ſight and reaſon were both perfect at once, and the objects of both were able to make him as happy as he would. When he firſt opened his eyes, he ſaw heaven above him, earth under him, the creatures about him, B God before him, hee knew what all theſe things meant as if hee had been long acquainted with them all: He ſaw the heavens glorious, but farre off: his Maker thought it requiſite to fit him with a Paradiſe neerer home. If God had appointed him immediately to heaven, his body had been ſuperfluous; It was fit his body ſhould be anſwered with an earthen Image of that heaven, which was for his ſoule: had Man been made only for contemplation, it would have ſerved as well to have been placed in ſome vaſt deſart, on the top of ſome barren Mountaine; But the ſame power which gave him a heart to meditate, gave him hands to work; and worke fit for his hands. Neither was it the purpoſe of the Creator, that Man ſhould but live: pleaſure may ſtand with innocence; he that rejoyced to ſee all he had made to be good, rejoyceth to ſee all that he had made to be well. God loves to ſee his C creatures happy; Our lawfull delight is his: they know not God that thinke to pleaſe him with making themſelves miſerable

The Idolaters thought it a fit ſervice for *Baal*, to cut and launce themſelves; never any holy man lookt for thankes from the True God, by wronging himſelfe. Every Earth was not fit for *Adam*, but a Garden; a Paradiſe. What excellent pleaſures, and rare varieties have men found in Gardens planted by the hands of men? And yet all the World of men cannot make one twigge or leafe, or ſpire of graſſe: When he that made the matter, undertakes the faſhion, how muſt it needs be beyond our capacity, excellent? No herb, no flower, no tree was wanting there, that might be for ornament or uſe; whether for ſight, or for ſent, or for taſte. The bounty of God wrought further then to neceſſity, even to comfort and recreation: Why are we niggardly to our D ſelves, when God is liberall? But for all this; if God had not there converſed with man, no abundance could have made him bleſſed.

Yet behold: that which was mans ſtore-houſe was alſo his work-houſe; his pleaſure was his taſk: Paradiſe ſerved not only to feed his ſenſes, but to exerciſe his hands. If happineſſe had conſiſted in doing nothing, man had not been employed; All his delights could not have made him happy in an idle life. Man therfore is no ſooner made, then he is ſet to work: neither greatneſſe nor perfection can priviledge a folded hand; he muſt labor, becauſe he was happy; how much more we, that we may be? This firſt labor of his was, as without neceſſity, ſo without paines, without wearineſſe; how much more cheerefully we go about our buſineſſes ſo much nearer we E come to our Paradiſe.

Neither did theſe Trees afford him onely action for his hands, but inſtruction to his heart: for here hee ſaw Gods Sacraments grow before him; All other trees had a naturall uſe; theſe two in the middeſt of the Garden, a ſpirituall. Life is the act of the Soule, knowledge the life of the Soule; The Tree of knowledge, and the Tree of life then, were ordained as earthly helps of the ſpirituall part: Perhaps hee which ordained the end, immortality of life; did appoint this Fruit as the means of that life. It is not for us to enquire after the life we had; and the means we ſhould have had. I am ſure it ſerved to nouriſh the ſoule by a lively repreſentation of that living Tree, whoſe fruit is eternall life, and whoſe leaves ſerve to heale the Nations.

O infinite mercy! Man ſaw his Saviour before him ere he had need of a Saviour, he ſaw in whom he ſhould recover an heavenly life, ere he loſt the earthly; but after hee

he had tasted of the Tree of Knowledge, he might not taste of the Tree of Life; That immortall food was not for a mortall stomack: Yet then did he most savor that invisible Tree of Life, when he was most restrained from the other. A

O Saviour, none but a Sinner can rellish thee: My taste hath been enough seasoned with the forbidden fruit, to make it capable of thy sweetnesse; Sharpen thou as well the stomack of my soule by repenting, by beleeving: so shall I eate, and in despite of *Adam* live for ever. The one tree was for confirmation; the other for tryall: one shewed him what life he should have; the other what knowledge he should not desire to have: Alas, he that knew all other things, knew not this one thing, that he knew enough: how Divine a thing is knowledge, whereof even Innocency it self is ambitious? Satan knew what he did: If this bait had been gold, or honor, or pleasure, Man had contemned it: who can hope to avoid error, when even mans perfection is mistaken? he lookt for speculative knowledge, he should have lookt for experimentall: he thought it had been good to know evill: Good was large enough to have perfected his knowledge, and therein his blessednesse. B

All that God made was good, and the Maker of them much more good; they good in their kinds, he good in himself. It would not content him to know God, and his creatures; his curiosity affected to know that which God never made, evill of sinne, and evill of death, which indeed himselfe made by desiring to know them; now wee know well evill enough, and smart with knowing it. How deare hath this lesson cost us, that in some cases it is better to be ignorant; and yet doe the sonnes of *Eve* inherit this saucy appetite of their Grand-mother: How many thousand souls miscary with the presumptuous affectation of forbidden knowledge! C

O God, thou hast revealed more then we can know, enough to make us happy, teach me a sober knowledge, and a contented ignorance.

Paradise was made for Man, yet there I see the Serpent; What marvell is it if my corruption find the serpent in my closset, in my table, in my bed, when our holy Parents found him in the midest of Paradise? No sooner he is entred, but he tempteth: he can no more be idle, then harmlesse; I doe not see him at any other tree; he knew there was no danger in the rest, I see him at the tree forbidden. How true a serpent is he in every point; In his insinuation to the place; in his choise of the Tree, in his assault of the Woman, in his plausiblenesse of speech to avoid terror, in his question to move doubt, in his reply to worke distrust, in his protestation of safety, in his suggestion to envy and discontent, in his promise of gaine! D

And if he were so cunning at the first, what shall we think of him now, after so many thousand yeares experience? Onely thou (O God) and these Angels that see thy face, are wiser then he; I do not ask why, when he left his goodnesse, thou diddest not bereave him of his skill? Still thou wouldst have him an Angell, though an evill one: And thou knowest how to ordaine his craft to thine own glory; I do not desire thee to abate of his subtilty, but to make me wise; Let me beg it without presumption, make me wiser then *Adam*: even thine image which he bore made him not (through his owne weakenesse) wise enough to obey thee; thou offeredest him all Fruits, and restrainedest but one; Satan offered him but one, and restrained not the rest: when he chose rather to be at Satans feeding, then thine, it was just with thee to turne him out of thy gates with a curse; why shouldest thou feed a Rebell at thine owne board? E

And yet we transgresse daily and thou shuttest not heaven against us: how is it that we find more mercy then our fore-father? His strength is worthy of severity, our weaknesse finds pitty. That God, from whose face he fled in the Garden, now makes him with shame to fly out of the Garden: those Angels that should have kept him, now keep the gates of Paradise against him; It is not so easie to recover happinesse, as to keep it, or leese it: Yea the same cause that drave Man from Paradise, hath also withdrawn Paradise from the World.

That fiery sword did not defend it against those waters wherewith the sinnes of men drowned the glory of that place: neither now doe I care to seek where that Paradise was, which we lost: I know where that Paradise is, which wee must care to seeke

A seeke and hope to finde. As man was the Image of God, so was that earthly Paradise an Image of Heaven; both the Images are defaced, both the first Patternes are eternall: *Adam* was in the first, and stayed not: In the second, is the second *Adam* which said, *This day shalt thou be with me in Paradise.* There was that chosen Vessell, and heard, and saw what could not be expressed: by how much the third heaven exceeds the richest earth; so much doth that Paradise, whereto we aspire, exceed that which we have lost.

Of CAIN *and* ABEL.

B LOok now (O my soul) upon the two first Brethen, perhaps Twins; and wonder at their contrary dispositions and estates: If the priviledges of Nature had been worth any thing, the first borne Childe should not have been a Reprobate. Gen. 4

Now, that we may ascribe all to free Grace, the elder is a Murderer, the yonger a Saint; though goodnesse may be repaired in our selves, yet it cannot be propagated to ours: Now might *Adam* see the Image of himselfe in *Cain*; for after his owne Image begot he him; *Adam* slue his posterity, *Cain* his Brother: wee are too like one another in that wherein we are unlike to God: Even the cleerest graine sends forth that chaffe from which it was fanned ere the sowing: yet is this *Cain* a possession, the same *Eve* that mistooke the fruit of the Garden, mistooke also
C the fruit of her owne body, her hope deceived her in both; so, many good names are ill bestowed; and our comfortable expectations in earthly things do not seldome disappoint us.

Doubtlesse, their education was holy; For *Adam* though in Paradise he could not be innocent, yet was a good man out of Paradise; his sinne and fall now made him circumspect, and since he saw that his act had bereaved them of that Image of God, which he once had for them, he could not but labor by all holy indeavours to repaire it in them, that so his care might make amends for his trespasse. How plaine is it, that even good breeding cannot alter destiny? That which is crooked can none make straight; who would think that Brethren and but two brethren, should not love each other? Dispersed love grows weak, and fewnesse of objects useth to unite affections:
D If but two brothers be left alive of many, they thinke that the love of all the rest should survive in them; and now the beames of their affection are so much the hotter, because they reflect mutually in a right line upon each other: yet behold, here are but two Brothers in a World, and one is the butcher of the other. Who can wonder at dissentions amongst thousands of brethren, when he sees so deadly opposition betwixt two, the first roots of brotherhood? who can hope to live plausibly, and securely amongst so many *Cains*, when he sees one *Cain* the death of one *Abel*? The same Devill that set enmity betwixt Man and God, sets enmity betwixt Man and Man; and yet God said, *I will put enmity between thy seed and her seed.* Our hatred of the Serpent and his seed is from God: Their hatred of the holy Seed is from the
E Serpent: Behold here at once is one person, the Seed of the Woman and of the Serpent: *Cains* naturall parts are of the Woman; his vitious qualities of the Serpent: The Woman gave him to be a brother, the Serpent to bea man-slayer; all uncharitableneſſe, all quarrels are of one Author: we cannot enterraine Wrath, and not give place to the Devill. Certainly, so deadly an act must needs be deeply grounded.

What then was the occasion of this capitall malice? *Abels* sacrifice is accepted; what was this to *Cain*? *Cains* is rejected what could *Abel* remedy this? Oh envy, the corrosive of all ill minds; and the root of all desperate actions: the same cause that moved Satan to tempt the first Man to destroy himselfe, and his posterity, the same moves the second Man to destroy the third.

It should have been *Cains* joy to see his brother accepted; It should have beene his sorrow, to see that himselfe had deserved a rejection, his Brothers example should have excited, and directed him: Could *Abel* have stayed Gods fire from descending

ſcending? Or ſhould he (if he could) reject Gods acceptation, and diſpleaſe his Maker, to content a Brother? Was *Cain* ever the farther from a bleſſing, becauſe his Brother obtained mercy? How proud and fooliſh is malice? which grows thus mad, for no other cauſe, but becauſe God, or *Abel* is not leſſe good; It hath been an old and happy danger to be holy; Indifferent actions muſt be carefull to avoyd offence; But I care not what Devill or what *Cain* be angry that I doe good, or receive good. A

There was never any nature without envy; Every man is born a *Cain*; hating that goodneſſe in another, which he neglecteth in himſelfe. There was never envy that was not bloudy; for if it eate not anothers heart, it will eate our owne: but unleſſe it be reſtrained, it will ſurely feed it ſelfe with the bloud of others, oft-times in act, alwaies in affection, And that God, which (in good) accepts the will for the deed, condemnes the will for the deed in evill. If there be an evill heart, there will bee an evill eye; and if both theſe, there will be an evil hand. B

How early did Martyrdome come into the world? the firſt man that dyed, dyed for Religion; who dare meaſure Gods love by outward events, when he ſees wicked *Cain* ſtanding over bleeding *Abel*; whoſe ſacrifice was firſt accepted, and now himſelfe is ſacrificed; Death was denounced to man as a curſe; yet behold, it firſt lights upon a Saint: how ſoon was it altered by the mercy of that juſt hand which inflicted it? If death had been evill, and life good, *Cain* had been ſlaine, and *Abel* had ſurvived; now that it begins with him that God loves, *O Death where is thy ſting?*

Abel ſaies nothing, his bloud cries: Every drop of innocent bloud hath a tongue, and is not only vocall, but importunate: what a noiſe then did the bloud of my Saviour make in Heaven? who was himſelfe the Shepheard and the Sacrifice; the Man that was offered, and the God to whom it was offered; The Spirit that heard both, ſaies, It ſpake better things then the bloud of *Abel*. *Abels* bloud called for revenge, his for mercy. *Abels* pleaded his own innocency his the ſatisfaction for all the beleeving world: *Abel* procured *Cains* puniſhment, his freed all repentant ſoules from puniſhment; better things indeed, then the bloud of *Abel*. Better, and therefore that which *Abels* bloud ſaid, was good: It is good, that God ſhould be avenged of ſinners. Execution of juſtice upon offenders, is no leſſe good, then rewards of goodneſſe. C

No ſooner doth *Abels* bloud ſpeake unto God, then God ſpeaks to *Cain*; There is no wicked man to whom God ſpeakes not, if not to his eare, yet to his heart: What ſpeech was this? Not an accuſation, but an inqurie; yet ſuch an inqurie as would inferre an accuſation. God loves to have a ſinner accuſe himſelfe, and therefore hath he ſet his Deputy in the breſt of man; neither doth God love this more then nature abhorres it: *Cain* anſwers ſubbornly: The very name of *Abel* wounds him no leſſe, then his hand had wounded *Abel*; Conſciences that are without remorſe, are not without horror: wickedneſſe makes men deſperate; the Murderer is angry with God as of late for accepting his brothers oblation, ſo now for liſtning to his bloud. D

And now he dares anſwer God with a queſtion, *Am I my brothers Keeper?* where he ſhould have ſaid, Am not I my brothers murderer? Behold, he ſcorneth to keep whom he feared not to kill: Good duties are baſe and troubleſome to wicked minds, whiles even violences of evill are pleaſant. Yet this miſcreant, which neither had grace to avoid his ſinne, nor to confeſſe it, now that he is convinced of ſinne, and curſed for it, how he howleth, how he exclaimeth? he that cares not for the act of his ſinne, ſhall care for the ſmart of his puniſhment. The damned are weary of their torments, but in vain. How great a madneſſe is it to complaine too late! He that would not keep his brother, is caſt out from the protection of God; he that feared not to kill his brother, feares now, that whoſoever meets him will kill him. The troubled conſcience projecteth fearefull things, and ſinne makes even cruell men cowardly: God ſaw it was too much favor for him to die: he therefore wils that which *Cain* wils. *Cain* would live; It is yeelded to him, but for a curſe: how often doth God heare ſinners in anger? He ſhall live baniſhed from God, carrying his hell in his boſome, and the brand of Gods vengeance in his fore-head: God rejects him, the Earth repines at him, men abhorre him; himſelf now wiſhes that death which he feared, and no man dare pleaſure him with a murder; how bitter is the end of ſin, yea, without end; ſtill E

Cain

Cain finds that he killed himself more then his brother. We should never sin, if our fore-sight were but as good as our sense; The issue of sin would appeare a thousand times more horrible then the act is pleasant.

Of the Deluge.

THE World was grown so foule with sin, that God saw it was time to wash it with a floud And so close did wickednes cleave to the Authors of it, that when they were washt to nothing, yet it would not off: yea so deep did it stick in the very grain of the earth, that God saw it meet to let it soke long under the waters. So under the Law the very vessels that had touched uncleane water, must either be rinced, or broken. Mankinde began but with one; and yet he that saw the first man, lived to see the Earth peopled with a world of men: yet men grew not so fast as wickednesse. One man could soone and easily multiply a thousand sins, never Man had so many children: so that when there were men enow to store the earth, there were as many sinnes as would reach up to heaven, whereupon the waters come downe from heaven, and swelled up to heaven againe; If there had not been so deep a Deluge of sin, there had beene none of the waters; From whence then was this superfluity of iniquity? Whence, but from the unequall yoke with Infidels? These mariages did not beget men, so much as wickednesse, from hence religious husbands both lost their piety, and gayned a rebellious and godlesse generation.

Gen. 6. 2. 4. 7.

That which was the first occasion of sinne, was the occasion of the increase of sin: A woman seduced *Adam*, women betray these sons of God: the beauty of the Apple betrayed the woman, the beauty of these women betrayed this holy seed: *Eve* saw, & lusted, so did they, this also was a forbidden fruit, they lusted, tasted, sinned, died; the most sins begin at the eyes, by them commonly Satan creeps into the heart: that soule can never be in safety, that hath not covenanted with his eyes.

God needed not have given these men any warning of his judgement; they gave him no warning of their sins, no respite: yet that God might approve his mercies to the very wicked; he gives them an hundred and twenty years respite of repenting: how loth is God to strike, that threats so long! He that delights in revenge, surprises his adversary, whereas he that gives long warnings, desires to be prevented: if we were not wilful, we should never smart.

Neither doth he give them time only, but a faithfull teacher. It is an happy thing when he that teacheth others is righteous; *Noahs* hand taught them as much as his tongue. His businesse in building the Arke, was a reall sermon to the world, wherein at once were taught mercy and life to the beleever; and to the rebellious destruction.

Me thinks I see those monstrous sonnes of *Lamech* comming to *Noah*, and asking him, what he meanes by that strange work; whether he means to sale upon the dry land. To whom when he reports Gods purpose and his, they go away laughing at his idlenesse, and tell one another, in sport, that too much holinesse hath made him mad: yet cannot they all flout *Noah* out of his faith, he preaches, and builds, and finishes. Doubtlesse more hands went to this work then his: many a one wrought upon the Arke, which yet was not saved in the Arke. Our outward Workes cannot save us, without our Faith; wee may helpe to save others, and perish our selves: what a wonder of mercy is this that I here see? One poore family called out of a world, and as it were eight graines of corne fanned from a whole barnfull of chaffe: one Hypocrite was saved with the rest for *Noahs* sake; not one righteous man was swept away for company, For these few was the earth preserved still under the waters, and all kinds of Creatures upon the Waters; which else had been all destroyed. Still the World stands, for their sakes, for whom it was preserved; Else fire should consume that, which could not be cleansed by water.

This difference is strange; I see the savagest of all creatures, Lyons, Tygers, Beares, by an instinct from God come to seek the Arke (as we see swine fore-seeing a storme

run home crying for ſhelter) men I ſee not; Reaſon once debauched is worſe then bruitiſhneſſe: God hath uſe even of theſe fierce and cruell beaſts, and glory by them: even they being created for man, muſt live by him, though to his puniſhment: how gently do they offer and ſubmit themſelves to their Preſerver; renewing that obeyſance to this Repairer of the world, which they before ſin, yeelded to him that firſt ſtored the World: He that ſhut them into the Arke when they were entred, ſhut their mouthes alſo while they did enter. The Lyons fawne upon *Noah*, and *Daniel*; What heart cannot the Maker of them mollifie. A

The uncleane beaſts God would have to live, the cleane to multiplie; and therefore he ſends to *Noah* ſeven of the cleane, of the uncleane two: He knew the one would annoy man with their multitude, the other would inrich him; Thoſe things are worthy of moſt reſpect which are of moſt uſe.

But why ſeven? Surely that God that created ſeven daies in the Weeke, and made one for himſelfe; did here preſerve of ſeven cleane beaſts, one for himſelfe, for ſacrifice; He gives us ſix for one in earthly things, that in ſpirituall wee ſhould bee all for him. B

Now the day is come, all the gueſts are entred, the Arke is ſhut, and the windows of Heaven open: I doubt not but many of thoſe ſcoffers, when they ſaw the violence of the waves deſcending, and aſcending, according to *Noahs* prediction, came wading middle-deep unto the Arke, and importunately craved that admittance which they once denyed: But now as they formerly rejected God, ſo are they juſtly rejected of God. For ere vengeance begin, repentance is ſeaſonable; but if judgement be once gone out, we cry too late. While the Goſpell ſolicites us, the doores of the Arke are open, if we neglect the time of grace, in vaine ſhall wee ſeek it with teares; God holds it no mercy to pity the obſtinate. Others more bold than they, hope to over-run the judgement, and climbing up to the high Mountaines, looke downe upon the waters, with more hope than feare: and now when they ſee their Hils become Ilands, they climbe up into the talleſt Trees; there with paleneſſe and horror at once look for death, and ſtudy to avoyd it, whom the waves over-take at laſt half dead with famine, and half with feare. Loe now from the tops of the Mountaines they deſcry the Arke floating upon the waters, and behold with envy that which before they beheld with ſcorne. C

In vaine doth he fly whom God purſues. There is no way to fly from his judgements, but to fly to his mercy by repenting. The Faith of the righteous cannot be ſo much derided, as their ſucceſſe is magnified: How ſecurely doth *Noah* ride out this uproare of Heaven, Earth and waters! He heares the powring downe of the raine above his head; the ſhrieking of Men, and roaring and bellowing of Beaſts, on both ſides him; the raging and threats of the waves under him, he ſaw the miſerable ſhifts of the diſtreſſed unbeleevers; and in the meane time ſits quietly in his dry Cabbin, neither feeling, nor fearing evill: he knew that he which owed the waters, would ſteere him; that he who ſhut him in, would preſerve him. How happy a thing is Faith? what a quiet ſafety, what a heavenly peace doth it worke in the ſoule, in the midſt of all the inundations of evill? D

Now when God hath fetcht again all the life which he had given to his unworthy creatures, and reduced the world unto his firſt forme wherein waters were over the face of the earth, it was time for a renovation of all things to ſucceed this deſtruction. To have continued the Deluge long, had been to puniſh *Noah*, that was righteous. After forty dayes therfore, the Heavens clear up, after an hundred and fifty the waters ſinke downe: How ſoone is God weary of puniſhing, which is never weary of bleſſing! yet may not the Arke reſt ſuddenly. If we did not ſtay ſome-while under Gods hand, we ſhould not know how ſweet his mercy is, and how great our thankefulneſſe ſhould be. The Arke though it was *Noahs* Fort againſt the waters, yet it was his priſon; he was ſafe in it, but put up; he that gave him life by it, now thinkes time to give him liberty out of it. E

God doth not reveale all things to his beſt ſervants: behold, He that told *Noah* an hundred and twenty yeares before, what day he ſhould go into the Arke, yet fortels

him

him not now in the Arke what day the Arke ſhould reſt upon the Hils and he ſhould goe forth. *Noah* therefore ſends out his intelligencers, the *Raven*, and the *Dove*; whoſe wings in that vaprous ayre might eaſily deſcry further then his ſight: The *Raven* of quick ſent, of groſſe feed, of tough conſtitution; no Fowle was ſo fit for diſcovery; the likelieſt things alwayes ſucceed not. He neither will venture far into that ſolitary world for feare of want, nor yet come into the Arke for love of liberty; but hovers about in uncertainties. How many carnall mindes flye out of the Arke of Gods Church; and imbrace the preſent world: rather chooſing to feed upon the unſavory carcaſſes of ſinfull pleaſures, then to be reſtrained within the ſtraight liſts of Chriſtian obedience.

The *Dove* is ſent forth, a Fowle, both ſwift and ſimple. She like a true Citizen of the Arke, returnes; and brings faithfull notice of the continuance of the Waters, by her reſtleſſe and emptie return; by her Olive leafe, of the abatement: how worthy are thoſe Meſſengers to be welcome, which with innocence in their lives, bring glad tyding of peace, and ſalvation, in their mouthes!

Noah rejoyces and believes; yet ſtill he waits ſeven dayes more: It is not good to devoure the favors of God too greedily; but to take them in, that we may digeſt them. O ſtrong faith of *Noah*, that was not weary with this delay; ſome man would have ſo longed for the open ayre after ſo long cloſeneſſe, that upon the firſt notice of ſafety he would have uncovered, and voyded the Arke, *Noah* ſtayes ſeven dayes e're he will open; and well neere two Moneths e're hee will forſake the Arke; and not then, unleſſe God, that commanded to enter, had bidden him depart. There is no action good without our Faith: no Faith without a word. Happy is that man, which in all things (neglecting the counſels of fleſh and bloud) depends upon the commiſſion of his Maker.

Contemplations.

THE SECOND BOOKE.

- NOAH.
- *Babell.*
- ABRAHAM.
- ISAAC *sacrificed.*
- LOT *and* Sodome.

By JOS. HALL, D. *of* Divinity, *and* Deane *of* WORCESTER.

Imprinted at *London* in the yeere 1641.

TO THE RIGHT HONOURABLE THE LORD STANHOPE,

ONE OF HIS MAJESTIES MOST HONOURABLE PRIVY COUNCELL,

All Grace and Happineſſe.

Right Honorable,

I *Durſt appeale to the judgment of a carnall Reader (let him not bee prejudicate) that there is no Hiſtory ſo pleaſant as the Sacred. Set aſide the Majeſty of the Inditer; none can compare with it for Magnificence and Antiquity of the Matter, the ſweetneſſe of compiling, the ſtrange variety of memorable occurrences: And if the delight be ſuch, what ſhall the profit bee eſteemed of that which was written by GOD for the ſalvation of Men? I confeſſe, no thoughts did ever more ſweetly ſteale Me and Time away, then thoſe which I have imployed in this ſubject, and I hope, none can equally benefit others: for, if the meere relation of theſe holy things bee profitable, how much more when it is reduced to uſe? This ſecond part of the World repaired, I dedicate to your Lordſhip, wherein you ſhall ſee* Noah *as weake in his Tent, as ſtrong in the Arke; an ungracious Sonne reſerved from the*

the Deluge to his Fathers curſe: modeſt piety rewarded with bleſſings: the building of Babel, *begunne in pride, ended in confuſion*; Abrahams *Faith, Feare, Obedience*; Iſaac *bound upon the Altar under the hand of a Father that hath forgotten both nature and all his hopes*; Sodom *burning with a double fire, from Hell, and from Heaven*: Lot *reſcued from that impure City, yet after finding* Sodom *in his Cave: Every one of theſe paſſages is not more full of wonder, then of edification. That Spirit which hath penned all theſe things for our learning, teach us their right uſe: and ſanctifie theſe my unworthy Meditations to the good of his Church. To whoſe abundant grace I humbly commend your Lordſhip.*

Your Lordſhips unfainedly

devoted in all due

obſervance

Jos: Hall.

Contemplations.

The Second Book.

Noah.

NO ſooner is *Noah* come out of the Arke, but he builds an Altar: not an houſe for himſelfe, but an Altar to the Lord: Our faith will ever teach us to prefer God to our ſelves. Delayed thankfulneſſe is not worthy of acceptation. Of thoſe few creatures that are left, God muſt have ſome; they are all his: yet his goodneſſe will have Man know that it was he, for whoſe ſake they were preſerved. It was a priviledge to thoſe very bruit creatures, that they were ſaved from the waters, to be offered up in fire unto God: What a favor is it to men, to be reſerved from common deſtructions, to be ſacrificed to their Maker and Redeemer! Gen. 9. 20.

Loe this little fire of *Noah*, through the vertue of his faith, purged the world, and aſcended up into thoſe heavens, from which the waters fel, & cauſed a glorious Rainbow to appeare therein for his ſecurity: All the ſins of the former world were not ſo unſavory unto God, as this ſmoake was pleaſant. No perfume can be ſo ſweet as the holy obedience of the faithfull. Now God that was before anoyed with the ill ſavor of ſinne, ſmels a ſweet ſavor of reſt: Behold here a new and ſecond reſt: Firſt, God reſted from making the world, now he reſts from deſtroying it: Even while we ceaſe not to offend, he ceaſes from a publike revenge. His word was enough, yet withall he gives a ſigne, which may ſpeake the truth of his promiſe to the very eyes of men: thus he doth ſtill in his bleſſed Sacraments, which are as reall words to the ſoule. The Rain-bow is the pledge of our ſafety, which even naturally ſignifies the end of a ſhower: all the ſignes of Gods inſtitution are proper, and ſignificant.

But who would looke after all this, to have found righteous *Noah*, the Father of the new World, lying drunken in his tent? Who would think that wine ſhould overthrow him that was preſerved from the waters? That he who could not be tainted with the ſinfull examples of the former world, ſhould begin the example of a new ſin of his own? What are we men, if we be but our ſelves? While God upholds us, no temptation can move us: when he leaves us, no temptation is too weake to overthrow us. What living man ever had ſo noble proofes of the mercy, of the juſtice of God? Mercy upon himſelf, Juſtice upon others. What man had ſo gracious approbation from his maker? Behold, he of whom in an unclean world God ſaid, *Thee onely have I found Righteous*, proves now uncleane when the world was purged. The Preacher of righteouſneſſe unto the former age, the King, Prieſt, and Prophet of the world renued, is the firſt that renues the ſins of that world which he had reproved, and which he ſaw condemned for ſin: Gods beſt children have no fence for ſins of infirmity: Which of the Saints have not once done that, whereof they are aſhamed? God that lets us fall, knows how to make as good uſe of the ſins of his holy ones, as of their obedience: If we had not ſuch patternes, who could chooſe but deſpaire at the ſight of his ſinnes?

Yet

Yet we find *Noah* drunken but once. One act can no more make a good heart unrighteous, then a trade of ſinne can ſtand with regeneration: but when I look to the effect of this ſinne, I cannot but bluſh and wonder; Loe, this ſin is worſe then ſin; Other ſinnes move ſhame, but hide it: this diſplayes it to the world. *Adam* had no ſooner ſinned, but he ſaw and abhorred his owne nakedneſſe, ſeeking to hide it even with buſhes.

Noah had no ſooner ſinned, but he diſcovers his nakedneſſe, and hath not ſo much rule of himſelfe, as to be aſhamed: One houres drunkenneſſe bewrayes that, which more then ſix hundred yeares ſobriety had modeſtly concealed; he that gives himſelfe to wine is not his owne: what ſhall we think of this vice, which robs a man of himſelf, and laies a beaſt in his roome? *Noahs* nakedneſſe is ſeen in wine, it is no unuſuall quality, in this exceſſe to diſcloſe ſecrets; drunkenneſſe doth both make imperfections, and ſhew thoſe we have, to others eyes; ſo would God have it, that we might be double aſhamed, both of thoſe weakeneſſes which we diſcover, and of that weakneſſe which moved us to diſcover. *Noah* is uncovered; but in the midſt of his own Tent: It had been ſinfull, though no man had ſeen it: unknown ſins have their guilt and ſhame, and are juſtly attended with known puniſhments. Ungracious *Cham* ſaw it and laughed; his fathers ſhame ſhould have been his; the deformity of thoſe parts from which he had his being, ſhould have begotten in him a ſecret horror, and dejection: how many graceleſſe men make ſport at the cauſes of their humiliation? Twiſe had *Noah* given him life: yet neither the name of a Father, and Preſerver, nor Age, nor vertue could ſheild him from the contempt of his owne. I ſee that even Gods Arke may nouriſh Monſters: ſome filthy toads may lye under the ſtones of the Temple. God preſerves ſome men in judgement; Better had it been for *Cham* to have periſhed in the waters, then to live unto his Fathers curſe. Not content to be a witneſſe of this filthy ſight; he goes on to be a Proclaimer of it. Sin doth ill in the eye, but worſe in the tongue: As all ſinne is a work of darkneſſe, ſo it ſhould be buried in darkneſſe. The report of ſin is oft-times as ill, as the commiſſion; for it can never be blazoned without uncharitableneſſe; ſeldom without infection: Oh the unnaturall and more then *Chammiſh* impiety of thoſe ſonnes which rejoyce to publiſh the nakedneſſe of their ſpirituall Parents, even to their Enemies.

Yet it was well for *Noah* that *Cham* could tell it to none but his own; and thoſe, gracious and dutifull Sonnes. Our ſhame is the leſſe, if none know our faults but our friends. Behold, how love covereth ſinnes; theſe good Sonnes are ſo farre from going forward to ſee their Fathers ſhame, that they go backward to hide it. The cloak is laid on both their ſhoulders, they both goe back with equall paſes, and dare not ſo much as looke backe, leſt they ſhould unwillingly ſee the cauſe of their ſhame; and will rather adventure to ſtumble at their Fathers body, then to ſee his nakednes: How did it grieve them to thinke, that they which had ſo oft come to their holy Father with reverence, muſt now in reverence turne their backs upon him, and that they muſt now cloath him in pity; which had ſo often cloathed them in love! And which addes more to their duty, they covered him, and ſaid nothing. This modeſt ſorrow is their praiſe, and our example; The ſinnes of thoſe we love and honor, we muſt heare of with indignation, fearefully and unwillingly beleeve, acknowledge with griefe and ſhame, hide with honeſt excuſes, and bury in ſilence.

How equall a regard is this both of piety and diſobedience? becauſe *Cham* ſinned againſt his father, therfore he ſhall be plagued in his children; *Japheth* is dutifull to his Father, and finds it in his poſterity. Becauſe *Cham* was an ill Son to his Father, therefore his ſons ſhall be ſervants to his Brethren; becauſe *Japheth* ſet his ſhoulder to *Sems*, to beare the cloak of ſhame, therefore ſhall *Japheth* dwell in the tents of *Sem*, partaking with him in bleſſings as in duty. When we do but what we ought, yet God is thankfull to us; and rewards that, which we ſhould ſin if we did not: who could ever yet ſhew me a man rebelliouſly undutifull to his Parents, that hath proſpered in himſelfe, and his ſeed?

of

Of Babel.

HOW soon are men and sinnes multiplied? within one hundred yeares the world is as full of both, as if there had been no Deluge. Though men could not but see the fearefull monuments of the ruine of their Ancestors, yet how quickly had they forgotten a flood? Good *Noah* lived to see the World both populous, and wicked again; and doubtlesse oftimes repented to have been preserved of some, whom he saw to traduce the vices of the former World, to the renued. It could not but grieve him to see the destroyed Gyants revive out of his owne loines, and to see them of his flesh and bloud tyrannize over themselves. In his sight *Nimrod* casting off the awe of his holy Grandfather grew imperious and cruell, and made his owne kinsmen servants. How easie a thing it is for a great spirit to be the head of a faction; when even brethren will stoope to servitude. And now when men are combined together, evill and presumptious motions finde encouragement in multitudes; and each man takes a pride in seeming forwardest: we are the cheerfuller in good when we have the assistance of company: much more in sinning, by how much we are more prone to evill then good. It was a proud word; *Come let us build us a City and a Tower, whose top may reach to Heaven.*

They were newly come downe from the Hils unto the Plaines, and now thinke of raising up an Hill, of building in the plaine: when their tents were pitched upon the Mountaines of *Armenia*, they were as neere to Heaven as their Tower could make them; but their ambition must needs aspire to an height of their own raising. Pride is ever discontented, and still seeks matter of boasting in her own workes.

How fondly doe men reckon without God, *Come, let us build*; As if there had been no stop but in their own will: As if both earth and time had been theirs: Still doe all naturall men build *Babel* forecasting their owne plots so resolutely, as if there were no power to countermand them: It is just with God that peremptory determinations seldome prosper: whereas those things which are fearefully, and modestly undertaken, commonly succeed.

Let us build us a City. If they had taken God with them, it had been commendable; establishing of societies is pleasing to him that is the God of order: But a Tower whose top may reach to heaven, was a shamefull arrogance, an impious presumption. Who would think that we little Ants that creepe upon the earth, should think of climbing up to Heaven, by multiplying of Earth?

Pride ever lookes at the highest: the first man would know as God, these would dwel as God, Covetousnes and Ambition know no limits. And what if they had reacht up to Heaven? some Hils are as high as they could hope to be, and yet are no whit the better; no place alters the condition of Nature: an Angell is glorious, though he be upon earth; and Man is but earth, though he bee above the clouds: The neerer they had been to Heaven, the more subject should they have been to the violences of Heaven; to thunders, lightenings, and those other higher inflamations; what had this been, but to thrust themselves into the hands of the revenger of all wicked insolencies? God loves that Heaven should be lookt at, and affected with all humble desires, with the holy ambitions of Faith, not with the proud imaginations of our owne atchievements.

But wherefore was all this? Not that they loved so much to bee neighbours to heaven, as to bee famous upon earth; It was not commodity that was here sought, not safety, but glory: whither doth not thirst of fame carry men, whether in good or evill? It makes them seeke to climbe to heaven, It makes them not feare to runne downe headlong to hell: Even in the best things desire of praise stands in competition with conscience, and brags to have the more clients. One builds a temple to *Diana*, in hope of glory, intending it for one of the great wonders of the World, another in hope of fame burnes it. Hee is a rare man that hath not some *Babel* of his owne, whereon he bestows paines and cost, onely to be talked of. If they had done better things in a vaine-glorious purpose their act had been accursed; if they had built

built houſes to God, if they had ſacrificed, prayed, lived well; the intent poyſons the action: but now both the act and the purpoſe are equally vain, and the iſſue is as vain as either.

God hath a ſpeciall indignation at pride above all ſinnes, and will croſſe our endevours, not for that they are evill (what hurt could be in laying one bricke upon another?) but for that they are proudly undertaken: He could have hindred the laying of the firſt ſtone; and might as eaſily have made a trench for the foũdation, the grave of the builders: but he loves to ſee what wicked men would do; and to let fooles run themſelves out of breath: what monument ſhould they have had of their own madneſſe, and his powerfull interruption, if the wals had riſen to no height? To ſtop them then in the midſt of their courſe, he medles not with either their hands, or their feet, but their tongues; not by pulling them out, not by looſing their ſtrings, nor by making them ſay nothing, but by teaching them to ſay too much: Here is nothing varied but the ſound of Letters; even this fruſtrates the work, and befooles the workmen: How eaſie it is for God ten thouſand wayes to correct and foreſtall the greateſt projects of men? He that taught *Adam* the firſt words, taught them words that never were. One cals for bricke, the other looks him in the face, and wonders what hee commands, and how and why he ſpeakes ſuch words as were never heard; and in ſtead thereof brings him morter, returning him an anſwere as little underſtood: each chides with other, expreſſing his choler, ſo as he onely can underſtand himſelfe: From heat they fall to quiet intreaties, but ſtill with the ſame ſucceſſe. At firſt every man thinks his fellow mocks him: but now perceiving this ſerious confuſion, their only anſwer was ſilence, and ceaſing; they could not come together, for no man could call them to be underſtood; and if they had aſſembled, nothing could be determined becauſe one could never attaine to the others purpoſe: No, they could not have the honor of a generall diſmiſſion, but each man leaves his Trowell and ſtation, more like a foole then he undertooke it: So commonly actions begun in glory, ſhut up in ſhame. All externall actions depend upon the tongue: No man can know anothers minde, if this be not the interpreter; hence, as there were many tongues given to ſtay the building of *Babel*, ſo there were as many given to build the new Jeruſalem, the Evangelicall Church. How dear hath *Babel* coſt all the word? At the firſt, when there was but one language, men did ſpend their time in Arts; (ſo was it requiſite at the firſt ſetling of the world) and ſo came early to perfection, but now we ſtay ſo long (of neceſſity) upon the ſhell of tongues, that wee can hardly have time to chew the ſweet kernell of knowledge: Surely men would have grown too proud, if there had been no *Babel*: It fals out oft-times that one ſin is a remedy of a greater. Diviſion of tongues muſt needs ſlacken any worke: Multiplicity of language had not beene given by the Holy Ghoſt, for a bleſſing to the Church, if the world had not been before poſſeſſed with multiplicity of languages for a puniſhment: Hence it is, that the building of our Sion riſes no faſter, becauſe our tongues are divided; Happy were the Church of God, if we all ſpake but one language: Whiles we differ, we can build nothing but *Babel*; difference of tongues cauſed their Babel to ceaſe, but it builds ours.

Of Abraham.

Gen. 12.

IT was fit that he which ſhould be the Father and pattern of the faithfull, ſhould be throughly tryed: for in a ſet copy every fault is important, and may prove a rule of error: often trials which *Abraham* paſſed, the laſt was the ſoreſt: No ſonne of *Abraham* can hope to eſcape temptations, while he ſees that boſom, in which he deſires to reſt, ſo aſſaulted with difficulties: *Abraham* muſt leave his Country, and kinred, and live amongſt ſtrangers; The calling of God never leaves men, where it findes them; The earth is the Lords, and all places are alike to the wiſe and faithfull: If Chaldea had not been groſſely Idolatrous *Abraham* had not left it; no bond muſt ty us to the danger of infection.

But

A But whither must he goe? to a place he knew not, to men that knew not him: it is enough comfort to a good man, whereſoever he is, that he is acquainted with God; we are never out of our way, while we follow the calling of God. Never any man loſt by his obedience to the Higheſt; becauſe *Abraham* yeelded, God gives him the poſſeſſion of Canaan: I wonder more at his faith in taking this poſſeſſion, then in leaving his owne; Behold, *Abraham* takes poſſeſſion for that Seed which he had not; which in nature hee was not like to have; of that Land whereof he ſhould not have one foot, wherein his Seed ſhould not be ſetled of almoſt five hundred yeeres after: The power of faith can prevent time, and make future things preſent; if we be the true ſonnes of *Abraham*, we have already (while wee ſojourne here on earth) the poſſeſſion of our Land of Promiſe: while we ſeek our Countrey, we have it.

Yet even Canaan doth not afford him bread, which yet hee muſt beleeve ſhall B flow with milke and honey to his Seed: ſenſe muſt yeeld to faith; woe were us, if wee muſt judge of our future eſtate by the preſent: Ægypt gives reliefe to *Abraham* when Canaan cannot. In outward things Gods enemies may fare better then his friends: Thriſe had Ægypt preſerved the Church of God, in *Abraham*, in *Jacob*, in *Chriſt*; God oft-times makes uſe of the world, for the behoofe of his; though without their thankes: as contrarily he uſes the wicked for ſcourges to his own inheritance, and burnes them; becauſe in his good they intended evill.

But what a change is this? hitherto hath *Sarah* been *Abrahams* wife, now Ægypt hath made her his ſiſter; feare hath turned him from a huſband to a brother; No ſtrength of faith can exclude ſome doubtings: God hath ſaid, I will make thee a great Nation; *Abraham* ſaith, the Ægyptians will kill me: He that lived by his faith, yet C ſhrinketh, and ſinneth. How vainely ſhall we hope to beleeve without all feare, and to live without infirmities? Some little aſperſions of unbeliefe cannot hinder the praiſe and power of faith; *Abraham* beleeved, and it was imputed to him for righteouſneſſe. He that through inconſideratnes doubted twiſe of his own life, doubted not of the life of his Seed, even from the dead and dry wombe of *Sarah*: yet was it more difficult that his Poſterity ſhould live in *Sarah*, then that *Sarahs* husband ſhould live in Ægypt: This was above nature, yet he beleeves it. Sometimes the beleever ſticks at eaſie trials, and yet breaks through the greateſt temptations without feare: *Abraham* was old ere this promiſe and hope of a ſonne; and ſtill the older, the more uncapable: yet God makes him waite twenty five yeeres for performance. No time is long to faith; which had learned to deferre hopes without fainting and D irkeſomneſſe.

Abraham heard this newes from the Angell, and laughed: *Sarah* heard it, and laughed: they did not more agree in their deſire, then differ in their affection: *Abraham* laughed for joy; *Sara* for diſtruſt: *Abraham* laughed, becauſe he beleeved it would be ſo; *Sarah*, becauſe ſhe beleeved it could not be ſo: the ſame act varies in the manner of doing, and the intention of the doer: Yet *Sarah* laught but within her ſelfe, and is bewraied: How God can finde us out in ſecret ſinnes! how eaſily did ſhe now thinke, that he which could know of her inward laughter, could know of her conception & now ſhe that laughed, and believed not, believeth and feareth. Gen. 17.

What a lively pattern doe I ſee in *Abraham* and *Sarah*, of a ſtrong Faith, and weak! of ſtrong in *Abraham*, and weak in *Sarah*: She to make God good of his word E to *Abraham*, knowing her own barrenneſſe, ſubſtitutes an *Hagar*, and in an ambition of Seed perſwades to Polygamy. *Abraham* had never looked to obtaine the promiſe by any other then a barren wombe, if his owne wife had not importuned him to take another: when our own apparent meanes faile, weak faith is put to the ſhifts; and projects ſtrange devices of her owne, to attaine the end. She will rather conceive by another wombe, then be childleſſe: when ſhe heares of an impoſſibility to nature, ſhe doubteth, and yet hides her diffidence, and when ſhe muſt believe, feareth, becauſe ſhe did diſtruſt: *Abraham* heares and believes, and expects and rejoyces; he ſaith not, I am old and weak, *Sarah* is old and barren; where are the many Nations that ſhall come from theſe withered loynes? It is enough to him that God hath ſaid it: he ſees not the meanes, he ſees the promiſe. He knew that God would rather raiſe

him up feed from the very ſtones that be trod upon, then himſelfe ſhould want a large and happy iſſue. A

There is no faith where there is either meanes or hopes. Difficulties and impoſſibilities are the true objects of beliefe: Hereupon God addes to his name, that which he would fetch from his loynes, and made his name as ample as his poſterity: never any man was a loſer by beleeving: Faith is ever recompenced with glory.

Neither is *Abraham* content onely to wait for God, but to ſmart for him: God bids him cut his owne fleſh; he willingly ſacrifices this parcell of his ſkin and blood to him that was the owner of all: How glad he is to carry this painfull marke of the love of his Creator? How forward to ſeale this covenant with blood, betwixt God and him? not regarding the ſoreneſſe of his body, in compariſon of the confirmation of his ſoul. The wound was not ſo grievous as the ſignification was comfortable. For B herein he ſaw, that from his loynes ſhould come that bleſſed Seed, which ſhould purge his ſoule from all corruption. Well is that part of us loſt, which may give aſſurance of the ſalvation of the whole; our faith is not yet ſound, if it have not taught us to neglect paine for God, and more to love his Sacraments, then our own fleſh.

Of Isaac *Sacrificed.*

Gen. 22. 1.

BUT all theſe are but eaſie taſkes of Faith: all ages have ſtood amazed at the next; not knowing whether they ſhould more wonder at Gods command, or *Abrahams* obedience: Many yeeres had that good Patriarch waited for his *Iſaac*; now at laſt he hath joyfully received him, and that with this gracious acclamation; *In* Iſaac *ſhall thy ſeed be called, and all Nations bleſſed.* Behold, the ſon of his Age, the ſonne of his Love, the ſonne of his Expectation, he that might not endure a mock from his brother, muſt now endure the knife of his Father; *Take thine only ſonne* Iſaac *whom thou loveſt, and get thee to the Land of Moriah, and offer him there for a burnt offering.* C

Never any gold was tryed in ſo hot a fire. Who but *Abraham* would not have expoſtulated with God? What? Doth the God of mercies now begin to delight in bloud? Is it poſſible that Murder ſhould become Piety? Or if thou wilt needs take pleaſure in an humane ſacrifice, is there none but *Iſaac* fit for thine Altar, none but *Abraham* to offer him? Shall theſe hands deſtroy the fruits of mine owne loynes? D Can I not be faithfull unleſſe I be unnaturall? Or if I muſt needs be the monſter of all Parents, will not *Iſmael* yet be accepted? O God where is thy mercy; where is thy juſtice? Haſt thou given me but one only ſonne, and muſt I now ſlay him? Why did I wait ſo long for him? Why didſt thou give him me? Why didſt thou promiſe me a bleſſing in him? What will the Heathen ſay, when they ſhall heare of this infamous maſſacre? How can thy Name, and my profeſſion eſcape a perpetuall blaſphemy? With what face ſhall I looke upon my wife *Sarah*, whoſe ſonne I have murdered? How ſhall ſhe entertaine the Executioner of *Iſaac*? Or who will beleeve, that I did this from thee? How ſhall not all the World ſpet at this holy cruelty, and ſay, There goes the man that cut the throat of his own ſonne. Yet if he were an ungratious or rebellious child, his deſerts might give ſome colour to this violence: but to lay hands E on ſo deare, ſo dutifull, ſo hopefull a ſonne, is uncapable of all pretences.

But grant that thou which art the God of Nature, maiſt either alter or neglect it; what ſhall I ſay to the truth of thy promiſes? Can thy Juſtice admit contradictions? Can thy decrees be changeable? Canſt thou promiſe and diſappoint? Can theſe two ſtand together, *Iſaac* ſhall live to be the father of Nations, and *Iſaac* ſhall now dye by the hand of his Father? when *Iſaac* is once gone, where is my ſeed, where is my bleſſing? O God, if thy commands and purpoſes be capable of alteration, alter this bloudy ſentence, and let thy firſt word ſtand.

Theſe would have been the thoughts of a weake heart: But God knew that hee ſpake to an *Abraham*, and *Abraham* knew that he had to doe with a God: Faith had taught him not to argue, but obey. In a holy wilfulneſſe he either forgets Nature, or

deſpiſes

A despiſes her, he is ſure that what God commands, is good; that what he promiſes is infallible, and therefore is careleſſe of the meanes, and truſts to the end.

In matters of God, whoſoever conſults with fleſh and blood ſhall never offer up his *Iſaac* to God; there needs no counſellor when we know God is the Commander; here is neither grudging nor deliberating, nor delaying: His faith would not ſuffer him ſo much as to be ſorie for that he muſt doe. *Sarah* her ſelfe may not know of Gods charge, and her husbands purpoſe, leſt her affection ſhould have overcome her faith; leſt her weakneſſe now growne importunate, ſhould have ſaid, Diſobey God and dye. That which he muſt doe, he will doe; he that hath learned not to regard the life of his ſonne, had learned not to regard the ſorrow of his wife. It is too much tenderneſſe to reſpect the cenſures and conſtructions of others, when we have
B a direct word from God. The good Patriarch riſes early, and addreſſes himſelfe to his ſad journey. And now muſt he travell three whole dayes to this execution; and ſtill muſt *Iſaac* be in his eye, whom all this while he ſeemes to ſee bleeding upon the pile of wood which he carries; there is nothing ſo miſerable as to dwell under the expectation of a great evill: That miſery which muſt be, is mitigated with ſpeed, and aggravated with delay. All this while if *Abraham* had repented him, he had leiſure to returne. There is no ſmall tryall even in the very time of tryall: now when they are come within ſight of the choſen Mountaine, the ſervants are diſmiſſed; what a devotion is this that will abide no witneſſes? he will not ſuffer two of his owne Vaſſals to ſee him doe that which ſoone after all the world muſt know he hath done; yet is not *Abraham* afraid of that piety which the beholders could not ſee without
C horror, without reſiſtance; which no eare could heare of without abomination. What ſtranger could have endured to ſee the Father carie the knife and fire, inſtruments of that death, which he had rather ſuffer then inflict? The ſonne ſecurely carrying that burden which muſt carry him?

But if *Abrahams* heart could have knowne how to relent, that queſtion of his deare, innocent, and religious ſonne had melted it into compaſſion; *My Father, Behold the fire and the wood, but where is the ſacrifice?* I know not whether that word, *My Father*, did not ſtrike *Abraham* as deepe as the knife of *Abraham* could ſtrike his ſonne: yet doth he not ſo much as thinke (O miſerable man, that may not at once be a Sonne to ſuch a God, and a Father to ſuch a Sonne) Still he perſiſts, and conceales, and where he meant not, propheſies; *My ſonne, God ſhall provide a Lambe for the*
D *burnt-offering.*

The heavy tidings was loath to come forth: It was a death to *Abraham* to ſay what he muſt doe: He knowes his owne faith to act this, he knowes not *Iſaacs* to endure it. But now when *Iſaac* hath helped to build the Altar, whereon he muſt be conſumed; he heares (not without aſtoniſhment) the ſtrange command of God, the finall will of his Father: My ſonne, thou art the Lambe which God hath provided for this burnt-offering: If my blood would have excuſed thee, how many thouſand times had I rather to give thee mine owne life, then take thine! Alas, I am full of dayes, and now of long, lived not but in thee; Thou mighteſt have preſerved the life of thy Father, and have comforted his death, but the God of us both hath choſen thee: He that gave thee unto me miraculouſly, bids me by an unuſuall meanes return thee
E unto him. I need not tell thee, that I ſacrifice all my worldly joyes, yea and my ſelfe in thee; but God muſt be obeyed; neither art thou too deare for him that calls thee: Come on my Sonne, reſtore the life that God hath given thee by me: offer thy ſelfe willingly to theſe flames; ſend up thy ſoule cheerefully unto thy glory; and know that God loves thee above others, ſince he requires thee alone to be conſecrated in ſacrifice to himſelfe.

Who cannot imagine with what perplexed mixtures of paſſions, with what changes of countenance, what doubts, what feares, what amazement, good *Iſaac* received this ſudden meſſage from the mouth of his Father, how he queſtioned, how he pleaded? But when he had ſomewhat digeſted his thoughts, and conſidered that the Author was God, the actor *Abraham*, the action a ſacrifice, he now approves himſelf the ſonne of *Abraham*; now he encourages the trembling hand of his Father,

with whom he ſtrives in this praiſe of forwardneſſe and obedience; now he offers his hands and feet to the cords, his throat to the knife, his body to the Altar; and growing ambitious of the ſword and fire, intreats his Father to doe that which he would have done though he had diſſwaded him. O holy emulation of faith! Obleſſed agreement of the Sacrificer and Oblation: *Abraham* is as ready to take, as *Iſaac* to give; he binds thoſe deare hands which are more ſtraitly bound with the cords of duty and reſolution: he layes his ſacrifice upon the wood, which now before-hand burnt inwardly with the heavenly fire of zeale and devotion.

And now having kiſſed him his laſt, not without mutuall teares; he lifts up his hand to fetch the ſtroke of death at once, not ſo much as thinking, perhaps God will relent after the firſt wound. Now the ſtay of *Abraham*, the hope of the Church, lies on bleeding under the hand of a father: what bowels can chooſe but yearne at this ſpectacle? which of the ſavageſt Heathens that had bin now upon the hill of *Moriah*, & had ſeen (through the buſhes) the ſword of a Father hanging over the throat of ſuch a ſonne, would not have beene more perplexed in his thoughts, then that unexpected ſacrifice was in thoſe briers? yet he whom it neereſt concerned, is leaſt touched; Faith hath wrought the ſame in him, which cruelty would in others, Not to be moved. He contemns all feares, and overlookes all impoſſibilities; His heart tels him that the ſame hand which raiſed *Iſaac* from the dead wombe of *Sarah*, can raiſe him againe from the aſhes of his ſacrifice: with this confidence was the hand of *Abraham* now falling upon the throat of *Iſaac*, who had given himſelfe for dead, and rejoyced in the change; when ſuddenly the Angell of God interrupts him, forbids him, commends him.

The voyce of God was never ſo welcome, never ſo ſweet, never ſo ſeaſonable as now: It was the tryall that God intended, not the fact; *Iſaac* is ſacrificed, and is yet alive: and now both of them are more happy in that they would have done, then they could have been diſtreſſed if they had done it. Gods charges are oft-times harſh in the beginnings and proceeding, but in the concluſion alwayes comfortable: true ſpirituall comforts are commonly late and ſudden: God defers on purpoſe, that our tryals may be perfect, our deliverance welcome, our recompence glorious; *Iſaac* had never been ſo precious to his father, if he had not been recovered from death; if he had not been as miraculouſly reſtored, as given: *Abraham* had never been ſo bleſſed in his ſeed, if he had not neglected *Iſaac* for God.

The only way to finde comfort in any earthly thing, is to ſurrender it (in a faithfull careleſneſſe) into the hands of God. *Abraham* came to ſacrifice, he may not goe away with dry hands: God cannot abide that good purpoſes ſhould be fruſtrate. Left either he ſhould not doe that for which he came: or ſhould want meanes of ſpeedy thanksgiving for ſo gracious a diſappointment; Behold a *Ram* ſtands ready for the ſacrifice, and as it were, proffers himſelfe to this happy exchange. He that made that Beaſt, brings him thither, faſtens him there: Even in ſmall things there is a great providence; what myſteries there are in every act of God! the onely Sonne of God upon this very hill is laid upon the Altar of the Croſſe; and ſo becomes a true ſacrifice for the world, that yet he is raiſed without impeachment, and exempted from the power of death: The Lambe of God which takes away the ſins of the World, is here really offered, and accepted: One Saviour in two figures; in the one dying; reſtored in the other. So *Abraham* whiles he exerciſes his faith, confirmes it: and rejoyces more to foreſee the true *Iſaac* in that place offered to death for his ſinnes, then to ſee the carnall *Iſaac* preſerved from death for the reward of his Faith. Whatſoever is deareſt to us upon earth is our *Iſaac*; happy are we if we can ſacrifice it to God: thoſe ſhall never reſt with *Abraham*, that cannot ſacrifice with *Abraham*.

of

Of Lot *and Sodom.*

Before *Abraham* and *Lot* grew rich, they dwelt together; now their wealth seperates them; Their society was a greater good then their riches: Many a one is a loser by his wealth; who would account those things good which make us worse? It had been the duty of young *Lot* to offer rather then to choose; to yeeld rather then contend: who would not here thinke *Abraham* the Nephew, and *Lot* the Uncle? It is no disparagement for greater persons to begin treaties of Peace. Better doth it beseem every sonne of *Abraham* to winne with love, then to sway with power. *Abraham* yeelds over this right of his choise; *Lot* takes it. And behold, *Lot* is crossed in that which he chose, *Abraham* is blessed in that which was left him; God never suffers any man to leese by an humble remission of his right in a desire of peace.

Wealth hath made *Lot* not only undutifull, but covetous; hee sees the good Plaines of *Jordan*, the richnesse of the soyle, the commoditie of the Rivers, the situation of the Cities, and now not once inquiring into the conditions of the Inhabitants, he is in love with *Sodom*: Outward appearances are deceitfull guides to our judgement, or affections: they are worthy to be deceived that value things as they seeme: It is not long after that *Lot* payes deare for his rashnesse. He fled for quietnesse with his Uncle, and finds Warre with strangers: Now is he carried prisoner with all his substance, by great Enemies; *Abraham* must rescue him, of whom he was forsaken. That wealth which was the cause of his former quarrels, is made a prey to mercilesse Heathens: That place which his eye covetously chose, betrayes his life and goods. How many Christians, whiles they have looked at gaine, have lost themselves.

Yet this ill successe hath neither driven out *Lot* nor amended *Sodom*, he still loves his commodity, and the *Sodomites* their sinnes: wicked men grow worse with afflictions, as water growes more cold after an heat: And as they leave not sinning, so God leaves not plaguing them, but still follows them with succession of judgements. In how few yeares hath *Sodom* forgot she was spoiled, and led captive? If that wicked City had beene warned by the sword, it had escaped the fire; but now this visitation hath not made ten good men, in those five Cities: How fit was this heape for the fire, which was all chaffe? Only *Lot* vexed his righteous soule with the sight of their uncleannesse; He vexed his own soule, for who bade him stay there? yet because he was vexed, he is delivered. He escapeth their judgment from whose sinnes he escaped. Though he would be a guest of Sodom, yet because he would not entertaine their sinnes, he becomes an Host to the Angels: Even the good Angels are the executioners of Gods judgement: There cannot be a better or more noble act then to doe justice upon obstinate Malefactors.

Who can bee ashamed of that which did not mis-beseeme the very Angels of God? Where should the Angels lodge but with *Lot*? the Houses of holy men are full of these heavenly Spirits, when they know not; they pitch their Tents in ours, and visit us, when we see not; and when we feel not, portect us. It is the honour of Gods Saints to be attended by Angels. The filthy Sodomites now flock together, stirred up with the fury of envy, and lust, and dare require to doe that in troopes, which to act single, had been too abominable; to imagin, unnaturall: continuance & society in evil makes wicked men outrageous, and impudent: It is not enough for *Lot* to bee the Witnesse, but he must be the Bawd also. (*Bring forth these men that we may know them.*)

Behold: even the Sodomites speak modestly; though their acts and intents be villanous. What a shame is it for those which professe purity of heart, to speak filthily? The good man craves and pleads the lawes of Hospitality; and when he sees headstrong purposes of mischiefe, chooses rather to be an ill Father than an ill host: His intencion was good, but his offer was faulty; If through his allowance the Sodomites had defiled his daughters; it had been his sinne: If through violence they had defiled his guests; it had been only theirs: There can be no warrant for us to sinne, lest

others ſhould ſinne: It is for God to prevent ſins with judgements, it is not for men to prevent a geater ſinne with a leſſe: the beſt minds when they are troubled, yeeld inconſiderate motions; as water that is violently ſtirred, ſends up bubbles: God meant better to *Lot*, then to ſuffer his weake offer to be accepted: Thoſe which are bent upon villany are more exaſperated by diſſwaſion; as ſome ſtrong ſtreames, when they are reſiſted by flood-gates, ſwell over the bankes. A

Many a one is hardned by the good word of *God*; and in ſtead of receiving the counſell, rages at the meſſenger: When men are grown to that paſſe, that they are no whit better by afflictions, and worſe with admonitions, God findes it time to ſtrike; Now *Lots* gueſts begin to ſhew themſelves Angels, and firſt deliver *Lot* in *Sodom*, then from *Sodom*: Firſt ſtrike them with blindneſſe, whom they will after conſume with fire: How little did the *Sodomites* thinke that vengeance was ſo neere them! While they went groping in the ſtreet, and curſing thoſe whom they could not find: *Lot* with the Angels is in ſecure light, and ſees them miſerable, and fore-ſees them burning. It is the uſe of God to blinde and beſot thoſe whom hee meanes to deſtroy: The light which they ſhall ſee ſhall be fiery, which ſhall be the beginning of an everlaſting darkneſſe, and a fire unquenchable: Now they have done ſinning & God begins to judge: Wickedneſſe hath but a time, the puniſhment of wickedneſſe is beyond all time. The reſidue of the night was both ſhort and dangerous. Yet good *Lot*, though ſought for by the *Sodomites*, and newly pull'd into his houſe by the Angels, goes forth of his houſe to ſeeke his ſonnes in law: No good man would bee ſaved alone; faith makes us charitable with neglect of all perill: He warnes them like a Prophet, and adviſes them like a Father, but both in vaine; he ſeemes to them as if he mocked, and they doe more then ſeeme to mock him againe. Why ſhould to morrow differ from other dayes? Who ever ſaw it raine fire? Or whence ſhould that brimſtone come? Or if ſuch ſhowres muſt fall, how ſhall nothing burne but this Valley? So to carnall men preaching is fooliſhneſſe, devotion idleneſſe, the Prophets mad men, *Paul* a babler: Theſe mens incredulity is as worthy of the fire, as the others uncleanneſſe. He that beleeves not, is condemned already. B C

The meſſengers of God doe not only haſten *Lot*, but pull him by a gracious violence out of that impure City. They thirſted at once after vengeance upon *Sodome*, and *Lots* ſafety; they knew God could not ſtrike *Sodom*, till *Lot* were gone out, and that *Lot* could not be ſafe within thoſe walls. We are naturally in *Sodom*: if God did not hale us out, whiles we linger, wee ſhould be condemned with the world. If God meet with a very good field, he puls up the weeds, and lets the corne grow; if indifferent, he lets the corne and weeds grow together; if very ill, he gathers the few eares of corne, and burnes the weeds. D

Oh the large bounty of God which reacheth not to us only, but to ours! God ſaves *Lot* for *Abrahams* ſake, and *Zoar* for *Lots* ſake; If *Sodom* had not beene too wicked, it had eſcaped: Were it not for Gods deare children, that are intermixed with the world, it could not ſtand: The wicked owe their lives unto thoſe few good, whom they hate and perſecute. Now at once the Sunne riſes upon *Zoar*, and fire fals downe upon *Sodom*: *Abraham* ſtands upon the hill, and ſees the Cities burning; It is fair weather with Gods children, when it is fouleſt with the wicked. Thoſe which burned with the fire of luſt, are now conſumed with the fire of vengeance: They ſinned againſt nature; and now againſt the courſe of nature, fire deſcends from Heaven, and conſumes them: *Lot* may not ſo much as look at the flame, whether for the ſtay of his paſſage, or the horror of the ſight, or tryall of his faith, or fear of commiſeration. Small precepts from God are of importance; obedience is as well tryed, and diſobedience as well puniſhed in little, as in much: His wife doth but turn back her head, whether in curioſity, or unbeleefe, or love and compaſſion of the place; ſhe is turned into a monument of diſobedience: what doth it availe her not to be turned into aſhes in *Sodom*, when ſhe is turned into a pillar of Salt in the Plaine? He that ſaved a whole City, cannot ſave his own Wife. God cannot abide ſmall ſinnes, in thoſe whom hee hath obliged. If we diſpleaſe him, God can as well meet with us out of *Sodom*: *Lot* now comne into *Zoar*, marvels at the ſtay of her, whom he might not before looke E

backe

back to call; and ſoone after returning to ſeek her, beholds this change with wonder and griefe: He finds Salt inſtead of fleſh, a Pillar inſtead of a Wife: he finds Sodome conſumed, and her ſtanding; and is more amazed with this, by how much it was both more neere him, and leſſe expected.

When God dilivers us from deſtruction, he doth not ſecure us from all afflictions: *Lot* hath loſt his Wife, his allies, his ſubſtance, and now betakes himſelfe to an uncomfortable ſolitarineſſe.

Yet though he fled from company, he could not fly from ſin: He who could not be tainted with uncleaneſſe in Sodom, is overtaken with drunkenneſſe and inceſt in a Cave: Rather then Satan ſhall want baits, his owne daughters will prove Sodomites; Thoſe which ſhould have comforted, betrayed him: How little are ſome hearts moved with judgements? The aſhes of Sodom, and the Pillar of Salt, were not yet out of their eye, when they dare thinke of lying with their owne Father. They knew that whileſt *Lot* was ſober, he could not be unchaſte: Drunkennes is the way to all beſtiall affections, and acts. Wine knows no difference either of perſons, or ſins: No doubt, *Lot* was afterwards aſhamed of his inceſtuous Seed, and now wiſhed he had come alone out of Sodome; yet even this unnaturall bed was bleſſed with increaſe; and one of our Saviours worthy Anceſtors ſprung after from this line. Gods election is not tyed to our meanes; neither are bleſſings or curſes ever traduced; The chaſte bed of holy Parents hath oft times bred a monſtrous generation; and contrarily God hath raiſed ſometimes an holy Seed from the drunken bed of Inceſt, or Fornication. It hath been ſeene, that weighty eares of corne have growne out of the compaſſe of the tilled field: Thus will God magnifie the freedome of his own choice; and let us know that wee are not borne, but made good.

Contemplations, THE THIRD BOOKE.

Jacob *and* Eſau.

Jacob *and* Laban.

Dinah.

Judah *and* Thamar.

Joſeph.

By Jos. Hall, D. *of* Divinity, *and* Deane *of* Worcester.

Imprinted at *London* in the yeere 1641.

TO

THE RIGHT HONOURABLE THE LORD DENNY,

BARON OF WALTHAM,

MY SINGULAR GOOD PATRON,

All Grace and Happineſſe.

Right Honorable,

I *Know, and in all humility confeſſe, how weake my Diſcourſe is, and how unworthy of this Divine ſubject, which I have undertaken; which if an Angell from Heaven ſhould ſay he could ſufficiently comment upon, I ſhould diſtruſt him: Yet this let me ſay (without any vaine boaſting) that theſe thoughts (ſuch as they are) through the bleſſing of God, I have woven out of my ſelfe, as holding it (after our Saviours rule) better to give, than to receive. It is eaſier to heape together large volumes of others labours, than to worke out leſſer of our owne: and the ſuggeſtion of one new thought, is better then many repeated.*

This part (which together with the Author is yours) ſhall preſent to your Lordſhip the buſieſt of all the Patriarks, together with

with his tryalls, and ſucceſſe: wherein you ſhall ſee Eſau *ſtripped by fraud of that which he willingly ſold,* Jacobs *hard adventures for the bleſſing, and no leſſe hard ſervices for his wives and ſubſtance, his dangerous encounters ending joyfully, the rape of his only daughter, ſeconded with the trecherous murder of his ſonnes;* Judahs *wrong to* Thamar *repayed by his owne uncleanneſſe;* Joſephs *ſaile, impriſonment, honour, piety; The ſinne of his brethren well beſtowed, well anſwered. I ſo touch at the uſes of all theſe, as one that knows it is eaſie to ſay more, and impoſſible to ſay enough.* God *give a bleſſing to my endeavours, and a pardon to my weakneſſe, to your Lordſhip an increaſe of his graces, and perfection of all happineſſe.*

Your Lordſhips humbly and

officiouſly devoted in

all dutie,

Jos. Hall.

Contemplations.

The Third Book.

Of Jacob *and* Esau.

OF all the Patriarkes, none made so little noyse in the World as *Isaac*; none lived either so privately, or so innocently: Neither know I whether hee approved himselfe a better sonne or an Husband. For the one; he gave himselfe over to the knife of his Father, and mourned three yeeres for his Mother: for the other he sought not to any handmaids bed, but in a chaste forbearance reserved himselfe for twenty yeares space, and prayed: *Rebecca* was so long barren, his prayers proved more effectuall then his seed. At last she conceived, as if she had been more then the daughter in law to *Sarah*, whose sonne was given her, not out of the power of Nature, but of her husbands Faith. Gen. 25. 22

God is oft better to us then we would: *Isaac* prayes for a sonne; God gives him two at once: Now, she is no lesse troubled with the strife of the children in her wombe, then before with the want of children: we know not when we are pleased; that which we desire, oft-times discontents us more in the fruition; wee are ready to complain both full and fasting. Before *Rebecca* conceived, she was at ease: Before spirituall regeneration there is all peace in the soule: No sooner is the new man formed in us, but the flesh conflicts with the spirit: There is no grace where is no unquietnesse: *Esau* alone would not have striven: Nature will ever agree with it self; Never any *Rebecca* conceived onely an *Esau*; or was so happy as to conceive none but a *Jacob*; She must be the mother of both, that she may have both joy and exercise. This strife began early; Every true *Israelite* begins his warre with his being. How many actions which we know not of, are not without presage and signification?

These two were the champions of two Nations; the field was their mothers wombe; their quarrell precedency and superiority; *Esau* got the right of Nature, *Jacob* of grace: yet that there might be some pretence of equality; lest *Esau* should out-run his brother into the World, *Jacob* holds him fast by the heele: So his hand was born before the others foot: But because *Esau* was some minutes the elder; that the younger might have better claime to that which God had promised, he buyes

that which he could not winne: If either by ſtrife, or purchaſe, or ſuit, we can attaine ſpirituall bleſſings, we are happy: If *Jacob* had come forth firſt, he had not knowne how much he was bound to God for the favor of his advancement.

There was never any meat, except the forbidden fruit, ſo deare bought as this broth of *Iacob*; In both the receiver and the Eater was accurſed. Every true ſeed of *Iſrael* will be content to purchaſe ſpirituall favors with earthly; And that man hath in him too much of the blood of *Eſau*, which will not rather dye then forgoe his birth-right.

But what hath careleſſe *Eſau* loſt, if having ſold his birth-right; he may obtaine the bleſſing? Or what hath *Iacob* gained, if his brothers Veniſon may countervaile his Pottage? Yet thus hath old *Iſaac* decreed; who was not now more blind in his eyes, then in his affections: God had forewarned him that the elder ſhould ſerve the yonger, yet *Iſaac* goes about to bleſſe *Eſau*.

It was not ſo hard for *Abraham* to reconcile Gods promiſe and *Iſaacs* ſacrifice, as for *Iſaac* to reconcile the ſuperiority of *Iacob* with *Eſaus* benediction: for Gods hand was in that, in this none but his owne: The deareſt of Gods Saints have been ſometimes tranſported with naturall affections: He ſaw himſelfe preferred to *Iſmael*, though the elder; he ſaw his Father wilfully forgetting nature at Gods command, in binding him for ſacrifice; He ſaw *Eſau* lewdly matched with Heathens; and yet he will remember nothing, but, *Eſau* is my firſt borne; but how gratious is God, that when we would, will not let us ſinne: And ſo orders our actions, that we doe not what we will, but what we ought.

That God which had ordained the Lordſhip to the younger, will alſo contrive for him the bleſſing; what he will have effected, ſhall not want meanes: the Mother ſhall rather defeat the Sonne, and beguile the Father, then the Father ſhall beguile the choſen ſonne of his bleſſing. What was *Jacob* to *Rebecca* more then *Eſau*? or what mother doth not more affect the elder? But now God inclines the love of the Mother to the younger, againſt the cuſtome of nature; becauſe the father loves the elder, againſt the promiſe: The affections of the Parents are divided, that the promiſe might be fulfilled; *Rebeccaes* craft ſhall anſwer *Iſaacs* partiality: *Iſaac* would unjuſtly turne *Eſau* into *Iacob*, *Rebecca* doth as cunningly turne *Iacob* into *Eſau*: her deſire was good, her meanes were unlawfull: God doth oft-times effect his juſt will by our weakeneſſes; yet neither thereby juſtifying our infirmities, nor blemiſhing his owne actions.

Here was nothing but counterfeiting; a fained Perſon, a fained Name, fained Veniſon, a fained anſwer, and yet behold, a true bleſſing; but to the man, not to the meanes: Thoſe were ſo unſound, that *Iacob* himſelfe doth more feare their curſe then hope for their ſucceſſe. *Iſaac* was now both ſimple and old: yet if he had perceived the fraud, *Iacob* had been more ſure of a curſe, then he could be ſure that he ſhould not be perceived.

Thoſe which are plaine-hearted in themſelves, are the bittereſt enemies to deceit in others: *Rebecca* preſuming upon the Oracle of God, and her huſbands ſimplicity, dare be ſurety for the danger, his counſellor for the carriage of the buſineſſe, his cook for the dyet, yea, dreſſes both the meat and the man: and now puts words into his mouth, the diſh into his hand, the garments upon his backe, the Goats haire upon the open parts of his body, and ſends him in thus furniſhed for the bleſſing; ſtanding no doubt, at the doore, to ſee how well her leſſon was learned, how well her device ſucceeded. And if old *Iſaac* ſhould by any of his ſenſes have diſcerned the guiſe, ſhe had ſoone ſtept in and undertaken the blame, and urged him with the knowne will of God concerning *Iacobs* Dominion and *Eſaus* ſervitude, which either age or affection had made him forget.

And now ſhe wiſhes ſhe could borrow *Eſaus* tongue as well as his garments, that ſhe might ſecurely deceive all the ſenſes of him, which had ſuffered himſelfe more dangerouſly deceived with his affection: But this is paſt her remedy: her ſonne muſt name himſelfe *Eſau* with the voice of *Iacob*. It is hard if our tongue doe not bewray

A wray what we are, in ſpight of our habit. This was enough to work *Iſaac* to a ſuſpition, to an inquiry, not to an incredulity: He that is good of himſelf, will hardly beleeve evill of another; And will rather diſtruſt his owne ſenſes, then the fidelity of thoſe he truſted: All the ſenſes are ſet to examine; none ſticketh at the judgement but the Eare; to deceive that, *Jacob* muſt ſecond his diſſimulation with three lyes at one breath: I am *Eſau*, as thou badſt me, my Veniſon: one ſinne entertained fetcheth in another: and if it be forced to lodge alone, either departeth or dyeth: I love *Iacobs* bleſſing but I hate his lye. I would not do that wilfully, which *Iacob* did weakly, upon condition of a bleſſing: He that pardoned his infirmity, would curſe my obſtinateneſſe.

Good *Iſaach* ſets his hands to try whether his eares informed him aright; he feeles
B the hands of him whoſe voyce he ſuſpected: that honeſt heart could not thinke, that the ſkinne might more eaſily be counterfeited, then the lungs: A ſmall ſatisfaction contents thoſe whom guiltineſſe hath not made ſcrupulous: *Iſaac* beleeves and bleſſes the younger Sonne in the garments of the elder: If our heavenly Father ſmell upon our backes the ſavour of our elder brothers Robes, we cannot depart from him unbleſſed.

No ſooner is *Jacob* gone away full of the joy of his bleſſing, then *Eſau*, comes in, full of the hope of the bleſſing: And now he cannot repent him to have ſold that in his hunger for pottage; which in his pleaſure he ſhall buy again with Veniſon. The hopes of the wicked fail them when they are at higheſt, whereas Gods children find thoſe comforts in extremity which they durſt not expect.

C Now he comes in blowing, and ſweating for his reward, and finds nothing but a repulſe: Lewd men when they thinke they have earned of God, and come proudly to challenge favor, receive no anſwer, but, *Who art thou?* Both the Father and the Son wonder at each other, the one with feare, the other with griefe; *Iſaac* trembled and *Eſau* wept; the one upon conſcience, the other upon envy: *Iſaacs* heart now told him that he ſhould not have purpoſed the bleſſing where he did; and that it was due to him unto whom it was given, and not purpoſed, hence he durſt not reverſe that which he had done with Gods will; beſides his owne: For now he ſaw that he had done unwilling Juſtice: God will find both time and meanes to reclaime his owne, to prevent their ſins, to manifeſt and reforme their errors. Who would have looked for teares from *Eſau*? Or who dare truſt teares, when he ſees them fall from ſo graceleſſe Eyes?

D It was a good word, *Bleſſe me alſo my Father*; Every miſcreant can wiſh himſelfe wel: No man would be miſerable, if it were enough to deſire happineſſe: Why did he not rather weep to his brother for the pottage; then to *Iſaac* for a bleſſing? If he had not then ſold, he had not needed now to beg: It is juſt with God to deny us thoſe favours which we were careleſſe in keeping, and which we undervalued in enjoying, *Eſau's* teares findes no place for *Iſaacs* repentance; Except it were that he hath done that by wyle, which he ſhould have done upon duty.

No motive can cauſe a good heart to repent that he hath done well; How happy a thing it is to know the ſeaſons of grace, and not to neglect them! how deſperate to have known and neglected them! theſe teares were both late and falſe; the teares of
E rage, of envy, of carnall deſire; worldly ſorrow cauſeth death: yet whiles *Eſau* howles out thus for a bleſſing, I heare him cry out of his Fathers ſtore (*Haſt thou but one bleſſing, my Father?*) of his brothers ſubtlety (*Was he not rightly called Jacob?*) I doe not heare him blame his own deſerts. He did not ſee, while his Father was deceived, and his Brother crafty, that God was juſt, and himſelfe uncapable: he knew himſelfe profane, and yet claimes a bleſſing.

Thoſe that care not to pleaſe God, yet care for the outward favours of God, and are ready to murmure if they want them, as if God were bound to them, and they free. And yet ſo merciſull is God, that he hath ſecond bleſſings for thoſe that love him not, and gives them all they care for. That one bleſſing of ſpeciall love is for none but *Iſrael*; but thoſe of common kindneſſe are for them that can ſell their birth-right: this bleſſing was more then *Eſau* could be worthy of: yet like a ſecond *Cain*, he reſolves

to kill his brother, becauſe he was more accepted: I know not whether he were a worſe ſonne or brother; he hopes for his fathers death, and purpoſes his brothers, and vows to ſhed bloud inſtead of teares. But wicked men cannot be ſo ill as they would; that ſtrong Wreſtler againſt whom *Iacob* prevailed, prevailed with *Eſau*, and turned his wounds into kiſſes. An hoaſt of men came with *Eſau*, an army of Angels met *Iacob*: *Eſau* threatned, *Iacob* prayed: His prayers and preſents have melted the heart of *Eſau* into love. And now in ſtead of the grim and ſtern countenance of an executioner, *Iacob* ſees the face of *Eſau*, as the face of God. Both men and Devils are ſtinted, the ſtouteſt heart cannot ſtand out againſt God. He that can wreſtle earneſtly with God, is ſecure from the harmes of men. Thoſe minds which are exaſperated with violence, and cannot be broken with feare, yet are bowed with love; when the wayes of a man pleaſe God, he will make his enemies at peace with him.

Of Jacob *and* Laban.

Gen. 29.

ISAACS life was not more retyred and quiet, then *Iacobs* was buſie and troubleſome. In the one I ſee the image of contemplation, of action in the other. None of the Patriarks ſaw ſo evill dayes as he; from whom juſtly hath the Church of God therfore taken her name. Neither were the faithfull ever ſince called Abrahamits, but Iſraelites. That no time might be loſt, he began his ſtrife in the womb; after that, he flyes for his life from a cruell brother to a cruell uncle. With a ſtaffe goes he over Jordan alone, doubtfull and comfortleſſe, not like the ſonne of *Iſaac*. In the way, the earth is his bed, and a ſtone his pillow; Yet even there he ſees a viſion of Angels: *Iacobs* heart was never ſo full of joy, as when his head lay hardeſt. God is moſt preſent with us in our greateſt dejection, and loves to give comfort to thoſe that are forſaken of their hopes.

He came farre to finde out an hard friend; and of a Nephew becomes a Servant, No doubt when *Laban* heard of his ſiſters ſonne, he looked for the Camels and attendance that came to fetch his ſiſter *Rebecca*, not thiking that *Abrahams* ſervant could come better furniſhed then *Iſaacs* ſonne: but now when he ſaw nothing but a ſtaffe, he looks upon him, not as an Uncle, but a maſter. And while he pretends to offer him a wife as a reward of his ſervice, he craftily requires his ſervice as the dowry of his wife.

After the ſervice of an hard Apprentiſhip hath earned her whom he loved; his wife is changed, and he is in a ſort, forced to an unwilling adultery: His mother had before in a cunning diſguiſe ſubſtituted him who was the younger ſonne, for the elder; and now not long after, his father in law by a like fraud, ſubſtitutes to him the elder daughter for the younger: God comes oftentimes home to us in our own kind; and even by the ſinne of others payes us our owne, when we looke not for it. It is doubtfull whether it were a greater croſſe to marry whom he would not, or to be diſappointed of her whom he deſired. And now he muſt begin a new hope, where he made account of fruition. To raiſe up an expectation once fruſtrate, is more difficult, then to continue a long hope drawn on with likelihoods of performance: yet thus deare is *Jacob* content to pay for *Rachel*, fourteene yeares ſervitude. Commonly Gods children come not eaſily by their pleaſures: what miſeries will not love digeſt and overcome? And if *Jacob* were willingly conſumed with heat in the day, and froſt in the night, to become the ſonne in law to *Laban*, What ſhould we refuſe to be the ſonnes of God?

Rachel whom he loved, is barren: *Lea* which was deſpiſed, is fruitfull; How wiſely God weighes out to us our favors and croſſes in an equall ballance: ſo tempering our ſorrows that they may not oppreſſe, and our joyes that they may not tranſport us: each one hath ſome matter of envy to others, and of griefe to himſelfe.

Lea envies *Rachels* beauty, and love; *Rachel* envies *Leahs* fruitfulneſſe: Yet *Leah* would not be barren nor *Rachel* bleare-eyed. I ſee in *Rachel* the image of her Grandmother *Sara*; both in her beauty of perſon, in her actions, in her ſucceſſe: ſhe alſo will

A will needs ſuborne her handmaid to make her a mother; and at laſt beyond hope her ſelfe conceiveth: It is a weake greedineſſe in us to affect Gods bleſſings by unlawfull meanes; what a proofe and praiſe had it beene of her faith if ſhe had ſtayed Gods leaſure, and would rather have endured her barrennes, then her huſbands polygamy? Now ſhe ſhews her ſelfe the daughter of *Laban*; the Father for covetouſneſſe, the daughters for emulation have drawn ſinne into *Jacobs* bed: he offended in yeelding, but they more in ſoliciting him, and therefore the fact is not imputed to *Jacob*, but to them. In thoſe ſinnes which Satan drawes us into, the blame is ours: in thoſe which we move each other unto, the moſt fault and puniſhment lyes upon the tempter. None of the Patriarkes divided his ſeed into ſo many wombes as *Jacob*; none was ſo much croſſed in his ſeed.

Thus, rich in nothing but wives and children, was he now returning to his Fathers houſe, accounting his charge his wealth. But God meant him yet more good.
B *Laban* ſees that both his Family and his Flockes were well encreaſed by *Jacobs* ſervice. Not his love therefore but his gaine makes him loth to part. Even *Labans* covetouſneſſe is made by God the meanes to enrich *Jacob*.

Behold, his ſtrait maſter entreats him to that recompence, which made his nephew mighty, and himſelfe envious: God conſidering his hard ſervice, payd him wages out of *Labans* folds. Thoſe flocks and heards had but few ſpotted Sheepe and Goats, untill *Jacobs* covenant: then (as if the faſhion had been altered) they all ran into Party-colours; the moſt and beſt (as if they had been weary of their former owner) changed the colours of their young, that they might change their maſter.
C

In the very ſhapes and colours of brute creatures there is a divine hand, which diſpoſeth them to his owne ends. Small and unlikely meanes ſhall prevaile where God intends an effect. Little pilled ſticks of Haſell or poplar laid in the troughs, ſhall enrich *Jacob* with an encreaſe of his ſpotted flocks; *Labans* ſons might have tryed the ſame meanes & failed: God would have *Laban* know that he put a difference betwixt *Jacob* and him, that as for fourteen yeares he had multiplied *Jacobs* charge of cattell to *Laban*, ſo now for the laſt ſix yeeres he would multiply *Labans* flock to *Jacob*: and if *Laban* had the more, yet the better were *Jacobs*: Even in theſe outward things, Gods children have many times ſenſible taſtes of his favours above the wicked.

I know not whether *Laban* were a worſe Uncle, or Father, or Maſter: he can like
D well *Jacobs* ſervice, not his wealth. As the wicked have no peace with God, ſo the godly have no peace with men; for if they proſper not, they are deſpiſed; if they proſper, they are envied. This Uncle, whom his ſervice had made his father, muſt now upon his wealth be fled from as an enemy, and like an enemy purſues him: If *Laban* had meant to have taken a peaceable leave, hee had never ſpent ſeven dayes journey in following his innocent ſonne: *Jacob* knew his churliſhneſſe, and therefore reſolved rather to bee unmannerly then injured: well might hee thinke, that hee, whoſe oppreſſion changed his wages ſo often in his ſtay, would alſo abridge his wages in the parting; now therefore he wiſely prefers his own eſtate to *Labans* love: it is not good to regard too much the unjuſt diſcontentment of worldly men, and to purchaſe unprofitable favour with too great loſſe.

Behold: *Laban* follows *Jacob* with one troope, *Eſau* meets him with another,
E both with hoſtile intentions: both goe on till the utmoſt point of their execution: both are prevented ere the execution. God makes fooles of the enemies of his Church, he lets them proceed, that they may be fruſtrate, and when they are gone to the utmoſt reach of their tether, he puls them backe to their taſke with ſhame: Loe now, *Laban* leaves *Jacob* with a kiſſe; *Eſau* meets him with a kiſſe: Of the one he hath an oath, teares of the other, peace with both: Who ſhall need to feare man that is in league with God?

But what a wonder is this? *Iacob* received not ſo much hurt from all his enemies, as from his beſt friend. Not one of his hairs periſhed by *Laban* or *Eſau*; yet he loſt a joynt by the Angell, and was ſent halting to his grave: He that knows our ſtrength yet will wreſtle with us for our exerciſe, and loves our violence and importunity.

O happy loſſe of *Jacob*! he loſt a joynt, and wonne a bleſſing: It is a favour to halt

from God, yet this favour is seconded with a greater. He is blessed because he would rather halt, then leave ere he was blessed. If he had left sooner, he had not halted, but he had not prospered: That man shall goe away sound but miserable, that loves a limbe more then a blessing. Surely if *Jacob* had not wrestled with God hee had beene foyled with evils: how many are the troubles of the righteous!

Now long after; *Rachel*, the comfort of his life, dyeth. And when, but in her travell, and in his travell to his father? When hee had now before digested in his thoughts the joy and gratulation of his aged Father, for so welcome a burden. His children, (the staffe of his age) wound his soul to the death. *Reuben* proves incestuous, *Judah* adulterous, *Dinah* ravished, *Simeon* and *Levi* murderous, *Er* and *Onan* stricken dead, *Joseph* lost, *Simeon* imprisoned; *Benjamin*, the death of his Mother, the Fathers right-hand, indangered; himselfe driven by famine in his old age to die amongst the Ægyptians, a people that held it abomination to eat with him. If that Angell, with whom he strove; and who therefore strove for him, had not delivered his soule out of all adversity, he had beene supplanted with evills, and had been so farre from gaining the name of *Israel*, that he had lost the name of *Jacob*: now what sonne of *Israel* can hope for good dayes, when hee heares his Fathers were so evill? It is enough for us, if when we are dead, we can rest with him in the land of Promise. If the Angell of the Covenant once blesse us, no paine, no sorrows can make us miserable.

Of Dinah.

Gen. 34.

I Find but one only daughter of *Jacob*. Who must needs therefore be a great darling to her Father; and she so miscaries, that shee causes her Fathers griefe to be more then his love. As her mother *Leah*; so she hath a fault in her eyes; which was Curiosity: Shee will needs see, and be seene; and whiles she doth vainely see, shee is seene lustfully. It is not enough for us to looke to our owne thoughts, except we beware of the provocations of others: If wee once wander out of the lists that God hath set us in our callings, there is nothing but danger: Her Virginity had beene safe, if she had kept home; or if *Sechem* had forced her in her mothers tent, this losse of her Virginity had beene without her sinne; now she is not innocent that gave the occasion.

Her eyes were guilty of the Temptation; Only to see is an insufficient warrant to draw us in to places of spirituall hazard: If *Sechem* had seen her busie at home, his love had been free from out-rage, now the lightnesse of her presence gave encouragement to his inordinate desires. Immodesty of behavior makes way to lust; & gives life unto wicked hopes: yet *Sechem* bewrayes a good nature even in filthinesse; He loves *Dinah* after his sinne, and will needs marry her whom he had defiled. Commonly lust ends in loathing: *Ammon* abhors *Thamar* as much, after his act, as before, he loved her; and beat her out of doores, whom he was sicke to bring in. But *Sechem* would not let *Dinah* fare the worse for his sinne. And now he goes about to entertaine her with honest love whom the rage of his lust had dishonestly abused. Her deflouring shall be no prejudice to her, since her shame shall redound to none but him, & he will hide her dishonour with the name of an Husband. What could he now doe, but sue to his Father, to hers, to her self, to her brethren; intreating that with humble, submission, which he might have obtained by violence? Those actions which are ill begun, can hardly be salved up with late satisfactions; wheras good entrances gives strength unto the proceedings, and successe to the end.

The yong mans father doth not only consent, but solicite; and is ready to purchase a daughter either with substance, or paine: The two old men would have ended the matter peaceably; but youth commonly undertakes rashly, and performes with passion. The sons of *Jacob* think of nothing but reveng, and (which is worst of all) begin their cruelty with craft, and hide their craft with Religion: A smiling malice is most deadly;

A deadly; and hatred doth moſt rancle the heart, when it is kept in and diſſembled. *We cannot give our ſiſter to an vncircumciſed man*; here was God in the mouth, and Satan in the heart: The bloudieſt of all projects have ever wont to be coloured with Religion: becauſe the worſe any thing is, the better ſhew it deſires to make; and contrarily, the better colour is put upon any vice, the more odious it is; for as every ſimulation addes to an evill, ſo the beſt addes moſt evill: themſelves had taken the daughters and ſiſters of uncircumciſed men; yea *Jacob* himſelfe did ſo; why might not an uncircumciſed man obtaine their ſiſter? Or if there be a difference of giving and taking, it had been well, if it had not been only pretended. It had beene an happy Raviſhment of *Dinah*, that ſhould have drawne a whole Countrey into the boſome of the Church: but here was a Sacrament intended, not to the good of the ſoule, but to murder of the body. It was a hard taſke for *Hamor* and *Sechem*, not only
B to put the knife to their own foreſkins, but to perſwade a multitude to ſo painfull a condition.

The ſons of *Jacob* diſſemble with them, they with the people. (*Shall not their flocks and ſubſtance be ours?*) Common profit is pretended; whereas onely *Sechems* pleaſure is meant. No motive is ſo powerfull to the vulgar ſort, as the name of Commodity; The hope of this, makes them prodigall of their ſkin and blood; Not the love to the Sacrament, not the love to *Sechem*: ſiniſter reſpects draw more to the profeſſion of Religion, then conſcience: if it were not for the loaves and fiſhes, the train of Chriſt would be leſſe. But the Sacraments of God miſ-received, never proſper in the end. Theſe men are content to ſmart, ſo they may gaine.

And now that every man lyes ſore of his owne wound, *Simeon* and *Levi* ruſh in
C armed, and wound all the males to death: *Curſed be their wrath, for it was fierce, and their rage, for it was cruell.* Indeed, filthineſſe ſhould not have been wrought in Iſrael: yet murder ſhould not have beene wrought by Iſrael; if they had beene fit Judges (which were but bloudy executioners) how farre doth the puniſhment exceed the fault? To puniſh above the offence, is no leſſe injuſtice, then to offend: one offendeth and all feele the revenge: yea all (though innocent) ſuffer that revenge, which he that offended, deſerved not. *Sechem* ſinneth, but *Dinah* tempted him: She that was ſo light, as to wander abroad alone, only to gaze, I feare was not over difficult to yeeld: And if having wrought her ſhame, he had driven her home with diſgrace to her Fathers tent, ſuch tyrannous luſt had juſtly called for bloud: but now he craves, and offers, and would pay deare for but leave to give ſatisfacton.

D To execute rigour upon a ſubmiſſe offender, is more mercileſſe than juſt: Or if the puniſhment had been both juſt and proportionable from another, yet from them which had vowed peace and affinity, it was ſhamefully unjuſt. To diſappoint the truſt of another, and to neglect our owne promiſe and fidelity for private purpoſes, adds faithleſneſſe unto our cruelty. That they were impotent, it was through their circumciſion: what impiety was this; inſtead of honouring an holy ſigne, to take an advantage by it? What ſhrieking was there now in the ſtreets of the City of the *Hivites*? And how did the beguiled *Sichemits*, when they ſaw the ſwords of the two brethren, die curſing the Sacrament in their hearts, which had betraied them? Even their curſes were the ſins of *Simeon* and *Levi*; whoſe fact, though it were abhorred by their Father, yet it was ſeconded by their brethen. Their ſpoile makes good the
E others ſlaughter. Who would have looked to have found this outrage in the family of *Jacob*? How did that good Patriarke, when he ſaw *Dinah* come home blubbered and wringing her hands, *Simeon* and *Levi* ſprinkled with bloud, wiſh that *Leah* had been barren as long as *Rachel*! Good Parents have griefe enough (though they ſuſtaine no blame) for their childrens ſinnes: What great evills ariſe from ſmall beginnings! The idle curioſity of *Dinah* hath bred all this miſchiefe; Raviſhment follows upon her wandring, upon her raviſhment murder, upon the murder ſpoyle: It is holy and ſafe to be jealous of the firſt occaſions of evill, either done or ſuffered.

Of

Of Judah and Thamar.

Gen. 38.

I Finde not many of *Jacobs* ſonnes more faulty then *Iudah*; who yet is ſingled out from all the reſt to be the royall Progenitor of Chriſt; and to be honoured with the dignity of the birthright, that Gods election might not be of merit, but of grace: Elſe howſoever he might have ſped alone, *Thamar* had never been joyned with him in this line: Even *Iudah* marries a Canaanite; it is no marvell though his Seed proſper not: And yet that good children may not be too much diſcouraged with their unlawfull propagation, the Fathers of the promiſed Seed are raiſed from an inceſtuous bed: *Iudah* was very young, ſcarce from under the rod of his Father, yet takes no other counſell for his marriage, but from his owne eyes, which were like his ſiſter *Dinahs*, roving and wanton: what better iſſue could be expected from ſuch beginnings? Thoſe proud Jewes that glory ſo much of their Pedigree and Name from this Patriarke, may now chooſe whether they will have their mother a Canaanite or an Harlot: Even in theſe things oft-times the birth followes the belly. His eldeſt ſonne *Er*, is too wicked to live; God ſtrikes him dead ere he can leave any iſſue, not abiding any Siens to grow out of ſo bad a ſtock: notorious ſinners God reſerves to his owne vengeance. He doth not inflict ſenſible judgments upon all his enemies, leſt the wicked ſhould thinke there were no puniſhment abiding for them elſe-where. He doth inflict ſuch judgments upon ſome, leſt he ſhould ſeeme careleſſe of evill. It were as eaſie for him to ſtrike all dead, as one: but he had rather all ſhould be warned by one, and would have his enemies find him mercifull, as well as his children, juſt: His brother *Onan* ſees the judgment, and yet followes his ſins. Every little thing diſcourages us from good; nothing can alter the heart that is ſet upon evill: *Er* was not worthy of any love; but though he were a miſcreant, yet he was a brother. Seed ſhould have been raiſed to him; *Onan* juſtly leeſes his life with his Seed, which he would rather ſpill, then lend to a wicked brother. Some duties we owe to humanity, more to neereneſſe of blood. Ill deſerving of others can be no excuſe for our injuſtice, for our uncharitableneſſe. That which *Thamar* required, *Moſes* afterward, as from God, commanded; the ſucceſſion of brothers into the barren bed: Some lawes God ſpake to his Church, long ere he wrote them: while the Author is certainly known, the voyce and the finger of God are worthy of equall reſpect. *Iudah* hath loſt two ſonnes, and now doth but promiſe the third, whom he ſinnes in not giving. It is the weakeneſſe of nature, rather to hazard a ſinne then a danger; and to neglect our own duty, for wrongfull ſuſpition of others: though he had loſt his ſonne in giving him, yet hee ſhould have given him: A faithfull mans promiſe is his debt, which no fear of damage can diſpenſe with.

But whereupon was this ſlackneſſe? *Iudah* feared that ſome unhappineſſe in the bed of *Thamar* was the cauſe of his ſonnes miſcariage; whereas it was their fault, that *Thamar* was both a widow and childleſſe. Thoſe that are but the patients of evill, are many times burdened with ſuſpitions; and therefore are ill thought of, becauſe they fare ill: Afflictions would not be ſo heavy, if they did not lay us open unto uncharitable conceits.

What difference God puts betwixt ſinnes of wilfulneſſe, and infirmitie? The ſons pollution is puniſhed with preſent death, the fathers inceſt is pardoned, and in a ſort proſpereth.

Now *Thamar* ſeekes by ſubtlety, that which ſhe could not have by award of juſtice: the neglect of due retributions drives men to indirect courſes; neither know I whether they ſin more in righting themſelves wrongfully, or the other in not righting them: She therefore takes upon her the habit of an harlot, that ſhe might performe the act: If ſhe had not wiſhed to ſeeme an Whore, ſhe had not worn that attire, nor choſen that place. Immodeſty of outward faſhion or geſture bewrayes evill deſires: the heart that meanes well, will never wiſh to ſeeme ill; for commonly we affect to ſhew better then we are. Many harlots will put on the ſemblances of chaſtity,

A chastity, of modesty, never the contrary. It is no trusting those, which doe not wish to appeare good. *Judah* esteemes her by her habit: and now the sight of an harlot hath stird up in him a thought of lust; Satan findes well, that a fit object is halfe a victory.

Who would not be ashamed to see a sonne of *Iacob* thus transported with filthy affections? At the first sight he is inflamed; neither yet did he see the face of her, whom he lusted after: it was enough motive to him that she was a woman; neither could the presence of his neighbor, the Adullamite, compose those wicked thoughts, or hinder his unchaste acts.

That sinne must needs be impudent which can abide a witnesse: yea so hath his lust besotted him, that he cannot discerne the voyce of *Thamar*, that he cannot foresee the danger of his shame in parting with such pledges. There is no passion, which
B doth not for the time bereave a man of himselfe: *Thamar* had learned not to trust him without a pawne; He had promised his sonne to her as a daughter, and failed; now he promised a Kid to her, as an Harlot, and performeth it: Whether his pledge constrained him or the power of his word, I inquire not: Many are faithfull in all things save those which are the greatest, and dearest; If his credit had been as much indangered in the former promise he had kept it: now hath *Thamar* requited him. She expected long the enjoying of his promised sonne, and he performed not: but here he performes the promise of the Kid, and she stayes not to expect it. *Iudah* is sorry that he cannot pay the hire of his lust, and now feareth lest he shall be beaten with his own staffe, lest his signet shall be used to confirme, and seale his reproach;
C resolving not to know them; and wishing they were unknown of others. Shame is the easiest wages of sin, and the surest, which ever begins first in our selves. Nature is not more forward to commit sinne, then willing to hide it.

I heare as yet of no remorse in *Iudah*, but feare of shame. Three moneths hath his sinne slept, and now when he is securest, it awakes and baits him. News is brought him that *Thamar* begins to swell with her conception, and now he swels with rage, and cals her forth to the flame like a rigorous Judge, without so much as staying for the time of her deliverance, that his cruelty in this Justice, should be no lesse ill, then the unjustice of ocasioning it. If *Iudah* had not forgotten his sinne, his pitty had been more then his hatred to this of his daughters: How easie is it to detest those sinnes in others, which we flatter in our selves! *Thamar* doth not deny the sinne, nor
D refuse punishment, but cals for that partner in her punishment, which was her partner in the sinne: the staffe, the signet, the handkerchife accuse and convince *Iudah*, and now he blushes at his owne sentence, much more at his act, and cries out, She is more righteous then I. God will finde a time to bring his children upon their knees, and to wring from them penitent confessions: And rather then hee will not have them soundly ashamed, he will make them the trumpets of their own reproach.

Yet doth he not offer himselfe to the flame with her, but rather excuses her by himselfe. This relenting in his own case, shamed his former zeale: Even in the best men nature is partiall to it selfe: It is good so to sentence others frailties, that yet we remember our owne, whether those that have been, or may be: with what shame, yea with what horror must *Iudah* needs looke upon the great belly of *Thamar*, and on her two sonnes, the monuments of his filthinesse?

How must it needs wound his soule, to heare them call him both Father and Grandfather; to call her mother and sister? If this had not cost him many a sigh, hee had no more escaped his Fathers curse, then *Ruben* did: I see the difference not of
E sinnes, but of men: Remission goes not by the measure of the sinne, but the quality of the sinner; yea rather the mercy of the Forgiver: Blessed is the man (not that sinnes not, but) to whom the Lord imputes not his sinne.

Of

Of Joseph.

I Marvel not that *Ioseph* had the double portion of *Iacobs* land, who had more then two parts of his sorrowes: None of his sonnes did so truly inherit his afflictions; none of them was either so miserable, or so great: suffering is the way to glory: I see in him not a cleerer type of Christ, then of every Christian; Because we are deare to our Father, and complaine of sinnes, therefore are we hated of our carnall brethren: If *Ioseph* had not medled with his brothers faults, yet he had been envied for his Fathers affection; but now malice is met with envy: There is nothing more thankleſſe or dangerous then to ſtand in the way of a reſolute ſinner. That which doth correct and oblige the penitent makes the wilfull minde furious and revengefull.

All the ſpight of his brethren cannot make *Ioſeph* caſt off the livery of his Fathers love: what need we care for the cenſures of men, if our hearts can tell us that we are in favour with God?

But what meant young *Ioſeph* to adde unto his owne envy, by reporting his dreames? The concealement of our hopes or abilities, hath not more modeſty then ſafety: He that was envied for his dearneſſe, and hated for his intelligence, was both envied and hated for his dreames. Surely God meant to make the relation of theſe dreames, a meanes to effect that which the dreames imported. We men work by likely meanes; God by contraries. The main quarrell was, *Behold, this dreamer commeth.* Had it not been for his dreames, he had not been ſold: if he had not been ſold, he had not been exalted. So *Ioſephs* ſtate had not deſerved envy, if his dreames had not cauſed him to be envied. Full little did *Ioſeph* thinke, when he went to ſeeke his brethren, that this was the laſt time he ſhould ſee his fathers houſe: Full little did his brethren think, when they ſold him naked to the *Iſmaelites*, to have once ſeene him in the Throne of *Ægypt*. Gods decree runnes on; and while we either thinke not of it, or oppoſe it, is performed.

In an honeſt and obedient ſimplicitiy, *Ioſeph* comes to enquire of his brethrens health, and now may not returne to carry newes of his owne miſery: whiles he thinkes of their welfare, they are plotting his deſtruction; *Come, let us ſlay him.* Who would have expected this cruelty in them, which ſhould be the fathers of Gods Church? It was thought a favor, that *Reubens* entreaty obtained for him, that he might be caſt into the pit alive, to dye there. He lookt for brethren, and behold, murtherers; Every mans tongue, every mans fiſt was bent againſt him: Each one ſtrives who ſhall lay the firſt hand upon that changeable coat which was dyed with their Fathers love and their envy: And now they have ſtripped him naked, and haling him by both armes, as it were, caſt him alive into his grave. So in pretence of forbearance, they reſolve to torment him with a lingring death: the ſavageſt robbers could not have been more mercileſſe: for now beſides (what in them lyes) they kill their Father in their brother. Nature, if it once degenerate, growes more monſtrous and extreme, then a diſpoſition borne to cruelty.

All this while *Ioſeph* wanted neither words nor teares; but like a paſſionate ſuppliant (bowing his bare knees to them whom he dreamed ſhould bow to him) intreates and perſwades by the deare name of their brotherhood, by their profeſſion of one common God, for their Fathers ſake, for their owne ſoules ſake, not to ſinne againſt his blood. But envy hath ſhut out mercy; and makes them not only forget themſelves to be brethren, but men. What ſtranger can thinke of poore innocent *Ioſeph*, crying naked in that deſolate and dry pit (only ſaving that he moyſtned it with teares) and not be moved? Yet his hard-hearted brethren ſit them downe careleſly, with the noiſe of his lamentation in their eares, to eat bread, not once thinking by their owne hunger, what it was for *Ioſeph* to be affamiſht to death.

Whatſoever they thought, God never meant that *Ioſeph* ſhould periſh in that pit; and therefore he ſends very *Iſmaelites* to ranſome him from his Brethren; the ſeed of him that perſecuted his brother *Iſaac*, ſhall now redeeme *Ioſeph* from his brethrens

brethrens persecution. When they came to fetch him out of the pit, he now hoped for a speedy dispatch; That since they seemed not to have so much mercy, as to prolong his life, they would not continue so much cruelty, as to prolong his death.

And now, when hee hath comforted himselfe with hope of the favor of dying, behold, death exchanged for bondage: how much is servitude, to an ingenuous nature, worse then death? For, this is common to all; that, to none but the miserable: *Iudah* meant this well, but God better: *Reuben* saved him from the sword, *Iudah* from affamishing: God will ever raise up some secret favourers to his own, amongst those that are most malicious. How well was this favor bestowed? If *Ioseph* had dyed for hunger in the pit, both *Iacob* and *Iudah*, and all his brethren had dyed for hunger in *Canaan*. Little did the *Ismaelitish* Merchants know what a treasure they
B bought, carried and sold; more precious then all their Balmes and Myrrhs. Little did they thinke that they had in their hands the Lord of Ægypt, the Jewell of the World. Why should we contemne any mans meanneſſe, when we know not his destiny?

One sinne is commonly used for the vaile of another: *Iosephs* coat is sent home dipped in bloud, that whiles they should hide their owne cruelty, they might afflict their Father, no lesse then their brother. They have devised this reall lye, to punish their old Father, for his love, with so grievous a monument of his sorrow.

Hee that is mourned for in *Canaan*, as dead, prospers in Ægypt under *Potiphar*; and of a Slave, is made Ruler: Thus God meant to prepare him for a greater charge; he must first rule *Potiphars* House, then *Pharaohs* Kingdome: his owne service is his least
C good, for his very presence procures a common blessing: A whole Family shall fare the better for one *Ioseph*. Vertue is not looke upon alike with all eyes: his fellowes praise him, his Master trusts him, his Mistresse affects him too much. All the spight of his brethren was not so great a crosse to him, as the inordinate affection of his Mistresse. Temptations on the right hand, are now more perillous, and hard to resist, by how much they are more plausible and glorious; But the heart that is bent upon God knows how to walke steddily, and indifferently betwixt the pleasures of sinne, and feares of evill. He saw this pleasure would advance him: He knew what is was to bee a Minion of one of the greatest Ladies in Ægypt; yet resolves to contemne; A good heart will rather lye in the dust, then rise by wickednesse. *How shall I doe this, and sinne against God?*

D Hee knew that all the honors of Ægypt could not buy off the guilt of one sin, and therefore abhors not onely her bed, but her company: He that will be safe from the acts of evill, must wisely avoid the occasions. As sinne ends ever in shame, when it is committed, so it makes us past shame, that we may commit it; The impudent strumpet dare not onely solicite, but importune, and in a sort force the modesty of her good servant; She layes hold on his garment; her hand seconds her tongue.

Good *Ioseph* found it now time to flee, when such an enemy pursued him: how much had he rather leave his cloake, then his vertue! and to suffer his Mistresse to spoyle him of his livery, rather then he should blemish her honor, or his Masters in her, or God in either of them.

This second time is *Ioseph* stript of his garment; before in the violence of envy,
E now of lust; before of necessity, now of choice: Before, to deceive his Father, now his Master: for behold, the pledge of his fidelity, which he left in those wicked hands, is made an evidence against him, of that which he refused to doe; therefore did he leave his cloak because he would not doe that, of which he is accused and condemned, because he left it: what safety is there against great Adversaries, when, even arguments of innocence are used to convince of evill? Lust yeelded unto, is a pleasant madnesse, but is a desperat madnesse when it is opposed: No hatred burnes so furiously, as that which arises from the quenched coales of love.

Malice is witty to devise accusations of others out of their vertue, and our owne guiltinesse: *Ioseph* either pleads not, or is not heard.

Doubtlesse he denied the fact, but he dare not accuse the offender: There is not only the praise of patience, but oft-times of wisedome, even in unjust sufferings:

He

He knew that God would finde a time to cleare his innocence, and to regard his chaſte faithfulneſſe. A

No priſon would ſerve him, but *Pharaohs*. *Joſeph* had lyen obſcure and not been knowne to *Pharaoh*, if he had not been caſt into *Pharaohs* dungeon: the afflictions of Gods children turn ever to their advantages. No ſooner is *Joſeph* a priſoner, then a Guardian of the priſoners. Truſt and honor accompany him whereſoever he is. In his fathers houſe, in *Potiphars*, in the Jayle, in the Court: ſtill he hath both favor and rule.

So long as God is with him, he cannot but ſhine in ſpight of men: The wals of that dungeon cannot hide his vertues, the iron cannot bold them. *Pharaohs* Officers are ſent to witneſſe his graces, which he may not come forth to ſhew: the Cupbearer admires him in the Jayle, but forgets him in the Court. How eaſily doth our owne B
proſperity make us either forget the deſervings, or miſeries of others! But as God cannot neglect his owne, ſo leaſt of all in their ſorrowes. After two yeares more of *Joſephs* patience; that God which cauſed him to be lifted out of the former pit to be ſold, now cals him out of the dungeon to honor. He now puts a dream into the head of *Pharaoh*. He puts the remembrance of *Joſephs* ſkill into the head of the Cupbearer; who to pleaſure *Pharaoh*, not to requite *Joſeph*, commends the Priſoner, for an Interpreter: He puts an interpretation in the mouth of *Joſeph*: he puts this choice into the heart of *Pharaoh*, of a miſerable priſoner, to make him the Ruler of Ægypt. Behold: one houre hath changed his fetters into a chain of gold, his rags into fine linnen, his ſtocks into a Chariot, his Jayle into a Palace, *Potiphars* captive into his Maſters Lord, the noyſe of his chaines into Abrech. He whoſe chaſtity refuſed the wanton allurements of the Wife of *Potiphar*, had now given him to his Wife the daughter of *Potipherah*. Humility goes before honour; Serving and Suffering are the beſt Tutors to Government. How well are Gods children paid for their patience! How happy are the iſſues of the faithfull! Never any man repented him of the advancement of a good man. C

Pharaoh hath not more preferd *Joſeph*, then *Joſeph* hath enriched *Pharaoh*; If *Joſeph* had not ruled, Ægypt and all the bordering Nations had periſhed. The providence of ſo faithfull an Officer hath both given the Ægyptians their lives; and the money, cattell, lands, bodies of the Ægyptians to *Pharaoh*. Both have reaſon to be well pleaſed. The ſubjects owe to him their lives; the King his Subjects, and his Dominions: the bounty of God made *Ioſeph* able to give more then he received. It is like the ſeven yeares of plenty were not confined to Ægypt; other Countries adjoyning were no leſſe fruitfull: yet in the ſeven yeares of famine, Ægypt had corne when they wanted. D

See the difference betwixt a wiſe prudent frugality, and a vaine ignorant expence of the benefits of God: The ſparing hand is both full and beneficiall, whereas the laviſh is not onely empty, but injurious.

Good *Iacob* is pinched with the common famine. No piety can exempt us from the evils of neighbourhood. No man can tell by outward event, which is the Patriarke, and which the Canaanite.

Neither doth his profeſſion leade him to the hope of a miraculous preſervation. It is a vaine tempting of God, to caſt our ſelves upon an immediate proviſion, with neglect of common meanes: His tenne ſonnes muſt now leave their flocks, and goe downe into Ægypt, to be their Fathers purveyours. And now they go to buy of him whom they had ſold; and bow their knees to him for his reliefe, which had bowed to them before for his owne life. His age, his habite, the place, the language, kept *Ioſeph* from their knowledge; neither had they called off their minds from their folds, to enquire of matters of forraine State, or to heare that an *Hebrew* was advanced to the higheſt honor of Ægypt. But he cannot but know them, whom he left at their full growth, whoſe tongue, and habit, and number were all one: whoſe faces had left ſo deepe an impreſſion in his minde, at their unkinde parting: It is wiſedome ſometime to conceale our knowlegde, that we may not prejudice truth. E

He that was hated of his brethren, for being his Fathers ſpye; now accuſes his brethren

A brethren for common ſpies of the weakneſſe of *Egypt*; he could not without their ſuſpicion have come to a perfit intelligence of his Fathers eſtate, and theirs, if he had not objected to them that which was not. We are alwayes bound to goe the neareſt way to truth. It is more ſafe in caſes of inquiſition, to fetch farre about; that he might ſeeme enough an *Ægyptian*, he ſweares heathenifhly: how little could they ſuſpect, this Oath could proceed from the ſonne of him, which ſwore by the feare of his Father *Iſaac*? How oft have ſiniſter reſpects drawne weake goodneſſe to diſguiſe it ſelf even with ſinnes?

It was no ſmall joy to *Ioſeph*, to ſee this late accompliſhment of his ancient dreame; to ſee the ſuppliants (I know not whether more brethren, or enemies) groveling before him in an unknowne ſubmiſſion: and now it doth him good to ſeeme mercileſſe B to them, whom he had found wilfully cruell; to hide his love from them which had ſhewed their hate to him; and to think how much he favoureth them, & how little they knew it: And as ſporting himſelfe in their ſeeming miſery, he pleaſantly imitates all thoſe actions reciprocally unto them, which they in deſpight & earneſt had done formerly to him, he ſpeakes roughly, rejects their perſwaſions, puts them in hold, and one of them in bonds. The minde muſt not alwayes be judged by the outward face of the actions. Gods countenance is oft-times as ſevere, and his hand as heavy to them whom he beſt loveth. Many a one, under the habit of an Ægyptian, hath the heart of an *Iſraelite*. No ſong could be ſo delightfull to him, as to heare them in a late remorſe condemne themſelves before him, of their old cruelty towards him, who was now their unknowne witneſſe and Judge.

C Nothing doth ſo powerfully call home the conſcience, as affliction, neither need there any other art of memory for ſinne, beſides miſery. They had heard *Ioſephs* deprecation of their evill with teares, & had not pittied him; yet *Ioſeph* doth but heare their mention of this evill which they had done againſt him, and pitties them with teares; he weeps for joy to ſee their repentance, and to compare his ſafety and happineſſe with the cruelty which they intended, and did, and thought they had done.

Yet he can abide to ſee his brother his priſoner; whom no bonds could bind ſo ſtrong, as his affection bound him to his captive: *Simeon* is left in pawne, in fetters; the reſt returne, with their corne, with their mony, paying nothing for their proviſion, but their labour; that they might be as much troubled with the beneficence of that ſtrange *Ægyptian* Lord, as before with his imperious ſuſpition. Their wealth was D now more irkeſome to them, then their need: and they feare, God meanes to puniſh them more in this ſuperfluity of money then in the want of victuals (*What is this that God hath done to us?*) It is a wiſe courſe to be jealous of our gaine; and more to feare, then deſire abundance.

Old *Iacob* that was not uſed to ſimple and abſolute contentments, receives the bleſſing of ſeaſonable proviſion, together with the affliction of that heavy meſſage, the loſſe of one ſonne, and the danger of another; and knows not whether it be better for him to dye with hunger, or with griefe, for the departure of that ſonne of his right hand: He drives off all till the laſt; Protraction is a kinde of eaſe in evils that muſt come.

At length (as no plea is ſo importunate, as that of famine) *Benjamin* muſt goe; one E evill muſt be hazarded for the redreſſe of another; What would it availe him, to ſee whom he loved, miſerable? How injurious were that affection to keepe his ſon ſo long in his eye, till they ſhould ſee each other dye for hunger!

The ten brothers returne into Ægypt loaded with double mony in their ſacks, & a preſent in their hands; the danger of miſtaking is requited, by honeſt minds, with more then reſtitution. It is not enough to finde our owne hearts cleare in ſuſpicious actions except we ſatisfie others: Now hath *Ioſeph* what he would, the ſight and preſence of his *Benjamin*, whom he therefore borrowes of his Father for a time, that he might returne him with a greater intereſt of joy: And now he feaſts them whom he formerly threatned, and turnes their feare into wonder: all unequall love is not partiall; all the brethren are entertained bountifully, but *Benjamin* hath a five-fold portion: By how much his welcome was greater, by ſo much his pretended theft

seemed more haynous; for good turnes aggravate unkindnesses, and our offences are encreased with our obligations. How easie is it to finde advantages where there is a purpose to accuse! *Benjamins* sack makes him guilty of that whereof his heart was free; Crimes seeme strange to the innocent; well might they abjure this fact, with the offer of bondage & death: For they which carefully brought againe that which they might have taken, would never take that which was not given them. But thus *Ioseph* would yet dally with his brethren, and make *Benjamin* a thiefe, that he might make him a servant, & fright his brethren with the peril of that their charge, that he might double their joy, and amazednesse, in giving them two brothers at once: our happinesse is greater, and sweeter, when we have well feared, and smarted with evills. A

But now when *Iudah* seriously reported the danger of his old Father, and the sadnesse of his last complaint, compassion and joy will be concealed no longer, but breake forth violently at his voyce and eyes. Many passions doe not well abide witnesses, because they are guilty to their owne weaknesse. *Ioseph* sends forth his servants, that he might freely weepe. He knew he could not say, *I am Ioseph*, without an unbeseeming vehemence. B

Never any word sounded so strangely as this, in the eares of the Patriarks. Wonder, doubt, reverence, joy, feare, hope, guiltinesse, strucke them at once. It was time for *Ioseph* to say, *Feare not*; No marvell if they stood with paleness and silence before him; looking on him, and on each other: the more they considered, they wondred more; and the more they beleeved, the more they feared: For those words (*I am Ioseph*) seemed to sound thus much to their guilty thoughts; You are murtherers: and I am a Prince in spight of you: My power and this place, give me all opportunities of revenge; My glory is your shame, my life your danger, your sinne lives together with me. But now the teares and gracious words of *Ioseph* have soone assured them of pardon and love, and have bidden them turne their eyes from their sinne against their brother, to their happinesse in him, and have changed their doubts into hopes & joyes; causing them to look upon him without feare, though not without shame. His loving embracements cleare their hearts of all jealousies, and hasten to put new thoughts into them of favour, and of greatnesse: So that now forgetting what evill they did to their brother, they are thinking of what good their brother may doe to them. Actions salved up with a free forgivenesse, are as not done: and as a bone once broken, is stronger after well setting, so is love after reconcilement. C

But as wounds once healed, leave a scarre behind them, so remitted injuries leave commonly in the actors a guilty remembrance; which hindred these brethren from that freedom of joy, which else they had conceived: This was their fault, not *Iosephs*: who strives to give them all security of his love; and will be as bountifull, as they were cruell. They send him naked to strangers, he sends them in new and rich liveries to their Father; they tooke a small summe of money for him, he gives them great treasures; They sent his torne coat to his father; He sends variety of costly rayments to his Father, by them. They sold him to be the load of Camels; He sends them home with Chariots. It must be a great favour that can appease the conscience of a great injury. Now they returne home rich and joyfull, making themselves happy to thinke how glad they should make their Father with this newes. D

That good old man would never have hoped that Ægypt could have afforded such provision as this: Joseph *is yet alive:* This was not food, but life to him. The returne of *Benjamin* was comfortable: but that his dead sonne was yet alive after so many yeares lamentation, was tidings too happy to be beleeved, and was enough to endanger that life with excesse of joy, which the knowledge thereof doubled. Over-excellent objects are dangerous in their sudden apprehensions. One graine of that joy would have safely cheared him, whereof a full measure over-layes his heart with too much sweetnesse. There is no earthly pleasure whereof we may not surfet: of the spirituall we can never have enough. E

Yet his eyes revive his minde, which his eares had thus astonished. When he saw the Chariots of his sonne, he beleeved *Iosephs* life, and refreshed his owne. He had too much before, so that he could not enjoy it: now he saith, *I have enough, Joseph my sonne is yet alive.*

They

A They told him of his honour, he ſpeakes of his life: life is better then honour. To have heard that *Ioſeph* lived a ſervant, would have joyed him more, then to heare that he dyed honourably. The greater bleſſing obſcures the leſſe. He is not worthy of honour, that is not thankfull for life.

Yet *Ioſephs* life did not content *Iacob* without his preſence: (*I will goe downe and ſee him ere I dye:*) The ſight of the eye is better then to walke in deſires; Good things pleaſure us not in their being, but in our enjoying.

The height of all earthly contentment appeared in the meeting of theſe two; whom their mutuall loſſe had more endeared to each other: The intermiſſion of comforts hath this advantage, that it ſweetens our delight more in the returne, then was abated in the forbearance. God doth oft-times hide away our *Ioſeph* for a time, B that we may be more joyous and thankfull in his recovery: This was the ſincereſt pleaſure that ever *Iacob* had, which therefore God reſerved for his age.

And if the meeting of earthly friends be ſo unſpeakably comfortable; how happy ſhall we be in the light of the glorious face of God our heavenly Father! of that our bleſſed Redeemer whom we ſold to death by our ſinnes! and which now after that noble Triumph hath all power given him in Heaven and Earth.

Thus did *Iacob* rejoyce when he was to goe out of the Land of Promiſe, to a forraine Nation, for *Ioſephs* ſake; being glad that he ſhould loſe his Countrey, for his ſonne. What ſhall our joy be, who muſt goe out of this forraine Land of our Pilgrimage, to the home of our glorious inheritance, to dwell with none but our owne; in that better and more lightſome Goſhen, free from all the incumbrances of this Æ- C gypt, and full of all the riches and delights of God? The guilty conſcience can never thinke it ſelfe ſafe: So many yeares experience of *Ioſephs* love could not ſecure his brethren of remiſſion: thoſe that know they have deſerved ill, are wont to miſ-interpret favours, and thinke they cannot be beloved: All that while his goodneſſe ſeemed but concealed and ſleeping malice; which they feared in their Fathers laſt ſleepe would awake, and bewray it ſelfe in revenge: Still therefore they plead the name of their Father, though dead, not daring to uſe their owne: Good meanings cannot be more wronged then with ſuſpition: It grieves *Ioſeph* to ſee their feare, and to finde they had not forgotten their owne ſinne, and to heare them ſo paſſionately crave that which they had.

(*Forgive the treſpaſſe of the ſervants of thy Fathers God:*) What a conjuration of D pardon was this? What wound could be either ſo deep, or ſo feſtred, as this plaſter could not cure? They ſay not, the ſonnes of thy Father, for they knew *Iacob* was dead, and they had degenerated; but the ſervants of thy Fathers God: How much ſtronger are the bonds of Religion then of Nature? If *Ioſeph* had beene rancorous, this deprecation had charmed him; but now it reſolves him into teares: They are not ſo ready to acknowledge their old offence, as he to proteſt his love; and if hee chide them for any thing, it is for that they thought they needed to intreat; ſince they might know, it could not ſtand with the fellow-ſervant of their Fathers God to harbour maliciouſneſſe, to purpoſe revenge. *Am not I under God?* And fully to ſecure them; he turnes their eyes from themſelves to the Decree of God, from the action to the event; as one that would have them thinke, there was no cauſe to repent of E that which proved ſo ſucceſſefull.

Even late confeſſion finds forgiveneſſe; *Ioſeph* had long agoe ſeene their ſorrow, never but now heard he their humble acknowledgement; Mercy ſtayes not for outward ſolemnities. How much more ſhall that infinite Goodneſſe pardon our ſinnes, when he findes the truth of our repentance?

Contemplations
THE FOVRTH BOOKE.

- *The affliction of Iſrael, Or, The Ægyptian bondage.*
- *The birth and breeding of* Moſes.
- Moſes *called.*
- *The plagues of Ægypt.*

By Jos. Hall, D. of Divinitie, and Deane of VVorcester.

Imprinted at London in the yeare 1640.

TO

THE RIGHT HONOVRABLE *IAMES* LORD *HAY*,

ALL GRACE AND HAPPINESSE.

Right Honourable,

ALL that I can say for my selfe, is a desire of doing good; which if it were as fervent in richer hearts, the Church which now we see comely, would then be glorious: this honest ambition hath carried me to neglect the feare of seeming prodigall of my little; and while I see others Talents rusting in the earth, hath drawne me to traffique with mine in publike. I hope, no adventure that ever I made of this kinde, shall bee equally gainefull to this my present labour, wherein I take Gods owne History for the ground, and worke upon it by what Meditations my weakenesse can afford: The divinenesse of this subject shall make more then amends for the manifold defects of my discourse; although also the blame of an imperfection is so much the more, when it lighteth upon so high a choice. This part which I offer to your Lordship, shall shew you Pharaoh impotently envious and cruell, the Israelites of friends become slaves, punished onely for prospering; Moses in the Weeds, in the Court, in the Desart, in the Hill of Visions; a Courtier in Ægypt, a Shepheard in Midian, an Ambassador from God, a Leader of Gods people: and when you

you ſee prodigious variety of the plagues of Ægypt, you ſhall not know whether more to wonder at the miracles of Moſes, *or* Pharaohs *obſtinacy. Finally, you ſhall ſee the ſame Waves made both a wall and a gulfe in one houre; the Ægyptians drowned, where no Iſraelite was wet-ſhod: and if theſe paſſages yeeld not abundance of profitable thoughts, impute it (not without pardon) to the poverty of my weake conceit; which yet may perhaps occaſion better unto others. In all humble ſubmiſſion I commend them (what they are) to your Lordſhips favourable acceptation, and your ſelfe with them to the gracious bleſſing of our God.*

Your Lordſhips in all dutifull

obſervance at command,

Jos. Hall.

THE

Contemplations.

The Fourth Booke.

The affliction of Iſrael.

Egypt was long an harbour to the Iſraelites; now it proves a Jayle: the Poſterity of *Iacob* finds too late, what it was for their forefathers to ſell *Ioſeph*, a ſlave into Ægypt. Thoſe whom the Ægyptians honoured before as Lords, now they contemne as drudges: One *Pharaoh* advances, whom another labours to depreſſe: Not ſeldome the ſame man changes copies: but if favours out-live one age, they prove decrepit and heartleſſe: It is a rare thing to find poſterity heires of their fathers love: How ſhould mens favour be but like themſelves, variable and inconſtant? there is no cer-
D tainty but in the favour of God, in whom can be no change; whoſe love is intayled upon a thouſand generations.

Yet if the Iſraelites had beene trecherous to *Pharaoh*, if diſobedient, this great change of countenance had beene juſt; now the only offence of Iſrael, is, that he proſpereth; that which ſhould be the motive of their gratulation, and friendſhip, is the cauſe of their malice. There is no more hatefull ſight to a wicked man, then the proſperity of the conſcionable; None but the ſpirit of that true Harbinger of Chriſt, can teach us to ſay with contentment, *He muſt encreaſe, but I muſt decreaſe.*

And what if Iſrael be mighty and rich? (*If there be warre, they may joyne with our enemies and get them out of the Land.*) Behold they are afraid to part with thoſe whom they are grieved to entertaine: either ſtaying, or going is offence enough, to
E thoſe that ſeek quarrels; There were no warres, and yet they ſay, If there be warres. The Iſraelites had never given cauſe of feare to revolt, and yet they ſay, Leſt they joyne to our enemies, to thoſe enemies which we may have; So they make their certaine friends ſlaves, for feare of uncertaine enemies. Wickedneſſe is ever cowardly, and full of unjuſt ſuſpicions; it makes a man feare, where no feare is; flye, when none purſues him. What differerence there is betwixt *David* and *Pharaoh*! The faith of the one ſayes, *I will not be afraid for ten thouſand that ſhould beſet me*; The feare of the other ſaies, *Leſt if there be warre, they joyne with our enemies*; therefore ſhould he have made much of the Iſraelites, that they might be his; his favour might have made them firme; Why might they not as well draw their ſwords for him?

Weak and baſe minds ever incline to the worſe; and ſeeke ſafety, rather in an impoſſibility of hurt, then in the likelihood of juſt advantage. Favours had bin more binding

binding then cruelties: yet the fooliſh Ægyptian had rather have impotent ſervants, then able friends. For their welfare alone, *Pharaoh* owes *Iſrael* a miſchiefe; and how will he pay it? A

(*Come let us work wiſely*;) Lewd men call wicked policies wiſdome, and their ſucceſſe happineſſe: Herein Satan is wiſer then they; who both laies the plot, and makes them ſuch fooles, as to miſtake villany and madneſſe, for the beſt vertue.

Injuſtice is upheld by violence, whereas juſt governments are maintained by love: Task-maſters muſt be ſet over *Iſrael*; they ſhould not be the true ſeed of *Iſrael*, if they were not ſtill ſet to wreſtle with God in afflictions: Heavy burdens muſt be laid upon them: *Iſrael* is never but loaded, the deſtiny of one of *Iacobs* ſons is common to all; To lie down betwixt their burdens. If they had ſeemed to breathe them in *Goſhen* ſometimes, yet even there it was no ſmall miſery to be forainers, and to live among Idolaters; but now the name of a ſlave is added to the name of a ſtranger. *Iſrael* had gathered ſome ruſt in Idolatrous *Egypt*, and now he muſt be ſcowred: they had born the burden of Gods anger, if they had not borne the burdens of the *Ægyptians*. B

As God afflicted them with another minde then the *Ægyptians*; (God to exerciſe them, the *Ægyptians* to ſuppreſſe them;) ſo cauſes he the event to differ. Who would not have thought with theſe *Ægyptians*, that ſo extreme miſery ſhould not have made the *Iſraelites* unfit both for generation and reſiſtance? Moderate exerciſe ſtrengthens, extreme deſtroyes nature: That God which many times works by contrary means, cauſed them to grow with depreſſion, with perſecution to multiply; How can Gods Church but fare well, ſince the very malice of their enemies benefits them? Oh the ſoveraigne goodneſſe of our God that turnes all our poiſons into cordials! Gods Vine beares the better with bleeding. C

And now the *Ægyptians* could be angry with their owne maliciouſneſſe, that this was the occaſion of multiplying them whom they hated, and feared; to ſee that this ſervice gained more to the workmen, then to their Maſters; the ſtronger therefore the *Iſraelites* grew, the more impotent grew the malice of their perſecutors. And ſince their own labour ſtrengthens them, now tyranny will try what can be done by the violence of others: ſince the preſent ſtrength cannot be ſubdued, the hopes of ſucceſſion muſt be prevented: women muſt be ſuborned to be murderers; and thoſe whoſe office is to help the birth, muſt deſtroy it.

There was leſſe ſuſpicion of cruelty in that ſexe, and more opportunity of doing miſchiefe. The male children muſt be born, and die at once; what can be more innocent, then the child that hath not lived ſo much as to cry, or to ſee light? It is fault enough to be the ſonne of an *Iſraelite*: the daughters may live for bondage, for luſt; a condition ſo much (at the leaſt) worſe then death, as their ſex was weaker. O marvelous cruelty, that a man ſhould kill a man, for his ſexes ſake! Whoſoever hath looſed the reynes unto cruelty, is eaſily carried into incredible extremities. D

From burdens they proceed to bondage, and from bondage to blood: from an unjuſt vexation of their body, to an inhumane deſtruction of the fruit of their body. As the ſins of the concupiſcible part, from ſlight motions, grow on to foule executions, ſo doe thoſe of the iraſcible; there is no ſinne, whoſe harbour is more unſafe, then of that of malice: But oft-times the power of tyrants anſwers not their will: evill commanders cannot alwaies meet with equally miſchievous agents. E

The feare of God teaches the Midwives to diſobey an unjuſt command; they well knew, how no excuſe it is for evill, I was bidden. God ſaid to their hearts, *Thou ſhalt not kill*: this voice was lowder then *Pharaohs*. I commend their obedience in diſobeying; I dare not commend their excuſe; there was as much weakneſſe in their anſwer, as ſtrength in their practice: as they feared God in not killing, ſo they feared *Pharaoh* in diſſembling; oft-times thoſe that make conſcience of greater ſinnes, are overtaken with leſſe. It is well and rare, if we can come forth of a dangerous action without any ſoyle; and if we have eſcaped the ſtorme, that ſome after drops wet us not.

Who would not have expected that the Midwives ſhould be murdered, for not murthering? *Pharaoh* could not be ſo ſimple to think theſe women truſty; yet his indignation had no power to reach to their puniſhment. God proſpered the Midwives,

A wives, who can harm them? Even the not doing of evill is rewarded with good. And why did they prosper? Because they feared God; not for their dissimulation, but their piety. So did God crown their merits, but covered not their infirmity. How fondly doe men lay the thank upon the sinne, which is due to the vertue: true wisedome teaches to distinguish Gods actions, and to ascribe them to the right cause. Pardon belongs to the lye of the Mid-wives, and remuneration to their godly prosperity to their feare of God.

But that which the Mid-wives will not, the multitude shall doe. It were strange wicked rulers should not finde some or other instruments of violence: all the people must drown who the women saved. Cruelty hath but smoked before, now it flames up, secret practising hath made it shamelesse; that now it dare proclaime tyranny. It is
B a miserable state, where every man is made an executioner; there can be no greater argument of an ill cause, then a bloudy persecution, whereas Truth upholds her self by mildnesse, and is promoted by patience. This is their act, what was their issue? The people must drowne their males, themselves are drowned: they dyed by the same meanes, by which they caused the poore Israelitish infants to dye, that law of retaliation which God will not allow to us, because we are fellow-creatures, he justly practiseth in us. God would have us reade our sins in our judgements, that we might both repent of our sins, and give glory to his Justice.

Pharaoh raged before, much more now, that he received a message of dismission; the monitiõs of God make ill men worse the waves do not beat, nor roare any where so much, as at the bank which restrains them. Corruption when it is checked grows
C mad with rage; as the vapour in a cloud would not make that fearfull report, if it met not with opposition. A good heart yeelds at the stillest voice of God. But the most gratious motions of God harden the wicked. Many would not be so desperately settled in their sins, if the word had not controuled them. How mild a message was this to *Pharaoh*, and yet how galling? *We pray thee let us goe.* God commands him that which he feared. He tooke pleasure in the present servitude of Israel: God calls for a release. If the sute had beene for mitigation of labour, for preservation of their children, it might have carried some hope, and have found some favour: but now God requires that which he knowes will as much discontent *Pharaoh*, as *Pharaohs* cruelty could discontent the Israelites; *Let us goe.* How contrary are Gods precepts to naturall minds? and indeed, as they love to crosse him in their practise, so he loves to crosse
D them in their commands before, and his punishments afterwards: It is a dangerous signe of an ill heart to feele Gods yoke heavy.

Moses talks of sacrifice, *Pharaoh* talks of worke. Any thing seemes due worke to a carnall mind saving Gods service: nothing superfluous, but religious duties. Christ tels us, there is but one thing necessary: Nature tels us there is nothing but that needlesse: *Moses* speaks of devotion, *Pharaoh* of idlenesse. It hath bin an old use, as to cast faire colours upon our owne vicious actions, so to cast evill aspersions upon the good actions of others. The same Devill that spoke in *Pharaoh*, speakes still in our scoffers, and calls Religion Hypocrisie, conscionable care, singularity. Every vice hath a title, and every vertue a disgrace.

Yet while possible taskes were imposed, there was some comfort: Their diligence
E might save their backs from stripes. The conceit of a benefit to the commander, and hope of impunity to the labourer, might give a good pretence to great difficulties: but to require tasks not faisible, is tyrannicall, and doth onely picke a quarrell to punish; they could neither make straw, nor finde it, yet they must have it. Do what may be, is tolerable, but do what cannot be, is cruell. Those which are above others in place, must measure their commands, not by their owne wills, but by the strength of their inferiours. To require more of a beast then he can doe is inhumane. The taske is not done; the task-masters are beaten: the punishment lyes where the charge is; they must exact it of the people, *Pharaoh* of them. It is the misery of those which are trusted with authority, that their inferiours faults are beaten upon their backs. This was not the fault to require it of the taske-masters; but to require it by the taske-masters, of the people. Publike persons do either good or ill with a thousand hands,
and with no fewer shall receive it.

of

Of the birth and breeding of Moses.

Exod. 2

IT is a wonder that *Amram* the father of *Moses*, would thinke of the mariage bed in so troublesome a time, when he knew he should beget children either to slavery or slaughter: yet even now in the heat of this bondage he maries *Iochebed*: the drowning of his sons was not so great an evill, as his owne burning; the thraldome of his daughters not so great an evil, as the subjection unto sinfull desires. He therefore uses Gods remedy for his sinne; and referres the sequell of his danger to God. How necessary is this imitation for those which have not the power of containing! perhaps we would have thought it better to live childlesse! but *Amram* and *Iochebed* durst not incurre the danger of a sin, to avoid the danger of a mischiefe. No doubt when *Iochebed* the mother of *Moses* saw a man-child born of her, and him beautifull and comely, she fell into extreame passion, to thinke that the executioners hand should succeed the Midwives. All the time of her conception, she could not but feare a sonne; now she sees him, and thinkes of his birth and death at once, her second throes are more grievous then her first. The paines of travell in others are somewhat mitigated with hope, and countervailed with joy, that a man-child is born, in her they are doubled with feare, the remedy of others is her complaint: still she lookes when some fierce Ægyptian would come in, and snatch her new-born infant out of her bosome; whose comelinesse had now also added to her affection.

Many times God writes presages of Majesty and honor, even in the faces of childre. Little did she thinke, that she held in her lap the Deliverer of Israel. It is good to hazard in greatest appearances of danger. If *Iochebed* had said, If I beare a son, they will kill him, where had beene the great Rescuer of Israel? Happy is that resolution which can follow God hood-winkt, and let him dispose of the event: When she can no longer hide him in her wombe, she hides him in her house, afraid lest every of his cryings should guide the executioners to his cradle. And now she sees her treasure can be no longer hid, she ships him in a barke of bulrushes, and commits him to the mercy of the waves, and (which was more mercilesse) to the danger of an Ægyptian passenger, yet doth she not leave him without a guardian.

No tyranny can forbid her to love him, whom she is forbidden to keepe; Her daughters eyes must supply the place of her armes. And if the weake affection of a mother, were thus effectually carefull, what shall we think of him, whose love, whose compassion is (as himselfe) infinite? His eye, his hand, cannot but be with us, even when we forsake our selves: *Moses* had never a stronger protection about him, no not when all his Israelites were pitched about his Tent in the Wildernesse, then now when he lay sprawling alone upon the waves: no water, no Ægyptian can hurt him. Neither friend nor mother dare owne him, and now God challenges his custody. When we seeme most neglected and forlorne in our selves, then is God most present, most vigilant.

His providence brings *Pharaohs* daughter thither to wash her selfe. Those times lookt for no great state: A Princesse comes to bathe her selfin the open streame: she meant only to wash her self; God fetches her thither, to deliver the Deliverer of his people. His designes goe beyond ours. We know not (when we set our foot over our threshold) what he hath to do with us. This event seemed casuall to this Princesse, but predetermined and provided by God, before she was: how wisely and sweetly God brings to passe his own purposes, in our ignorance and regardlesnesse! She saw the Arke, opens it, finds the child weeping; his beauty and his teares had God provided for the strong perswasions of mercy. This young and lively Oratory prevailed. Her heart is struck with compassion, and yet her tongue could say; *It is an Hebrew child.*

See here the mercifull daughter of a cruell father: It is an uncharitable and injurious ground, to judge of the childs disposition by the parents. How well doth pitty beseeme great personages! & most in extremities. It had beene death to another to

rescue

A reſcue the child of an Hebrew; in her it was ſafe and noble. It is a happy thing, when great ones improve their places to ſo much more charity, as their liberty is more.

Moſes his ſiſter finding the Princeſſe compaſſionate, offers to procure a nurſe, and fetches the mother: and who can be ſo fit a nurſe as a mother? She now with glad hands receives her child, both with authority and reward. She would have given all her ſubſtance for the life of her ſon; and now ſhe hath a reward to nurſe him. The exchange of the name of a mother, for the name of a nurſe, hath gained her both her ſon, and his education, and with both a recompence. Religion doth not call us to a weak ſimplicity, but allowes us as much of the Serpent as of the Dove: lawfull policies have from God both liberty in the uſe, and bleſſing in the ſucceſſe.

The good Lady did not breed him as ſome child of almes, or as ſome wretched
B outcaſt, for whom it might be favour enough to live, but as her own ſon; in all the delicacies, in all the learning of Ægypt. Whatſoever the Court or the Schoole could put into him, he wanted not; yet all this could not make him forget that he was an Hebrew. Education works wondrous changes, and is of great force either way: a little advancement hath ſo puffed ſome up above themſelves, that they have not only forgot their friends, but ſcorned their parents. All the honours of Ægypt could not win *Moſes* not to call his nurſe, mother, or weane him from a willing miſery with the Iſraelites. If we had *Moſes* his faith, we could not but make his choice. It is only our infidelity that binds us ſo to the world, and makes us preferre the momentany pleaſures of ſinne, unto that everlaſting recompence of reward.

He went forth, and looked on the burdens of Iſrael. What needed *Moſes* to have
C afflicted himſelf with the afflictions of others? Himſelfe was at eaſe and pleaſure in the Court of *Pharaoh*. A good heart cannot endure to be happy alone: & muſt needs, unbidden, ſhare with others in their miſeries. He is no true *Moſes* that is not moved with the calamities of Gods Church. To ſee an Ægyptian ſmite an Hebrew, it ſmote him, and moved him to ſmite. He hath no Iſraelitiſh blood in him, that can endure to ſee an Iſraelite ſtricken either with hand or with tongue.

Here was his zeale: where was his authority? Doubtleſſe, *Moſes* had an inſtinct from God of his Magiſtracy, elſe how ſhould he think they would have underſtood what himſelf did not? Oppreſſions may not be righted by violence, but by law. The redreſſe of evill by a perſon unwarranted, is evill. *Moſes* knew that God had called him, he knew that *Pharaoh* knew it not: therefore he hides the Ægyptian in the ſand.
D Thoſe actions which may be approved unto God are not alwaies ſafe with men: as contrarily, too many things goe current with men, which are not approved of God.

Another Hebrew is ſtricken, but by an Hebrew: the act is the ſame, the agents differ: neither doth their profeſſion more differ, then *Moſes* his proceedings. He gives blowes to the one: to the other, words. The blowes, to the Ægyptian were deadly, the words, to the Hebrew, gentle and plauſible. As God makes a difference betwixt chaſtiſements of his own, and puniſhments of ſtrange children: ſo muſt wiſe Governors learn to diſtinguiſh of ſins and judgements, according to circumſtances. How mildly doth *Moſes* admoniſh! Sirs, ye are brethren. If there had been but any dram of good nature in theſe Hebrewes, they had relented: now it is ſtrange to ſee, that being ſo univerſally vexed with their common adverſary, they ſhould yet vexe one
E another: One would have thought that a common oppoſition ſhould have united them more, yet now private grudges doe thus dangerouſly divide them. Blowes enow were not dealt by the Egyptians, their own muſt adde to the violence. Still ſatan is thus buſie, and Chriſtians are thus malicious, that (as if they wanted enemies) they flie in one anothers faces. While we are in this Egypt of the world, all unkinde ſtrifes would eaſily be compoſed, if we did not forget that we are brethren.

Behold an Egyptian in the skin of an Hebrew: How dogged an anſwer doth *Moſes* receive to ſo gentle a reproof? Who would not have expected that this Hebrew had bin enough dejected with the cõmon affliction? But vexations may make ſome more miſerable, not more humble; as we ſee ſickneſſes make ſome tractable, others more froward. It is no eaſie matter to beare a reproof well, if never ſo well tempered, no Sugar can bereave a Pill of his bitterneſſe. None but the gracious can ſay, *Let the*

righteous ſmite me. Next to the not deſerving a reproof, is the well taking of it. But who is ſo ready to except and exclaime as the wrong-doer? The patient replies not. One injury drawes on another: firſt to his brother, then to his reprover. Guiltineſſe will make a man ſtirre upon every touch: he that was wronged could incline to reconciliation: Malice makes men uncapable of good counſell, and there are none ſo great enemies to juſtice, as thoſe which are enemies to peace.

With what impatience doth a galled heart receive an admonition! This unworthy Iſraelite is the patterne of a ſtomackfull offender, firſt, he is moved to choler in himſelfe: then he cals for the authority of the admoniſher: a ſmall authority will ſerve for a loving admonition. It is the duty of men, much more of Chriſtians, to adviſe againſt ſin; yet this man askes, Who made thee a Judge? for but finding fault with his injury. Then he aggravates, and miſconſtrues, *Wilt thou kill me?* when *Moſes* meant onely to ſave both. It was the death of his malice onely that was intended, and the ſafety of his perſon. And laſtly, he upbraids him with former actions, *Thou killedſt the Egyptian:* What if he did? What if unjuſtly? What was this to the Hebrew? Another mans ſin is no excuſe for ours. A wicked heart never looks inward to it ſelfe, but outward to the quality of the reprover; if that afford exception, it is enough; as a dog runs firſt to revenge on the ſtone: What matter is it to me who he be that admoniſheth me? Let me look home into my ſelf: let me look to his advice. If that be good, it is more ſhame to me to be reproved by an evil man. As a good mans allowance cannot warrant evill, ſo an evil mans reproofe may remedy evil: If this Hebrew had been well pleaſed, *Moſes* had not heard of his ſlaughter; now in choler all will out; and if this mans tongue had not thus caſt him in the teeth with bloud, he had been ſurpriſed by *Pharaoh*, ere he could have known that the fact was known.

Now he growes jealous, flees, and eſcapes. No friend is ſo commodious in ſome caſes as an adverſary; This wound which the Hebrew thought to give *Moſes*, ſaved his life. As it is good for a man to have an enemy, ſo it ſhall be our wiſdome to make uſe of his moſt cholerick objections. The worſt of an enemy may prove moſt ſoveraigne to our ſelves. *Moſes* flees. It is no diſcomfort for a man to flee when his conſcience purſues him not: Where Gods warrant will not protect us, it is good for the heeles to ſupply the place of the tongue.

Moſes when he may not in Ægypt, he will be doing juſtice in Midian. In Ægypt, he delivers the oppreſſed Iſraelite; in Midian the wronged daughters of *Iethro*. A good man wil be doing good, whereſoever he is; his Trade is a compound of Charity & Juſtice; as therefore evill diſpoſitions cannot be changed with aires, no more will good Now then he ſits him down by a well in Midian. There he might have to drink, but where to eat he knew not. The caſe was altred with *Moſes*; To come from the dainties of the Court of Ægypt, to the hunger of the fields of Midian; it is a leſſon that all Gods children muſt learn to take out, To want and to abound. Who can think ſtrange of penury when the great governour of Gods people once hath nothing? Who would not have thought in this caſe, *Moſes* ſhould have bin heartleſſe & ſullen, ſo caſt down with his own complaints, that he ſhould have had no feeling of others, yet how hot is he upon Juſtice? No adverſity can make a good man neglect good duties: he ſees the oppreſſion of the ſhepherds, the image of that other he left behind him in *Ægypt*: the Maids (daughters of ſo great a Peere) draw water for their flocks, the inhumane ſhepherds drive them away; rudeneſſe hath no reſpect either to Sexe or Condition; if we lived not under lawes, this were our caſe; Might would be the meaſure of Juſtice: we ſhould not ſo much as enjoy our own water. Unjuſt courſes will not ever proſper: *Moſes* ſhall rather come from Ægypt to Midian to beat the ſhepherds, then they ſhall vex the daughters of *Iethro*. This act of Juſtice was not better done then taken. *Reuel* requites it kindly with an hoſpitall entertainment. A good nature is ready to anſwer courteſies: we cānot do too much for a thankful man. And if a courteous Heathen reward the watring of a ſheep in this bountifull manner, how ſhal our God recōpence but a cup of cold water that is given to a diſciple? This favor hath won *Moſes*, who now cōſents to dwel with him, though out of the church. Curioſity, or whatſoever idle occaſions may not draw us (for our reſidence) out of

the

A the bounds of the Church of God: danger of life may; we love not the Church if we easily leave it: if in a case of life, we leave it not (upon opportunity) for a time of respit, we love not our selves. The first part of *Moses* his requitall was his wife, one of those whom he had formerly protected.

I do not so much marvell that *Iethro* gave him his daughter (for he saw him valiant, wise, learned, nobly bred) as that *Moses* would take her; a stranger both in Bloud and Religion. I could plead for him necessity: his owne nation was shut up to him: if he would have tryed to fetch a daughter of Israel, he had indangered to leave himself behind: I could plead some correspondence in common principles of Religion; for doubtlesse *Moses* his zeale could not suffer him to smother the truth in himselfe: he should have beene an unfaithfull servant if he had not beene his Masters teacher. Yet
B neither of these can make this match either safe, or good. The event bewrayes it dangerously inconvenient. This choice had like to have cost him deare: she stood in his way for circumcision; God stands in his way for revenge. Though he was now in Gods message, yet might he not be forborne in this neglect. No circumstance either of the dearnesse of the Solicitor or our owne ingagement, can beare out a sinne with God: Those which are unequally yoked, may not ever looke to draw one way. True love to the person cannot long agree with dislike of the religion. He had need to be more then a man that hath a *Zipporah* in his bosome, and would have true zeale in his heart. All this while *Moses* his affection was not so tied to Midian, that he could forget Ægypt. He was a stranger in Midian: what was he else in Ægypt? Surely, either Ægypt was not his home, or a miserable one; and yet in reference to it, he calls his
C son *Gershom*, a stranger there. Much better were it to be a stranger there then a dweller in Ægypt. How hardly can we forget the place of our abode or education, although never so homely! And if he so thought of his Ægyptian home, where was nothing but bondage and tyranny, how should we think of that home of ours, above, where is nothing but rest and blessednesse?

Of Moses *calling.*

FOrty yeares was *Moses* a Courtier, and forty yeares (after that) a Shepheard. That great men may not be ashamed of honest vocations: the
D greatest that ever were have beene content to take up with meane trades. The contempt of honest callings in those which are well borne; argues pride without wit. How constantly did *Moses* stick to his hooke? and yet a man of great spirits, of excellent learning, of curious educacion: and if God had not (after his forty yeares service) called him off, he had so ended his daies. Humble resolutions are so much more heroicall, as they fall into higher subjects.

There can be no fitter disposition for a leader of Gods people, then constancy in his undertakings, without eyther wearinesse, or change. How had he learned to subdue all ambitious desires, and to rest content with his obscurity! so he might have the freedome of his thoughts and full opportunity of holy meditations, he willingly leaves the World to others, and envies not his proudest acquaintance of
E the Court of *Pharaoh*. He that hath true worth in himself, and familiarity with God, finds more pleasure in the Desarts of *Midian*, then others can doe in the Palaces of Kings.

Whiles he is tending his sheepe, God appeared unto him: God never graces the idle with his visions; when he finds us in our callings, we find him in the tokens of his mercy. Satan appeares to the idle man in manifold temptations; or rather presents himself, and appeares not. God was ever with *Moses*, yet was he not seene till now. He is never absent from his; but sometimes he makes their senses witnesses of his presence. In small matters may be greater wonders. That a bush should burn, is no marvell; but that it should not consume in burning, is justly miraculous: God chuseth not ever great subjects wherin to exercise his power. It is enough that his power is great in the smallest. When I look upon this burning bush with *Moses*, me thinks I can ne-

ver ſee a worthier and more lively Embleme of the Church; that in Ægypt was in the furnace; yet waſted not. Since then how oft hath it beene flaming, never conſumed! The ſame power that enlightens it, preſerves it; and to none but to his enemies is he a conſuming fire: *Moſes* was a great Philoſopher: but ſmall skill would have ſerved to know the nature of fire, & of the buſh: that fire meeting with combuſtible matter, could not but conſume: If it had bin ſome ſolid wood, it would have yeelded later to the flames; but buſhes are of ſo quick diſpatch, that the joy of the wicked is compared to a fire of thornes. He noted a while, ſaw it continued, and began to wonder. It was ſome marvell how it ſhould come there: but how it ſhould continue without ſupply, yea, without diminution of matter, was truly admirable. Doubtleſſe he went oft about it and viewed it on all ſides, and now when his eyes and mind could meet with no likely cauſes, ſo far off, reſolves, I wil go ſee it: His curioſity led him nearer, and what could he ſee but a buſh and a flame, which he ſaw at firſt unſatisfied? It is good to come to the place of Gods preſence, howſoever; God may perhaps ſpeak to thy heart, though thou come but for novelty: Even thoſe which have come upon curioſity have beene oft taken: abſence is without hope; If *Moſes* had not come, he had not beene called out of the buſh.

To ſee a fire not conſuming the buſh, was much; but to heare a ſpeaking fire, this was more; and to heare his owne name out of the mouth of the fire, it was moſt of all. God makes way for his greateſt meſſages by aſtoniſhment and admiration: as on the contrary, careleſneſſe carries us to a meere unproficiency under the beſt meanes of God: If our hearts were more awfull, Gods meſſages would be more effectuall to us.

In that appearance God meant to call *Moſes* to come, yet when he is come, inhibits him (*Come not hither.*) We muſt come to God, muſt not come too neare him. When we meditate of the great myſteries of his word, we come to him: we come too neare him when we ſearch into his counſels. The Sun and the fire ſay of themſelves, Come not too neare: how much more the light which none can attaine unto? We have all our limits ſet us: The Gentiles might come into ſome outer courts, not into the inmoſt. The Jewes might come into the inner Court, not into the Temple: the Prieſts and Levites into the Temple, not into the Holy of Holies: *Moſes* to the Hill, not to the Buſh. The waves of the Sea had not more need of bounds, then mans preſumption. *Moſes* muſt not come cloſe to the buſh at all; and where he may ſtand, he may not ſtand with his ſhooes on. There is no unholineſſe in clothes: God prepared them for man at firſt, and that of skins, leſt any exception ſhould be taken at the hides of dead beaſts. This rite was ſignificant. What are the ſhooes but worldly and carnall affections? If theſe be not caſt off when we come to the holy place, we make our ſelves unholy: how much leſſe ſhould we dare to come with reſolutions of ſinne? This is not only to come with ſhooes on, but with ſhooes bemired with wicked filthineſſe; the touch whereof profanes the pavement of God, and makes our preſence odious.

Moſes was the Son of *Amram*, *Amram* of *Kohath*, *Kohath* of *Levi*, *Levi* of *Iacob*, *Iacob* of *Iſaac*, *Iſaac* of *Abraham*. God puts together both ends of his pedigree, *I am the God of thy father, and of Abraham, Iſaac, Iacob.* If he had ſaid onely, *I am thy God*, It had bin *Moſes* his duty to attend awfully; but now that he ſayes, *I am the God of thy Father, and of Abraham, &c.* He challenges reverence by preſcription. Any thing that was our Anceſters, pleaſes us; their Houſes, their Veſſels, their Cote-armour; How much more their God? How carefull ſhould parents be to make holy choyces? Every preſident of theirs are ſo many monuments and motives to their poſterity. What an happineſſe it is to be born of good Parents! hence God claimes an intereſt in us and we in him, for their ſake. As many a man ſmarteth for his fathers ſin, ſo the goodneſſe of others is crowned in a thouſand generations. Neither doth God ſay, I was the God of *Abraham, Iſaac, Iacob*; but, *I am.* The Patriarkes ſtill live after ſo many thouſand yeares of diſſolution. No length of time can ſeparate the ſoules of the juſt from their Maker. As for their body, there is ſtill a reall relation betwixt the duſt of it, & the ſoule: & if the being of this part be more defective, the being

A ing of the other is more lively, and doth more then recompence the wants of that earthly halfe.

God could not describe himselfe by a more sweet name then this, *I am the God of thy father, and of Abraham, &c.* yet *Moses* hides his face for feare. If he had said, I am the glorious God that made heaven and earth, that dwels in light inaccessible, whom the Angels cannot behold; or, I am God the avenger, just and terrible, a consuming fire to mine enemies, here had beene just cause of terror.

But why was *Moses* so frighted with a familiar compellation? God is no lesse awfull to his own in his very mercies. Great is thy mercy that thou mayest be feared: for to them no lesse majesty shines in the favours of God, then in his judgements and justice. The wicked heart never feares God but thundring, or shaking the earth, or
B raining fire from heaven; but the good can dread him in his very sunne-shine: his loving deliverances and blessings affect them with awfulnesse. *Moses* was the true son of *Iacob*, who when he saw nothing but visions of love and mercy, could say, *How dreadfull is this place?*

I see *Moses* now at the bush hiding his face at so mild a representation: hereafter we shall see him in this very Mount betwixt heaven and earth; in Thunder, Lightning, Smoak, Earth-quakes, speaking mouth to mouth with God, bare-faced, and fearlesse: God was then more terrible, but *Moses* was lesse strange. This was his first meeting with God, further acquaintance makes him familiar, and familiarity makes him bold: Frequence of conversation gives us freedome of accesse to God; and makes us poure out our hearts to him as fully and as fearlesly as to our friends.
C In the meane time now at first hee made not so much haste to see, but he made as much to hide his eyes: Twice did *Moses* hide his face; once for the glory which God put upon him, which made him so shine, that he could not be beheld of others; once for Gods own glory, which he could not behold. No marvell. Some of the creatures are too glorious for mortall eyes: how much more, when God appeares to us in the easiest manner, must his glory needs overcome us? Behold the difference betwixt our present and future estate: Then the more Majesty of appearance, the more delight: when our sinne is quite gone, all our feare at Gods presence shall be turned into joy. God appeared to *Adam* before his sinne with comfort, but in the same forme which after his sin was terrible. And if *Moses* cannot abide to look upon Gods glory when he descends to us in mercy, how shall wicked ones abide to see his fearfull presence
D when he sets upon vengeance! In this fire he flamed and consumed not, but in his revenge our God is a consuming fire.

First, *Moses* hides himself in feare, now in modesty. *Who am I?* None in all Ægypt or Midian was comparably fit for this embassage. Which of the Israelites had bin brought up a Courtier, a Scholler, an Israelite by bloud, by education an Ægyptian, learned, wise, valiant, experienced? Yet, *Who am I?* The more fit any man is for whatsoever vocation, the lesse he thinks himself. Forwardnesse argues insufficiency. The unworthy thinks still, Who am I not? Modest beginnings give hopefull proceedings, and happy endings. Once before, *Moses* had taken upon him, and laid about him, hoping then they would have known, that by his hand God meant to deliver Israel: but now when it comes to the point, *Who am I?* Gods best servants are not ever in an
E equall disposition to good duties. If we find differences in our selves sometimes, it argues that grace is not our owne. It is our frailty, that those services which we are forward to, a loose off, we shrink at, neare hand, and fearfully misse-give. How many of us can bid defiances to death, and suggest answers to absent temptations, which when they come home to us, we flye off, and change our note, and in stead of action, expostulate!

Of the plagues of Ægypt.

Exod. 7. 6 &c.

IT is too much honour for flesh and bloud to receive a message from heaven, yet here God sends a message to man, and is repulsed: well may God aske, Who is man that I should regard him? but for man to aske, Who is the Lord? is a proud and bold blasphemy. Thus wild is Nature at the first; but ere God hath done with *Pharaoh*, he will be known of him, he will make himself known by him, to all the world. God might have swept him away suddenly. How unworthy is he of life, who with the same breath that he receives, denies the Giver of it! But he would have him convinced, ere he were punished; First therefore he workes miracles before him, then upon him. *Pharaoh* was now, from a staffe of protection and sustentation to Gods people, turned to a Serpent that stung them to death; God shews himself in this reall Embleme, doing that suddenly before him, which Satan had wrought to him by leisure; And now when he crawles, and winds, & hisses, threatning perill to Israel, he shews him how in an instant he can turn him into a sensless stick, & make him if not useful, yet fearless: The same God which wrought this, gives Satan leave to imitate it; the first plague that he meant to inflict upon *Pharaoh*, is delusion: God can be content the devill should win himself credit, where he meanes to judge; and holds the honour of a miracle well lost, to harden an enemy: Yet to shew that his miracle was of power, the others of permission; *Moses* his Serpent devours theirs: how easily might the Ægyptians have thought, that he which caused their Serpent not to be, could have kept it from being: and that they which could not keep their Serpent from devouring, could not secure them from being consumed! but wise thoughts enter not into those that must perish. All Gods Judgments stand ready, and wait but till they be called for. They need but a watch-word to be given them: No sooner is the rod lift up, but they are gone forth into the world, presently the waters run into bloud, the Frogs and Lice crawle about, and all the other troops of God come rushing in upon his adversaries: All creatures conspire to revenge the injuries of God. If the Ægyptians looke upward, there they have Thunder, Lightning, Hayle, Tempests; one while no light at all, another while such fearfull flashes as had more terror then darkenesse. If they look under them, there they see their waters changed into bloud, their earth swarming with Frogs and Grashoppers: if about them, one while the Flies fill their eyes and eares; another while they see their fruits destroyed, their cattell dying, their children dead. If, lastly, they look upon themselves, they see themselves lothsome with Lice, painfull and deformed with Scabs, Biles, and Botches.

First, God begins his Judgments with waters. As the river of Nilus was to Ægypt, in stead of heaven, to moisten and fatten the earth; so their confidence was more in it then in heaven. Men are sure to be punisht most and soonest, in that which they make a corrivall with God. They had before defiled the rivers with the bloud of Innocents; and now it appeares to them, in his owne colour. The waters will no longer keep their counsell: Never any man delighted in bloud, which had not enough of it ere his end: they shed but some few streames, and now behold, whole rivers of bloud: Neither was this more a monument of their slaughter past, then an image of their future destruction. They were afterward over-whelmed in the Red Sea, and now before hand they see the Rivers red with bloud. How dependant and servile is the life of man, that cannot either want one Element, or endure it corrupted! It is hard to say whether there were more horror, or annoyance in this plague. They complaine of thirst, and yet doubt whether they should dye, or quench it with bloud. Their fish (the chiefe part of their sustenance) dies with infection, and infecteth more by being dead. The stench of both is ready to poyson the inhabitants; yet *Pharaohs* curiosity carries him away quite from the sense of the judgement: he had rather send for his Magicians to work feats, then to humble himself under God for the removall of this plague; and God plagues his curiosity with deceit, those whom he trusts shall

A ſhall undoe him with prevailing; the glory of a ſecond miracle ſhall be obſcured by a falſe imitation, for a greater glory to God in the ſequell.

The rod is lift up again, Behold, that Nilus which they had before adored, was never ſo beneficiall as it is now troubleſome; yeelding them not onely a dead, but a living annoyance: It never did ſo ſtore them with Fiſh, as now it plagues them with Frogges; whatſoever any man makes his god, beſides the true one, ſhall be once his tormenter. Thoſe lothſome creatures leave their owne element, to puniſh them which rebelliouſly detaine Iſrael from their owne. No Bed, no Table can be free from them, their dainty Ladies cannot keep them out of their boſomes; neither can the Ægyptians ſooner open their mouthes, then they are ready to creep into their throats; as if they would tell them, that they came on purpoſe to revenge the
B wrongs of their Maker: yet even this wonder alſo is Satan allowed to imitate. Who can marvell to ſee the beſt vertues counterfaited by wicked men, when he ſees the Devill emulating the miraculous power of God? the feats that Satan plaies may harden, but cannot benefit. He that hath leave to bring Frogs, hath neither leave, nor power, to take them away, nor to take away the ſtench from them. To bring them, was but to adde to the Judgement; to remove them was an act of mercy. God doth commonly uſe Satan in executing of judgement, never in the workes of mercy to men.

Yet even by thus much is *Pharaoh* hardned, and the Sorcerers growne inſolent. When the devill and his agents are in the height of their pride, God ſhames them in a trifle. The rod is lift up: the very duſt receives life: Lice abound every where, and
C make no difference betwixt beggars and Princes. Though *Pharaoh* and his Courtiers abhorred to ſee themſelves louzy; yet they hoped this miracle would be more eaſily imitable: but now the greater poſſibility, the greater foyle. How are the great wonder-mongers of Ægypt abaſhed, that they can neither make Lice of their own, nor deliver themſelves from the lice that are made! Thoſe that could make Serpents and Frogs, could not either make or kill Lice; to ſhew them that thoſe Frogs and Serpents were not their own workmanſhip. Now *Pharaoh* muſt needs ſee how impotent a devill he ſerved that could not make that vermine which every day riſes voluntarily out of corruption. *Iannes* and *Iambres* cannot now make thoſe Lice (ſo much as by deluſion) which at another time they cannot chuſe but produce unknowing, and which now they cannot avoid. That ſpirit which is powerfull to exe-
D cute the greateſt things when he is bidden, is unable to doe the leaſt when he is reſtrained. Now theſe corrivals of *Moſes* can ſay, *This is the finger of God.* Ye fooliſh inchanters, was Gods finger in the Lice, not in the Frogs, not in the Bloud, not in the Serpent? And why was it rather in the leſſe, then in the greater? Becauſe ye did imitate the other, not theſe. As if the ſame finger of God had not been before in your imitation, which was now in your reſtraint: As if ye could have failed in theſe, if ye had not been only permitted the other. Whiles wicked minds have their full ſcope, they never look up above themſelves; but when once God croſſes them in their proceedings, their want of ſucceſſe teaches them to give God his owne. All theſe plagues perhaps had more horror then paine in them. The Frogs creep upon their clothes, the Lice upon their skins: but thoſe ſtinging Hornets which ſucceed
E them, ſhall wound and kill. The water was annoyed with the firſt plague, the earth with the ſecond and third; this fourth fills the ayre, and beſides corruption brings ſmart. And that they may ſee this winged army comes from an angry God (not either from nature, or chance) even the very Flies ſhall make a difference betwixt Ægypt and Goſhen. He gave them their being, ſets them their ſtint. They can no more ſting an Iſraelite, then favor an Ægyptian. The very wings of Flies are directed by a providence, and doe acknowlege their limits. Now *Pharaoh* finds how impoſſible it is for him to ſtand out with God, ſince all his power cannot reſcue him from Lice and Flies.

And now his heart begins to thaw a little: *Goe, doe ſacrifice to your God in this Land:* or (ſince that will not be accepted,) *Goe into the wilderneſſe, but not far:* but how ſoon it knits again! Good thoughts make but a thorow-fare of carnall hearts, they can never

ſettle

ſettle there: yea, his very miſgiving hardens him the more: that now neither the murren of his cattell, nor the botches of his ſervants can ſtir him a whit. He ſaw his cattle ſtruck dead with a ſudden contagion; he ſaw his Sorcerers (after their conteſtation with Gods meſſengers) ſtruck with a ſcab in their very faces, and yet his heart is not ſtruck. Who would think it poſſible that any ſoule could be ſecure in the middeſt of ſuch variety, and frequence of judgements? Theſe very plagues have not more wonder in them, then their ſucceſſe hath. To what an height of obduration will ſinne lead a man, and of all ſins, incredulity? Amidſt all theſe ſtorms *Pharaoh* ſleepeth, till the voice of Gods mighty thunders, and hayle mixed with fire, rouzed him up a little. A

Now, as betwixt ſleeping and waking, he ſtarts up and ſayes, *God is righteous, I am wicked; Moſes pray for us*; and preſently layes downe his head againe. God hath no ſooner done thundering, then he hath done fearing. All this while you never find him carefull to prevent any one evill, but deſirous ſtill to ſhift it off, when he feeles it; never holds conſtant to any good motion; never prayes for himſelf, but careleſly wils *Moſes* and *Aaron* to pray for him; never yeelds God his whole demand, but higleth & dodgeth, like ſome hard chapman, that would get a releaſe with the cheapeſt: Firſt, they ſhall not goe; then, Goe and ſacrifice, but in Ægypt; next, Goe ſacrifice in the wildernes, but not far off; after, Goe ye that are men; then, Goe you and your children onely; at laſt, Goe all ſave your ſheep and cattle. Whereſoever meere Nature is, ſhe is ſtill improvident of future good, ſenſible of preſent evill, inconſtant in good purpoſes; unable, through unacquaintance, and unwilling to ſpeake for her ſelf, niggardly in her grants, and unchearfull. The plague of the Graſhoppers ſtartled him a little; and the more through the importunity of his ſervants: for when he conſidered the fiſh deſtroyed with the firſt blow, the cattle with the fift, the corne with the ſeventh, the fruit and leaves with this eighth, and nothing now left him, but a bare fruitleſſe earth to live upon (and that, covered over with Locuſts) neceſſity drove him to relent for an advantage: *Forgive me this once; take from me this death onely*. B C

But as conſtrained repentance is ever ſhort and unſound; the Weſt wind, together with the Graſhoppers, blowes away his remorſe; and now is he ready for another judgement. As the Graſhoppers tooke away the ſight of the earth from him, ſo now a groſſe darkneſſe takes away the ſight of heaven too: other darkneſſes were but privative, this was reall and ſenſible. The Ægyptians thought this night long, (how could they chuſe when it was ſix in one?) and ſo much the more, for that no man could riſe to talk with other, but was neceſſarily confined to his own thoughts: One thinks the fault in his owne eyes, which he rubs oftentimes in vaine: Others think, that the Sunne is loſt out of the Firmament, and is now withdrawn for ever: Others, that all things are returning to their firſt confuſion: all think themſelves miſerable, paſt remedy, and wiſh (whatſoever had befalne them) that they might have had but light enough to ſee themſelves dye. D

Now *Pharaoh* proves like to ſome beaſts that grow mad with baiting: grace often reſiſted, turnes to deſperateneſſe, *Get thee from me, look thou ſee my face no more, whenſoever thou commeſt in my ſight, thou ſhalt die*. As if *Moſes* could not plague him as well in abſence: as if he that could not take away the Lice, Flyes, Frogs, Graſhoppers, could at his pleaſure take away the life of *Moſes*, that procured them. What is this but to run upon the judgements, and run away from the remedies? Evermore when Gods meſſengers are abandoned, deſtruction is neare. *Moſes* will ſee him no more, till he ſee him dead upon the ſands; but God will now viſit him more then ever: The fearefulleſt plagues God ſtill reſerves for the upſhot: All the former doe but make way for the laſt. *Pharaoh* may exclude *Moſes* and *Aaron*, but Gods Angell he cannot exclude: Inſenſible meſſengers are uſed, when the viſible are debarred. E

Now God begins to call for the Bloud they owed him: In one night every houſe hath a carkaſſe in it, and (which is more grievous) of their firſt born, and which (is yet more fearefull) in an inſtant. No man could comfort other; every man was too full of his owne ſorrow, helping rather to make the noiſe of the lamentation more dolefull

A dolefull, and aſtoniſhing. How ſoone hath God changed the note of this tyrannicall people! *Ægypt* was never ſo ſtubborne in denying paſſage to Iſrael, as now importunate to entreat it: *Pharaoh* did not more force them to ſtay before, then now to depart: whom lately they would not permit, now they hire to go. Their rich Jewels of ſilver and gold were not too deare for them, whom they hated; how much rather had they to ſend them away wealthy, then to have them ſtay to be their Executors? Their love to themſelves obtained of them the enriching of their enemies; and now they are glad to pay them well for their old work, and their preſent journey: Gods people had ſtayed like Slaves, they goe away like Conquerors, with the ſpoile of thoſe that hated them; armed for ſecurity, and wealthy for maintenance.

Old *Iacobs* ſeventy ſoules which he brought down into Ægypt, in ſpight of their
B bondage, and bloud-ſhed, go forth ſix hundred thouſand men, beſides children. The world is well mended with Iſrael, ſince he went with his ſtaffe and his ſcrip over Jordan. Tyranny is too weak, where God bids, increaſe and multiply. I know not where elſe the good herb over-growes the weeds; the Church out-ſtrips the World. I feare if they had lived in eaſe and delicacy, they had not beene ſo ſtrong, ſo numerous. Never any true Iſraelite loſt by his affliction. Not onely for the action, but the time, *Pharaohs* choice meets with Gods: That very night, when the hundred and thirty yeares were expired, Iſrael is gone, *Pharaoh* neither can, nor can will to keepe them any longer; yet in this, not fulfilling Gods will, but his owne. How ſweetly doth God diſpoſe of all ſecond cauſes, that whiles they doe their own will, they doe his!

C The Iſraelites are equall glad of this haſte. Who would not be ready to goe, yea to flie out of bondage? They have what they wiſhed; it was no ſtaying for a ſecond invitation. The loſſe of an opportunity is many times unrecoverable: the love of their liberty made the burden of their dough light: who knew whether the variable mind of *Pharaoh* might returne to a deniall, and (after all his ſtubbornneſſe) repent of his obedience? It is fooliſh to hazard where there is certainty of good offers, and uncertainty of continuance. They goe therefore; and the ſame God that fetcht them out, is both their guide and protector. How carefully doth he chuſe their way! not the nearer, but the ſafer. He would not have his people ſo ſuddenly change from bondage to warre.

It is the wondrous mercy of God, that he hath reſpect, as to his owne glory, ſo to
D our infirmities. He intends them warres hereafter, but after ſome longer breathing, and more preparation; his goodneſſe ſo orders all, that evils are not ready for us, till we be ready for them. And as he chuſes, ſo he guides their way. That they might not erre in that ſandy and untracted wilderneſſe, himſelfe goes before them: who could but follow chearfully, when he ſees God lead him? He that led the wiſe men by a Star, leads Iſrael by a Cloud: That was an higher object, therefore he gives them an higher, and more heavenly conduct; This was more earthly; therefore he contents himſelf with a lower repreſentation of his preſence; A pillar of cloud and fire: A pillar for firmnes; of cloud and fire for viſibility and uſe. The greater light extinguiſhes the leſſe; therefore in the day he ſhewes them not fire, but a cloud: In the night nothing is ſeene without light; therefore he ſhewes them not the cloud, but fire: The
E cloud ſhelters them from heat by day; the fire digeſts the rawneſſe of the night. The ſame God is both a cloud and a fire to his children, ever putting himſelfe into thoſe formes of gracious reſpects, that may beſt fit their neceſſities.

As good motions are long ere they can enter into hard hearts, ſo they ſeldome continue long. No ſooner were the backs of Iſrael turned to depart, then *Pharaohs* heart and face is turned after them, to fetch them back againe. It vexes him to ſee ſo great a command, ſo much wealth, caſt away in one night; which now he reſolves to redeeme, though with more plagues. The ſame ambition and covetouſneſſe that made him weare out ſo many judgements, will not leave him till it have wrought out his full deſtruction. All Gods vengeances have their end; the finall perdition of his enemies, which they cannot reſt till they have attained: *Pharaoh* therefore and his Ægyptians will needs goe fetch their bane. They well knew that Iſrael was fitter to

ſerve

ſerve then to fight, weary with their ſervitude, not trained up to war, not furniſhed with proviſion for a field: Themſelves Captaines and Souldiers by profeſſion, furniſhed with horſes, and Chariots of warre. They gave themſelves therefore the victory beforehand, and Iſrael eyther for ſpoile or bondage: yea, the weake Iſraelites gave up themſelves for dead, and already are talking of their graves. They ſee the Sea before them; behind them the Ægyptians: they know not whether is more mercileſſe, and are ſtricken with the feare of both. O God, how couldeſt thou forbeare ſo diſtruſtfull a people! they had ſeene all thy wonders in Ægypt and in their Goſhen; they ſaw even now thy pillar before them, and yet they did more feare Ægypt then beleeve thee. Thy patience is no leſſe miracle then thy deliverance. But in ſtead of removing from them, the cloudy pillar removes behind them, and ſtands betwixt the Iſraelites and Ægyptians: as if God would have ſaid, They ſhall firſt overcome me, O Iſrael, ere they touch thee. Wonder did now juſtly ſtrive with feare in the Iſraelites, when they ſaw the cloud remove behind them, and the ſea remove before them. They were not uſed to ſuch bulwarkes. God ſtood behind them in the cloud; the ſea reared them up wals on both ſides them. That which they feared would be their deſtruction, protected them: how eaſily can God make the cruelleſt of his creatures both our friends and patrons.

Yet here was faith mixed with unbeleefe. He was a bold Iſraelite that ſet the firſt foot into the channell of the Sea: and every ſtep that they ſet in that moiſt way, was a new exerciſe of their faith. *Pharaoh* ſees all this, and wonders; yet hath not the wit or grace to thinke (though the pillar tells him ſo much) that God made a difference betwixt him and Iſrael. He is offended with the Sea, for giving way to his enemies, and yet ſees not why he may not truſt it as well as they. He might well have thought, that he which gave light in Goſhen, when there was darkneſſe in Ægypt, could as well diſtinguiſh in the Sea: but he cannot now either conſider, or feare: it is his time to periſh. God makes him faire way, and lets him run ſmoothly on, till he be come to the midſt of the Sea; not one wave may riſe up againſt him, to wet ſo much as the hoofe of his horſe. Extraordinary favours to wicked men, are the forerunners of their ruine.

Now when God ſees the Ægyptians too farre to returne, he findes time to ſtrike them with their laſt terror: they know not why, but they would return too late. Thoſe Chariots in which they truſted, now faile them, as having done ſervice enough, to carry them into perdition. God purſues them, and they cannot flye from him. Wicked men make equall haſte, both to ſin, and from judgement: but they ſhall one day finde, that it is not more eaſie to run into ſin, then impoſſible to run away from judgement: the ſea will ſhew them, that it regards the rod of *Moſes*, not the Scepter of *Pharaoh*; and now (as glad to have got the enemies of God at ſuch advantage) ſhuts her mouth upon them, and ſwallowes them up in her waves, and after ſhe had made ſport with them a while, caſts them upon her ſand, for a ſpectacle of triumph to their adverſaries.

What a ſight was this to the Iſraelites, when they were now ſafe on the ſhore, to ſee their enemies come floating after them upon the billowes, and to find among the carkaſſes upon the ſands, their knowne oppreſſors, which now they can tread upon with inſultation! they did not cry more loud before, then now they ſing. Not their faith, but their ſenſe, teaches them now to magnifie that God after their deliverance, whom they hardly truſted for their deliverance.

Con-

Contemplations
UPON THE
PRINCIPALL
PASSAGES OF THE
HOLY STORIE.

The second Volume.

IN FOURE BOOKES.

BY I.H. D.D.

Imprinted at London in the yeare 1640.

TO

THE HIGH AND MIGHTIE PRINCE *CHARLES*, PRINCE of *Great Britaine*.

Most excellent Prince,

ACcording to the true duty of a ſervant, I entended all my Contemplations to your now glorious Brother, of ſweet and ſorrowfull memory. The firſt part whereof, as it was the laſt Book, that ever was dedicated to that deare, and immortall name of his: ſo it was the laſt, that was turned over by his gracious hand.

Now, ſince it pleaſed the GOD of ſpirits to call him from theſe poore Contemplations of ours, to the bleſſed contemplation of himſelfe, to ſee him as He is, to ſee as he is ſeene; to whom is this ſequell of my labours due, but to your Highneſſe, the heire of his Honour and Vertues? Every yeare of my ſhort pilgrimage, is like to adde ſomething to this Worke; which in regard of the ſubject, is ſcarce finite: The whole doth not onely crave your Highneſſes Patronage, but promiſes to requite your Princely acceptation, with many ſacred examples, and rules, both for pietie, and wiſedome; towards the decking up of this flouriſhing ſpring of your Age; in the hopes whereof, not onely we live, but

he that is dead, lives ſtill in you: And if any peece of theſe endevours come ſhort of my deſires, I ſhall ſupply the reſt with my prayers: which ſhall never be wanting to the God of Princes, that your happy proceedings may make glad the Church of God, and your ſelfe in either World, glorious.

Your Highneſſes in all humble devotion,

and faithfull obſervance,

Jos. Hall.

Contemplations
THE FIFTH BOOKE.

The Waters of Marah.
The Quailes and Manna.
The Rocke of Rephidim.
The foile of Amalek : *Or,*
The hand of Moses *lift up.*
The Law.
The Golden Calfe.

By Jos. Hall, D. of Divinitie, and Deane of Worcester.

Imprinted at London in the yeare 1640.

TO

THE RIGHT HONOVRABLE

HENRY,

EARLE OF HVNTINGDON, LORD HASTINGS, BOTREAVX, MOLINES & MOILES, HIS MAJESTIES LIEUTENANT IN THE COUNTY OF *LEICESTER*;

A BOUNTIFULL FAVOURER OF ALL GOOD LEARNING, A NOBLE PRECEDENT OF VERTVE, THE FIRST PATRONE OF MY POORE STUDIES.

J. H.

DEDICATES THIS PIECE OF HIS LABOVRS, AND WISHETH ALL HONOUR AND HAPPINESSE.

Con-

Contemplations.

The Fifth Booke.

The waters of Marah.

ISRAEL was not more loth to come to the Red Sea, then to part from it. How ſoone can God turne the horror of any evill into pleaſure! One ſhore reſounded with ſhrieks of feare; the other with Timbrels and Dances, and Songs of Deliverance. Every maine affliction is our Red Sea, which while it threats to ſwallow, preſerves us. At laſt, our Songs ſhall be louder then our cryes. The Iſraelitiſh Dames, when they ſaw their danger, thought they might have left their Timbrels behind them; how unprofitable a burden ſeemed thoſe inſtruments of Muſick! yet now they live to renue that forgotten Minſtralſie, and Dancing, which their bondage had ſo long diſcontinued: and well might thoſe feet dance upon the ſhore, which had walked thorow the Sea. The Land of *Goſhen* was not ſo bountifull to them, as theſe Waters. That afforded them a ſervile life: This gave them at once freedome, victory, riches, beſtowing upon them the remainder of that wealth which the Ægyptians had but lent. It was a pleaſure to ſee the floating carcaſſes of their Adverſaries; and every day offers them new booties: It is no marvell then if their hearts were tyed to theſe banks. If we finde but a little pleaſure in our life, we are ready to dote upon it. Every ſmall contentment glues our affections to that we like: And if here our imperfect delights hold us ſo faſt, that we would not be looſed; how forcible ſhall thoſe infinite joyes be above, when our ſoules are once poſſeſſed of them?

Exod. 15.

Yet if the place had pleaſed them more, it is no marvell they were willing to follow *Moſes*; that they durſt follow him in the Wilderneſſe, whom they followed through the Sea: It is a great confirmation to any people, when they have ſeene the hand of God with their guide. O Saviour, which haſt undertaken to carry me from the ſpirituall Ægypt to the Land of Promiſe; How faithfull, how powerfull have I found thee? How fearleſly ſhould I truſt thee? how cheerefully ſhould I follow thee through contempt, poverty, death it ſelfe! Maſter, if it be thou, bid us come unto thee.

Immediately before, they had complained of too much water: now they goe three dayes without. Thus God meant to puniſh their infidelity, with the defect of that, whoſe abundance made them to diſtruſt. Before, they ſaw all Water, no Land,

now all dry and dusty Land, and no water. Extremities are the best tryals of men; as in bodies, those that can beare sudden changes of heats and cold without complaint, are the strongest. So much as an evill touches upon the meane, so much help it yeelds towards patience; Every degree of sorrow is a preparation of the next: but when we passe to extreames without the meane, we want the benefit of recollection, and must trust to our present strength. To come from all things to nothing, is not a descent but a downfall; and it is a rare strength and constancy not to be maimed at least. These headlong evills, as they are the sorest, so they must be most provided for; as on the contrary, a sudden advancement from a low condition to the height of Honour, is most hard to manage. No man can marvell how that Tyrant blinded his Captives, when he heares that he brought them immediately, out of a dark dungeon, into Roomes that were made bright and glorious. We are not worthy to know, for what we are reserved: no evill can amate us, if we can overcome sudden extremities.

The long deferring of a good (though tedious) yet makes it the better when it comes. Well did the Israelites hope that the Waters which were so long in finding, would be precious when they were found: Yet behold, they are crossed, not only in their desires, but in their hopes, for after three daies travell, the first Fountaines they finde are bitter Waters. If these Wells had not ran pure Gall, they could not have so much complained: Long thirst will make bitter waters sweet; yet such were these Springs, that the Israelites did not so much like their moisture, as abhor their relish. I see the first handsell that God gives them in their voyage to the Land of Promise; Thirst and Bitternesse. Satan gives us pleasant entrances into his waies, and reserves the bitternesse for the end: God inures us to our worst at first, and sweetens our conclusion with pleasure.

The same God that would not lead Israel through the Philistins Land, lest they should shrink at the sight of Warre, now leads them through the Wildernesse, and feares not to try their patience with bitter potions. If he had not loved them, the Aegyptian Furnace or Sword had prevented their thirst, or that Sea whereof their Enemies drunk dead; and yet see how he dyets them. Never any have had so bitter draughts upon Earth as those he loves best: The palate is an ill judge of the favours of God. O my Saviour, thou didst drink a more bitter Cup from the hands of thy Father, then that which thou refusedst of the Jewes, or then that which I can drink from thee.

Before, they could not drink if they would; now they might and would not. God can give us blessings with such a tang, that the fruition shall not much differ from the want: So many a one hath riches, not grace to use them; many have children, but such as they preferre barrennesse. They had said before, Oh that we had any water! now, Oh that we had good water! It is good so to desire blessings from God, that we may be the better for enjoying them; so to crave water, that it may not be sawced with bitternesse.

Now, these fond Israelites in stead of praying, murmur; in stead of praying to God, murmur against *Moses*. *What hath the righteous done?* He made not either the Wildernesse dry, or the Waters bitter; Yea (if his conduct were the matter) what one foot went he before them without God? The Pillar led them, and not he; yet *Moses* is murmured at. It is the hard condition of authority, that when the multitude fare well, they applaud themselves; when ill, they repine against their Governours. Who can hope to be free, if *Moses* escape not? Never any Prince so merited of a people. He thrust himself upon the Pikes of *Pharaohs* tyranny. He brought them from a bondage worse then death. His rod divided the Sea, and shared life to them, death to their Pursuers. Who would not have thought these men so obliged to *Moses*, that no death could have opened their mouthes or raised their hands against him? Yet now, the first occasion of want makes them rebell. No benefit can stop the mouth of Impatience: If our turn be not served for the present, former favours are either forgotten, or contemned. No marvell if we deale so with men, when God receives this measure from us. One yeere of Famine, One Summer of Pestilence, One Moone of unsea-

A unſeaſonable weather, makes us over-looke all the bleſſings of God; and more to mutine at the ſenſe of our evill, then to praiſe him for our varieties of good: whereas favours well beſtowed, leave us both mindfull and confident; and will not ſuffer us either to forget or diſtruſt. O God, I have made an ill uſe of thy mercies, if I have not learned to be content with thy corrections.

Moſes was in the ſame want of water with them, in the ſame diſtaſte of bitterneſſe, and yet they ſay to *Moſes*, What ſhall we drink? If they had ſeene him furniſhed with full veſſels of ſweet water, and themſelves put over to this unſavoury liquor, envy might have given ſome colour to this mutiny: but now their Leaders common miſery, might have freed him from their murmurs. They held it one piece of the late *Egyptian* tyranny, that a taske was required of them, which the impoſers
B knew they could not performe; to make Brick when they had no Straw: Yet they ſay to *Moſes*, What ſhall we drink? Themſelves are growne Exactors, and are ready to menace more then ſtripes, if they have not their ends, without meanes. *Moſes* tooke not upon him their proviſion, but their deliverance: and yet, as if he had been the common Victualer of the Camp, they aske, What ſhall we drink? When want meets with impatient minds, it tranſports them to fury; Every thing diſquiets, and nothing ſatisfies them.

What courſe doth *Moſes* now take? That which they ſhould have done, and did not: They cried not more fervently to him, then he to God: if he were their Leader, God was his; That which they unjuſtly required of him, he juſtly requires of God, that could doe it; He knew whence to look for redreſſe of all complaints; this was
C not his charge, but his Makers, which was able to maintaine his owne act. I ſee and acknowledge the harbour, that we muſt put into, in all our ill weather. It is to thee, O God, that we muſt poure out our hearts, which onely canſt make our bitter waters ſweet.

Might not that Rod, which tooke away the liquid nature from the waters, and made them ſolid; have alſo taken away the bitter quality from theſe waters, and made them ſweet: ſince to flow is naturall unto the water; to be bitter is but accidentall. *Moſes* durſt not imploy his Rod without a Precept; he knew the power came from the commandement. We may not preſume on likelihoods, but depend upon warrants; therefore *Moſes* doth not lift up his Rod to the Waters, but his hand and voyce to God.

D The hand of faith never knocked at heaven in vaine: no ſooner hath *Moſes* ſhewed his grievance, then God ſhewes him the remedy: yet an unlikely one, that it might be miraculous. He that made the waters, could have given them any ſavour: How eaſie is it for him that made the matter, to alter the quality! It is not more hard to take away, then to give. Who doubts but the ſame hand that created them, might have immediately changed them? Yet that Almighty power will doe it by meanes. A piece of wood muſt ſweeten the waters: What relation hath wood to water? or that which hath no ſavor, to the redreſſe of bitterneſs? Yet here is no more poſſibility of failing, then proportion to the ſucceſſe. All things are ſubject to the command of their Maker; He that made all of nothing, can make every thing of any thing: There is ſo much power in every creature, as he will pleaſe to give. It is the praiſe of
E omnipotency to work by improbabilities; *Eliſha* with Salt, *Moſes* with wood, ſhall ſweeten the bitter waters; Let no man deſpiſe the meanes, when he knowes the Author.

God taught his people by actions, as well as words. This entrance ſhewed them their whole journey; wherein they ſhould taſte of much bitterneſſe: but at laſt through the mercy of God, ſweetned with comfort. Or did it not repreſent themſelves rather, in the journey? in the fountaines of whoſe hearts, were the bitter waters of manifold corruptions, yet their unſavoury ſoules are ſweetned by the graces of his Spirit. O Bleſſed Saviour: the Wood of thy Croſſe, that is, the application of thy ſufferings, is enough to ſweeten a whole Sea of bitterneſſe. I care not how unpleaſant a potion I finde in this Wilderneſſe, if the power and benefit of thy pretious death may ſeaſon it to my ſoule.

of

The Quailes and Manna.

Exod. 16. 12

THE thirſt of Iſrael is well quenched: for beſides the change of the waters of *Marah*, their ſtation is changed to *Elim*; where were twelve Fountaines, for their twelve Tribes, and now they complaine as faſt of hunger.

Contentation is a rare bleſſing; becauſe it ariſes either from a fruition of all comforts, or a not deſiring of ſome which we have not. Now, we are never ſo bare, as not to have ſome benefits; never ſo full, as not to want ſomething, yea as not to be full of wants. God hath much adoe with us; either we lack health or quietneſſe, or children, or wealth, or company, or our ſelves in all theſe. It is a wonder theſe men found not fault with the want of ſawce to their Quailes, or with their old cloathes, or their ſolitary way. Nature is moderate in her deſires; but conceit is unſatiable. Yet who can deny hunger to be a ſore vexation? Before, they were forbidden ſowre bread, but now what leaven is ſo ſowre as want? When meanes hold out, it is eaſie to be content. Whiles their dough, and other cates laſted, whiles they were gathering of the Dates of *Elim*, we heare no newes of them. Who cannot pray for his dayly bread, when he hath it in his cup-board? But when our owne proviſion failes us, then not to diſtruſt the proviſion of God, is a noble tryall of faith. They ſhould have ſaid; He that ſtopt the mouth of the Sea, that it could not devoure us, can as eaſily ſtop the mouth of our ſtomacks: It was no eaſier matter to kill the firſt-borne of Ægypt, by his immediate hand, then to preſerve us; He that commanded the Sea to ſtand ſtill and guard us, can as eaſily command the earth to nouriſh us: He that made the Rod a Serpent, can as well make theſe ſtones bread: He that brought armies of Frogs and Caterpillers to Ægypt, can as well bring whole drifts of birds and beaſts to the deſart: He that ſweetned the waters with Wood, can as well refreſh our bodies with the fruits of the earth. Why doe we not wait on him, whom we have found ſo powerfull? Now they ſet the mercy and love of God upon a wrong laſte; Whiles they meaſure it only by their preſent ſenſe. Nature is jocond and cheerefull, whiles it proſpereth: let God withdraw his hand; no ſight, no truſt. Thoſe can praiſe him with Timbrels for a preſent favour, that cannot depend upon him, in the want of meanes for a future. We all are never weary of receiving, ſoone weary of attending.

The other mutiny, was of ſome few male-contents, perhaps, thoſe ſtrangers, which ſought their owne protection under the wing of Iſrael; this of the whole troup. Not that none were free: *Caleb*, *Ioſhua*, *Moſes*, *Aaron*, *Miriam* were not yet tainted: uſually God meaſures the ſtate of any Church, or country by the moſt; the greater part carries both the name and cenſure. Sinnes are ſo much greater, as they are more univerſall: ſo far is evill from being extenuated by the multitude of the guilty, that nothing can more aggravate it. With men commonneſſe may plead for favour; with God it pleads for judgement. Many hands draw the Cable with more violence, then few: The leproſie of the whole body is more loathſome, then that of a part.

But what doe theſe mutiners ſay? Oh that we had dyed by the hand of the Lord! And whoſe hand was this, Oh ye fond *Iſraelites*, if ye muſt periſh by famine? God carried you forth; God reſtrained his creatures from you: and while you are ready to dye thus, ye ſay, Oh that we had dyed by the hand of the Lord!

It is the folly of men, that in immediate judgments they can ſee Gods hand; not in thoſe, whoſe ſecond cauſes are ſenſible: whereas God holds himſelf equally intereſſed in all: challenging that there is no evill in the City, but from him. It is but one hand, and many inſtruments, that God ſtrikes us with: The water may not loſe the name, though it come by chanels and pipes from the ſpring. It is our faithleſneſſe, that in viſible meanes we ſee not him that is inviſible.

And when would they have wiſht to die? When we ſate by the fleſh-pots of *Egypt*:

Alas,

A Alas, what good would their flesh-pots have done them, in their death? If they might sustaine their life, yet what could they availe them in dying? For if they were unpleasant, what comfort was it, to see them? If pleasant, what comfort to part from them? Our greatest pleasures are but paines in their losse. Every minde affects that which is like it selfe. Carnall minds are for the flesh-pots of *Ægypt*, though bought with servitude; spirituall are for the presence of God, though redeemed with famine; and would rather die in Gods presence, then live without him in the sight of delicate or full dishes.

They loved their lives well enough: I heard how they shrieked, when they were in danger of the Ægyptians; yet now they say, Oh that we had dyed! Not, Oh that we might live by the flesh-pots; but, Oh that we had dyed! Although life be
B naturally sweet, yet a little discontentment makes us weary. It is a base cowardlinesse, so soone as ever we are called from the garison to the field, to thinke of running away. Then is our fortitude worthy of praise, when we can endure to be miserable.

But what? can no flesh-pots serve but those of *Ægypt*? I am deceived, if that Land afforded them any flesh-pots save their owne: Their Landlords of *Ægypt* held it abomination to eat of their dishes, or to kill that which they did eat. In those times then they did eat of their owne; and why not now? They had droves of cattle in the Wildernesse: why did they not take of them? Surely, if they would have bin as good husbands of their cattle, as they were of their dough, they might have had e-
C nough to eat without need of murmuring: for if their back-burden of dough lasted for a moneth; their heards might have served them many yeares. All grudging is odious; but most, when our hands are full. To whine in the midst of abundance, is a shamefull unthankfulnesse.

When a man would have looked that the anger of God should have appeared in fire: now behold, his glory appeares in a Cloud. Oh the exceeding long suffering of God, that heares their murmurings! and as if he had been bound to content them, in stead of punishing, pleases them; as a kind mother would deal with a crabbed child, who rather stils him with the brest, then calls for the rod. One would have thought, that the sight of the cloud of God should have dispel'd the cloud of their distrust; & this glory of God should have made them ashamed of themselves, and afraid of him: Yet I do not hear them once say, What a mighty and gracious God have we distru-
D sted? Nothing will content an impotent mind, but fruition. When an heart is hardned with any passion, it will indure much, ere it will yeeld to relent.

Their eies saw the cloud; their eares heard the promise, the performance is speedy & answerable. Needs must they be convinced, when they saw God as glorious in his work, as in his presence; when they saw his word justified by his act. God tels them afore-hand what he will doe, that their expectation might stay their hearts. He doth that which he fore-told, that they might learne to trust him, ere he performe. They desired meat, and receive Quailes; they desired bread, and have Manna. If they had had of the courcest flesh, and of the basest Pulse, hunger would have made it dainty: But now God will pamper their famine; and gives them meat of Kings, & Bread of Angels. What a world of Quailes were but sufficient to serve six hundred thousand
E persons? They were all strong, all hungry; neither could they be satisfied with single Fowles. What a Table hath God prepared in the Desart, for abundance, for delicacy? Never Prince was so served in his greatest pomp, as these rebellious *Israelites* in the Wildernesse. God loves to over-deserve of men; and to exceed not only their sins; but their very desires, in mercy. How good shall we finde him to those that please him, since he is so gracious to offenders! If the most graceless *Israelites* be fed with Quailes and Manna; Oh, what goodnesse is that he hath laid up for them that love him! As on the contrary, If the Righteous scarce be saved, where will the Sinners appeare? Oh God, thou canst, thou wilt make this difference. Howsoever with us men, the most crabbed and stubborne oftentimes fare the best; the Righteous Judge of the World frames his remunerations as he findes us: And if his mercy sometime provoke the worst to repentance by his temporall favours, yet he ever reserves

so

ſo much greater reward for the Righteous: as eternity is beyond time, and heaven above earth. A

It was not of any naturall inſtinct, but from the over-ruling power of their Creator, that theſe Quailes came to the Deſart. Needs muſt they come whom GOD brings. His hand is in all the motions of his meaneſt Creatures. Not onely we, but they move in him. As not many Quailes, ſo not one Sparrow falls without him: How much more are the actions of his beſt creature, Man, directed by his providence? How aſhamed might theſe *Iſraelites* have been, to ſee theſe creatures ſo obedient to their Creator, as to come and offer themſelves to their ſlaughter; whiles they went ſo repiningly to his ſervice and their owne preferment? Who can diſtruſt the proviſion of the great Houſe-keeper of the world, when he ſees how he can furniſh his tables at pleaſure? Is he growne now careleſſe, or we faithleſſe rather? Why doe we not repoſe upon his mercy? Rather then we ſhall want, when we truſt him, he will fetch Quailes from all the coaſts of heaven to our board. Oh Lord, thy hand is not ſhortned to give: let not ours be ſhortned, or ſhut in receiving. B

Eliahs ſervitors, the Ravens, brought him his full ſervice of bread, and fleſh at once; each morning and evening. But theſe *Iſraelites* have their fleſh at even, and their bread in the morning: Good reaſon there ſhould be a difference. *Eliahs* table was upon Gods direct appointment; the *Iſraelites* upon their mutiny: Although God will relieve them with proviſion, yet he will puniſh their impatience with delay; ſo ſhall they know themſelves his people, that they ſhall finde they were murmurers. Not onely in the matter, but in the order, God anſwers their grudging; Firſt they complaine of the want of fleſh-pots, then of bread. In the firſt place therefore they have fleſh, bread after. When they have fleſh, yet they muſt ſtay a time ere they can have a full meale; unleſſe they would eat their meat breadleſſe, and their bread dry. God will be waited on and will give the conſummation of his bleſſings at his own leaſure. In the evening of our life, we have the firſt pledges of his favour: but in the morning of our reſurrection, muſt we looke for our perfect ſaciety of the true Manna, the bread of life. C

Now the *Iſraelites* ſped well with their Quailes; they did eat and digeſt, and proſper: not long after, they have Quailes with a vengeance; the meat was pleaſant, but the ſauce was fearfull, They let down the Quailes at their mouth, but they came out at their noſtrils. How much better had it been to have died of hunger, through the chaſtiſement of God, then of the plague of God, with the fleſh betwixt their teeth! Behold, they periſh of the ſame diſeaſe then, whereof they now recover. The ſame ſinne repeated, is death, whoſe firſt act found remiſſion: Relapſes are deſperate, where the ſickneſſe it ſelf is not. With us men, once goes away with a warning, the ſecond act is but whipping, the third is death. It is a mortall thing to abuſe the lenity of God; we ſhould be preſumptuouſly mad, to hope that God will ſtand us for a ſinning-ſtock, to provoke him how we will. It is more mercy then he owes us, if he forbeare us once: it is his juſtice to plague us the ſecond time: We may thanke our ſelves, if we will not be warned. D

Their meat was ſtrange, but nothing ſo much as their bread. To find Quailes in a Wilderneſſe was unuſuall; but for bread to come down from Heaven was yet more. They had ſeen Quailes before (though not in ſuch number:) Manna was never ſeen till now. From this day till their ſetling in *Canaan*, God wrought a perpetuall miracle in this food. A miracle in the place: other bread riſes up from below, this fell down from above; neither did it ever rain bread till now; Yet ſo did this heavenly ſhowre fall, that it is confined to the Camp of *Iſrael*. A miracle in the quantity: That every morning ſhould fall enough to fill ſo many hundred thouſand mouthes and mawes. A miracle in the compoſition; That it was ſweet like hony-cakes, round like Corianders, tranſparent as dew. A miracle in the quality; That it melted by one heat, by another hardened. A miracle in the difference of the fal; That (as if it knew times, and would teach them as wel as feed them) it fell double in the even of the Sabbath, and on the Sabbath fell not. A miracle in the putrefaction and preſervation; That it E

was

A was full of wormes, when it was kept beyond the due hour for diſtruſt: full of ſweetneſſe, when it was kept a day longer for religion; Yea, many Ages, in the Ark, for a monument of the power and mercy of the Giver. A miracle in the continuance and ceaſing; That this ſhowre of bread followed their Camp in all their removals, till they came to taſte of the bread of *Canaan*, and then withdrew it ſelfe, as if it ſhould have ſaid: Ye need no miracles now ye have meanes.

They had the types; we have the ſubſtance. In this wilderneſſe of the World, the true Manna is rained upon the tents of our hearts. He that ſent the Manna, was the Manna, which he ſent: He hath ſaid, *I am the Manna that came downe from Heaven.* Behold, their whole meales were ſacramentall: Every morſell they did eat, was ſpirituall. We eat ſtill of their Manna: ſtill he comes downe from heaven. He hath
B ſubſtance enough for worlds of ſoules; yet only is to be found in the liſts of the true Church; He hath more ſweetneſſe then the hony, and the hony-comb. Happy are we if we can find him ſo ſweet as he is.

The ſame hand that rained Manna upon their tents, could have rained it into their mouths, or laps. God loves we ſhould take paines for our ſpirituall food. Little would it have availed them, that the Manna lay about their tents, if they had not gone forth and gathered it, beaten it, bak't it: Let ſalvation be never ſo plentifull, if we bring it not home, and make it ours by faith, we are no whit the better. If the work done, and meanes uſed, had been enough to give life, no *Iſraelite* had dyed: Their bellies were full of that bread, whereof one crumme gives life: yet they dyed many of them in diſpleaſure. As in naturall, ſo in ſpirituall things, we may not truſt to
C meanes: The carcaſſe of the Sacrament cannot give life, but the ſoule of it; which is the thing repreſented. I ſee each man gather, and take his juſt meaſure out of the common heap. We muſt be induſtrious, and helpfull each to other: but when we have done, Chriſt is not partiall. If our ſanctification differ, yet our juſtification is equall in all.

He that gave a Gomer to each, could have given an Ephah: As eaſily could he have rained down enough for a moneth, or a yeare at once, as for a day. God delights to have us live in a continuall dependence upon his providence, and each day renue the acts of our faith and thankfulneſſe. But what a covetous *Iſraelite* was that, which in a fooliſh diſtruſt would be ſparing the charges of God; & reſerving that for morning,
D which he ſhould have ſpent upon his ſupper? He ſhall know, that even the bread that came down from heaven can corrupt: The Manna was from above; the worms and ſtink from his diffidence. Nothing is ſo ſoveraigne which being perverted, may not annoy in ſtead of benefiting us.

Yet I ſee ſome difference between the true and typicall Manna; God never meant that the ſhadow and the body ſhould agree in all things. The outward Manna reſerved, was poyſon: the ſpirituall Manna is to us, as it was to the Ark; not good, unleſſe it be kept perpetually; If we keep it, it ſhall keep us from putrefaction. The outward Manna fell not at all on the Sabbath: The ſpirituall Manna (though it balks no day) yet it falls double on Gods day: and if we gather it not then; we famiſh. In that true Sabbath of our glorious reſt, we ſhall for ever feed of that Manna which we have
E gathered in this eeven of our life.

The Rocke of Rephidim.

Exod. 17

BEfore, *Iſrael* thirſted and was ſatisfied; after that, they hungred and were filled; now they thirſt again. They have bread and meat, but want drink: It is a marvell if God do not evermore hold us ſhort of ſomething, becauſe he would keep us ſtill in exerciſe. We ſhould forget at whoſe coſt we live, if we wanted nothing. Still God obſerves a viciſſitude of evill, & good; and the ſame evills that we have paſſed, return upon us in their courſes. Croſſes are not of the nature of thoſe diſeaſes, which they ſay a man can have but once. Their firſt ſeiſure doth but make way for their re-entry. None but our laſt enemy comes once

once for all; and I know not, if that: for even in living we dye dayly. So muſt we take our leaves of all afflictions, that we reſerve a lodging for them, and expect their returne. A

All *Iſrael* murmured when they wanted bread, meat, water; and yet all *Iſrael* departed from the wilderneſſe of *Sin* to *Rephidim*, at Gods command. The very worſt men will obey God in ſomething; none but the good, in all: He is rarely deſperate, that makes an univerſall oppoſition to God. It is an unſound praiſe that is given a man, for one good action: It may be ſafely ſaid of the very Devils themſelves, that they doe ſomething well: They know and beleeve, and tremble. If we follow God, and murmur, it is all one, as if we had ſtayed behind.

Thoſe diſtruſt his providence in their neceſſity, that are ready to follow his guidance in their welfare. It is an harder matter to endure in extreame want, then to obey an hard commandement. Sufferings are greater trials, then actions: How many have we ſeen jeopard their lives, with chearfull reſolution, which cannot indure in cold bloud to loſe a limb with patience! Becauſe God wil have his throughly tried, he puts them to both, and if we cannot indure both to follow him from *Sin*, and to thirſt in *Rephidim*, we are not ſound *Iſraelites*. B

God led them, on purpoſe to this dry *Rephidim*: He could as well have conducted them to another *Elim*, to convenient waterings: Or he that gives the waters of all their channels, could as well have derived them to meet *Iſrael*: But God doth purpoſely carry them to thirſt. It is not for neceſſity, that we fare ill, but out of choyce: It were all one with God to give us health, as ſickneſſe; abundance as poverty. The treaſury of his riches hath more ſtore then his creature can be capable of; we could not complaine, if it were not good for us to want. C

This ſhould have been a contentment able to quench any thirſt: *God hath led us hither*; If *Moſes* out of ignorance had miſguided us, or we chanceably falne upon theſe dry deſarts, though this were no remedy of our griefe, yet it might be ſome ground of our complaint. But now the counſell of ſo wiſe and mercifull a God, hath drawn us into this want; and ſhall not he as eaſily find the way out? It is the Lord, let him doe what he will. There can be no more forcible motive to patience, then the acknowledgement of a divine hand that ſtrikes us. It is fearfull to be in the hand of an adverſary; but who would not be confident of a Father? Yet in our fraile humanity, choler may tranſport a man from remembrance of nature; but when we feele our ſelves under the diſcipline of a wiſe God, that can temper our afflictions to our ſtrength, to our benefit; who would not rather murmur at himſelf; that he ſhould ſwerve towards impatience? Yet theſe ſturdy *Iſraelites* wilfully murmur: and will not have their thirſt quenched with faith, but with water. *Give us water.* D

I looked to heare when they would have entreated *Moſes* to pray for them: but in ſtead of entreating, they contend, and in ſtead of prayers, I finde commands: *Give us water.* If they had gone to God without *Moſes*, I ſhould have praiſed their faith: but now they goe to *Moſes* without God, I hate their ſtubborn faithleſneſſe. To ſeek to the ſecond meanes, with neglect of the firſt, is the fruit of a falſe faith.

The anſwer of *Moſes* is like himſelf, mild and ſweet: Why contend you with me? Why tempt ye the Lord? In the firſt expoſtulation condemning them of injuſtice; ſince not he, but the Lord had afflicted them. In the ſecond, of preſumption; that ſince it was God that tempted them by want, they ſhould tempt him by murmuring. In the one, he would have them ſee their wrong; in the other their danger. As the act came not from him, but from God; ſo he puts it off to God, from himſelf: *Why tempt ye the Lord?* The oppoſition which is made to the inſtruments of God, redounds ever to his perſon. He holds himſelfe ſmitten through the ſides of his Miniſters: ſo hath God incorporated theſe reſpects, that our ſubtilty cannot divide them. E

But what temptation is this? *Is the Lord among us or no?* Infidelity is crafty, & yet fooliſh; Crafty in her inſinuations, fooliſh in her conceits. They imply, *if we were ſure the Lord were with us, we would not diſtruſt*; They conceive doubts of his preſence, after ſuch confirmations. What could God doe more, to make them know him preſent,

A sent, unleſſe every moment ſhould have renued miracles? The plagues of Egypt, and the diviſion of the Sea were ſo famous, that the very Innes of *Iericho* rang of them. Their waters were lately ſweetned; the Quailes were yet in their teeth; the Manna was yet in their eye; yea, they ſaw God in the Pillar of the Cloud, and yet they ſay, *Is the Lord amongſt us?* No argument is enough to an incredulous heart; not reaſon, not ſenſe, not experience. How much better was that faith of *Thomas*, that would beleeve his eyes and hands, though his eares he would not? Oh the deep infidelity of theſe *Iſraelites*, that ſaw and beleeved not!

And how will they know if God be amongſt them? As if he could not be with them, and they be athirſt: either God muſt humour carnall minds, or be diſtruſted: If they proſper (though it be with wickedneſſe) God is with them; If they be thwarted in their own deſignes, ſtraight, *Is God with us?* It was the way to put God from them, to diſtruſt and murmure. If he had not bin with them, they had not lived; If he had been in them, they had not mutined. They can think him abſent in their want, and cannot ſee him abſent in their ſin: and yet wickedneſſe, not affliction, argues him gone; yet then is he moſt preſent, when he moſt chaſtiſes.

Who would not have looked, that this anſwer of *Moſes* ſhould have appeaſed their fury? As what can ſtill him that will not be quiet to think he hath God for his Adverſary? But as if they would wilfully warre againſt heaven, they proceed; yet with no leſſe craft then violence; bending their exception to one part of the anſwer: and ſmoothly omitting, what they could not except againſt. They wil not hear of tempting God; they maintain their ſtrife with *Moſes*, both with words and ſtones. How C malicious, how heady is impatience! The act was Gods, they caſt it upon *Moſes*, *Wherefore haſt thou brought us?* The act of God was mercifull, they make it cruell, *To kill us and our children:* As if God and *Moſes* meant nothing but their ruine, who intended nothing but their life and liberty. Fooliſh men! What needed this journey to death? Were they not as obnoxious to God in Ægypt? Could not God by *Moſes* as eaſily have killed them in Ægypt, or in the Sea, as their enemies? Impatience is full of miſconſtruction; If it be poſſible to finde out any gloſſe to corrupt the Text of Gods actions, they ſhall bee ſure not to ſcape untainted.

It was no expoſtulating with an unreaſonable multitude; *Moſes* runs ſtraight to him that was able at once to quench their thirſt, and their fury: *What ſhall I doe to this people?* It is the beſt way to truſt God with his own cauſes: when men will be in- D termedling with his affaires, they undoe themſelves in vaine. We ſhall finde difficulties in all great enterpriſes: If we be ſure we have begun them from God, we may ſecurely caſt all events upon his providence, which knows how to diſpoſe, and how to end them.

Moſes perceived rage, not in the tongues only, but in the hands of the Iſraelites. *Yet a while longer and they will ſtone me.* Even the Leader of Gods people, feared death; and ſinned not in fearing. Life is worthy to be deare to all; eſpecially to him, whom publike charge hath made neceſſary: Meere feare is not ſinfull; It is impotence and diſtruſt that accompany it, which make it evill. How well is that feare beſtowed, that ſends us the more importunately to God! Some man would have thought of flight; *Moſes* flies to his Prayers; and that not for revenge, but for help. Who but E *Moſes* would not have ſaid, This twice they have mutined, and been pardoned; and now again thou ſeeſt, O Lord, how madly they rebell; and how bloudily they intend againſt me; preſerve me, I beſeech thee, and plague them. I heare none of this; but imitating the long-ſuffering of his God, he ſeeks to God for them, which ſought to kill him for the quarrell of God.

Neither is God ſooner ſought then found: All Iſrael might ſee *Moſes* goe towards the Rock: None but the Elders might ſee him ſtrike it. Their unbeliefe made them unworthy of this priviledge. It is no ſmal favour of God, to make us witneſſes of his great Works; That he crucifies his Son before us; that he fetches the water of Life out of the true Rock, in our ſight, is an high prerogative; If his rigour would have taken it, our infidelity had equally excluded us, whom now his mercy hath received.

Moſes muſt take his Rod; God could have done it by his wil, without a word; or by

his word, without the Rod; but he will doe by meanes, that which he can as easily doe without. There was no vertue in the Rod, none in the ſtroke; but all in the command of God. Meanes muſt be uſed, and yet their efficacy muſt be expected out of themſelves.

It doth not ſuffice God to name the Rod, without a deſcription; (*Whereby thou ſmoteſt the River:*) Wherefore? but to ſtrengthen the faith of *Moſes*, that he might well expect this wonder from that, which he had tryed to be miraculous. How could he but firmely beleeve, that the ſame meanes which turned the waters into bloud, and turned the ſea into a wall, could as well turn the ſtone into water? Nothing more raiſes up the heart in preſent affiance, then the recognition of favours, or wonders paſſed. Behold, the ſame Rod that brought plagues to the Egyptians, brings deliverances to Iſrael. By the ſame meanes can God ſave and condemne: like as the ſame ſword defends and kills.

That power which turned the wings of the Quailes to the wilderneſſe, turned the courſe of the water through the Rock: he might (if he had pleaſed) have cauſed a Spring to well out of the plaine earth; but he will now fetch it out of the ſtone, to convince and ſhame their infidelity.

What is more hard and dry then the Rock? What more moiſt and ſupple then water? That they may be aſhamed to think, they diſtruſted leſt God could bring them water out of the Clouds or Springs, the very Rock ſhall yeeld it.

And now, unleſſe their hearts had beene more rocky than this ſtone, they could not but have reſolved them into teares, for this diffidence.

I wonder to ſee theſe Iſraelites fed with Sacraments: Their bread was ſacramentall, whereof they communicated every day: leſt any man ſhould complaine of frequence, the Iſraelites received daily; and now their drinke was ſacramentall, that the ancient Church may give no warrant of a dry Communion.

Twice therefore hath the Rock yeelded them water of refreſhing, to ſignifie that the true ſpirituall Rock yeelds it alwaies. The Rock that followed them was *Chriſt:* Out of thy ſide, *O Saviour*, iſſued that bloudy ſtreame, whereby the thirſt of all beleevers is comfortably quenched: Let us but thirſt, not with repining, but with faith; this Rock of thine ſhall abundantly flow forth to our ſoules, and follow us, till this water be changed into that new wine, which we ſhall drink with thee in thy Fathers Kingdome.

The Foyle of Amalek: *or the hand of* Moses *lift up.*

Exod. 17. 12

NO ſooner is Iſraels thirſt ſlaked, then God hath an Amalekite ready to aſſault them. The Almighty hath choice of rods to whip us with; and will not be content with one tryall. They would needs be quarrelling with *Moſes*, without a cauſe; and now God ſends the Amalekites to quarrel with them. It is juſt with God, that they which would be cõtending with their beſt friends, ſhould have work enough of contending with enemies.

In their paſſage out of Ægypt, God would not leade them the neareſt way, by the Philiſtims Land, leſt they ſhould repent at the ſight of warre; now they both ſee, and feele it. He knows how to make the fitteſt choice of the times of evill; and withholds that one while, which he ſends another, not without a juſt reaſon, why hee ſends, and with-holds it: And though to us they come ever (as we think) unſeaſonably, and at ſome times more unfitly then others; ye he that ſends them knows their opportunities.

Who would not have thought, a worſe time could never have beene pickt for Iſraels warre, then now? In the feebleneſſe of their troupes, when they were wearied, thirſty, unweaponed; Yet now muſt the Amalekites doe that, which before, the Philiſtims might not doe: We are not worthy, not able to chuſe for our ſelves.

To

A To be ſick, and dye in the ſtrength of youth, in the minority of children: To be pinched with poverty, or miſcariage of children in our age, how harſhly unſeaſonable it ſeemes! But the infinite wiſdome that orders our events, knows how to order our times. Unleſſe we will be ſhameleſſe unbeleevers, O Lord, we muſt truſt thee with our ſelves and our ſeaſons, and know, that not that which we deſire, but that which thou haſt appointed, is the fitteſt time for our ſufferings.

Amalek was *Eſau's* grand-child; and theſe Iſraelites the Sons of *Iacob*. The abode of *Amalek* was not ſo far from Ægypt, but they might well heare what became of their Couſins of Iſrael, and now, doubtleſſe, out of envy watcht their opportunity of revenge for their old grudge. Malice is commonly hereditary, and runs in the bloud, and (as we uſe to ſay of Runnet) the older it is, the ſtronger.

B Hence is that fooliſh hoſtility, which ſome men unjuſtly nouriſh upon no other grounds then the quarrels of their fore-fathers. To wreak our malice upon poſterity, is at the beſt, but the humour of an Amalekite.

How cowardly and how crafty was this Skirmiſh of *Amalek*! They doe not bid them battell in faire termes of War, but without all noiſe of warning, come ſtealing upon the hindmoſt, and fall upon the weak and ſcattered remnants of Iſrael.

There is no looking for favour at the hands of malice: The worſt that either force or fraud can doe, muſt be expected of an Adverſary, but much more of our ſpiritual enemy, by how much his hatred is deeper. Behold, this *Amalek* lies in ambuſh to hinder our paſſage unto our Land of Promiſe; and ſubtilly takes all advantages of our weakneſſes. We cannot be wiſe or ſafe if we ſtay behind our colours, and ſtrengthen
C not thoſe parts, where is moſt perill of oppoſition.

I doe not heare *Moſes* ſay to his *Ioſhua*, *Amalek* is come up againſt us; it matters not whether thou goe againſt him or not; or if thou goe, whether alone or with company; or if accompanied, whether with many or few, ſtrong or weak; or if ſtrong men, whether they fight or no; I will pray on the Hill: but, *Chooſe us out men and goe fight*.

Then onely can we pray with hope, when we have done our beſt. And though the meanes cannot effect that, which we deſire; yet God will have us uſe the likelieſt meanes on our part, to effect it. Where it comes immediately from the charge of God, any meanes are effectuall; One ſtick of wood ſhall fetch water out of the Rock, another ſhall fetch bitterneſſe out of the water: but in thoſe projects which we
D make for our owne purpoſes, we muſt chuſe thoſe helps which promiſe moſt efficacy. In vaine ſhall *Moſes* be upon the Hill, if *Ioſhua* be not in the Valley. Prayer without meanes, is a mockery of God.

Here are two ſhadowes of one ſubſtance; The ſame Chriſt in *Ioſhua* fights againſt our ſpirituall *Amalek*, and in *Moſes* ſpreads out his armes upon the Hill; and in both, conquers. And why doth he climb up the hill rather than pray in the valley? perhaps that he might have the more freedome to his thoughts; which, following the ſenſe, are ſo much more heavenly, as the eye ſees more of heaven. Though vertue lies not in the place, yet choice muſt be made of thoſe places, which may be moſt help to our devotion: Perhaps that he might be in the eye of *Iſrael*.

The preſence and ſight of the Leader gives heart to the people: neither doth any
E thing more move the multitude, then example. A publike perſon cannot hide himſelfe in the Valley: but yet it becomes him beſt to ſhew himſelf upon the Hill.

The hand of *Moſes* muſt be raiſed, but not empty; neither is it his owne Rod that he holds, but Gods. In the firſt meeting of God with *Moſes*, the Rod was *Moſes's*; it is like, for the uſe of his trade: now the propriety is altered; God hath ſo wrought by it, that now he challenges it; and *Moſes* dare not call it his owne.

Thoſe things which it pleaſes God to uſe for his owne ſervice, are now changed in their condition. The bread of the Sacrament was once the Bakers, now it is Gods; the water was once every mans, now it is the Laver of Regeneration. It is both unjuſt and unſafe to hold thoſe things common, wherein God hath a peculiarity.

At other times, upon occaſion of the plagues, and of the Quailes, and of the Rock, hee was commanded to take the Rod in his hand, now hee doth it unbidden. Hee

doth it not now for miraculous operation, but for incouragement.

For when the Israelites should cast up their eyes to the Hill, and see *Moses* and his Rod, (the man and the meanes that had wrought so powerfully for them) they could not but take heart to themselves, and think, There is the man that delivered us from the *Egyptian*, Why not now from the *Amalekite*? There is the Rod which turned waters to bloud, and brought varieties of plagues upon Egypt; Why not now on *Amalek*?

Nothing can more hearten our faith, than the view of the monuments of Gods favour: if ever we have found any word or act of God cordiall to us, it is good to fetch it forth oft to the eye. The renewing of our sense, and remembrance, makes every gift of God perpetually beneficiall.

If *Moses* had received a command, that Rod which fetcht water from the Rock, could as well have fetcht the bloud of the *Amalekites* out of their bodies: God will not work miracles alwaies; neither must we expect them unbidden.

Not as a Standard-bearer so much as a suppliant doth *Moses* lift up his hand: The gesture of the body should both expresse and further the piety of the soule. This flesh of ours is not a good servant unlesse it help us in the best offices: The God of Spirits doth most respect the soule of our devotion; yet it is both unmannerly and irreligious to be misgestured in our Prayers. The careless and uncomely carriage of the body helps both to signifie and make a prophane soule.

The hand and the Rod of *Moses* never moved in vaine; Though the Rod did not strike *Amalek*, as it had done the Rock: yet it smote Heaven, and fetcht downe victory. And that the Israelites might see, the hand of *Moses* had a greater stroke in the fight than all theirs, the successe must rise and fall with it: *Amalek* rose, and *Israel* fell with his hand falling: *Amalek* fell, and *Israel* rises, with his hand raised. Oh the wondrous power of the prayers of faith! All heavenly favours are derived to us from this channell of grace: To these are we beholden for our peace, preservations, and all the rich mercies of God which we enjoy. We could not want if we could aske.

Every mans hand would not have done this, but the hand of a *Moses*. A faithlesse man may as well hold his hand and tongue still; he may babble, but prayes not; he prayes ineffectually, and receives not: Onely the prayer of the Righteous availeth much; and onely the beleever is righteous.

There can be no merit, no recompence answerable to a good mans praier, for heaven and the eare of God is open to him: but the formall devotions of an Ignorant, and faithlesse man, are not worth that crust of bread which he askes: Yea, it is presumption in himself; how should it be beneficiall to others? it prophanes the name of God, in stead of adoring it.

But how justly is the fervency of the prayer added to the righteousnesse of the person? When *Moses* hand slackned, *Amalek* prevailed. No *Moses* can have his hand ever up; It is a title proper to God, that his hands are stretched out still: whether to mercy or vengeance. Our infirmity will not suffer any long intention, either of body or minde. Long prayers can hardly maintaine their vigour; as in tall bodies the spirits are diffused. The strongest hand will languish, with long extending: And when our devotion tires, it is seene in the successe; then straight our *Amalek* prevailes. Spirituall wickednesses are mastered by vehement prayer; and by heartlessnesse in prayer overcome us.

Moses had two helps, A stone to sit on, and an hand to raise his: And his sitting and holpen hand is no whit lesse effectuall. Even in our prayers will God allow us to respect our owne infirmities. In cases of our necessity, he regards not the posture of body, but the affections of the soule.

Doubtlesse *Aaron* and *Hur* did not onely raise their hands, but their mindes with his: The more cords the easier draught. *Aaron* was brother to *Moses*: There cannot be a more brotherly office, than to help one another in our praiers, and to excite our mutuall devotions. No Christian may think it enough to pray alone; He is no true *Israelite*, that will not be ready to lift up the weary hands of Gods Saints:

All

A All *Israel* saw this: or if they were so intent upon the slaughter, and spoile, that they observed it not, they might heare it after from *Aaron* and *Hur*: yet this contents not God; *It must be written.* Many other miracles had God done before; not one, directly commanded to be recorded: The other were onely for the wonder; this for the imitation of Gods people. In things that must live by report, every tongue addes or detracts something; The word once written is both inalterable and permanent.

As God is carefull to maintaine the glory of his miraculous victory: so is *Moses* desirous to second him; God by a Book, and *Moses* by an Altar, and a name. God commands to enroule it in parchment; *Moses* registers it in the stones of his Altar; which he raises not only for future memory, but for present use. That hand which
B was weary of lifting up, straight offers a sacrifice of praise to God: How well it becomes the just to be thankfull! Even very nature teacheth us men to abhor ingratitude in small favours. How much lesse can that Fountain of goodnesse abide to be laded at with unthankfull hands? O God, we cannot but confesse our deliverances: where are our Altars? where are our Sacrifices? where is our *Iehovah-nissi?* I doe not more wonder at thy power in preserving us, than at thy mercy, which is not weary of casting away favours upon the ingratefull.

The Law.

C IT is but about seven weeks, since Israel came out of Ægypt: In which space God had cherished their faith by five severall wonders: yet now he thinks it time to give them Statutes from heaven, as well as bread. The Manna and water from the Rock (which was Christ in the Gospel) were given before the Law. The Sacraments of Grace, before the legal Covenant. The grace of God preventeth our obedience; Therefore should we keep the Law of God, becaus we have a Saviour. Oh the mercy of our God! which before we see what we are bound to doe, shewes us our remedy, if we doe it not: How can our faith disanull the Law, when it was before it? It may help to fulfill that which shall be: it cannot frustrate that which was not. The Letters which God had written in our fleshy tables, were now (as those which are carved in some
D barkes) almost grown out; he saw it time to write them in dead Tables, whose hardnesse should not be capable of alteration: He knew, that the stone would be more faithfull then our hearts.

O marvellous accordance betwixt the two Testaments! In the very time of their delivery, there is the same agreement, which is in the substance. The ancient Jewes kept our Feasts, and we still keep theirs. The Feast of the Passeover is the time of Christs resurrection, then did he passe from under the bondage of Death. Christ is our Passeover, the spotlesse Lamb, whereof not a bone must be broken. The very day, wherein God came down in fire and thunder to deliver the Law, even the same day came also the Holy Ghost down upon the Disciples in fiery tongues, for the propagation of the Gospel. That other was in fire and smoak, obscurity was
E mingled with terrour: This was in fire without smoak, befitting the light and clearnesse of the Gospel: Fire, not in flashes, but in tongues; not to terrifie, but to instruct. The promulgation of the Law, makes way for the Law of the Gospel; No man receives the Holy Ghost, but he which hath felt the terrours of *Sinai.*

God might have imposed upon them a Law perforce; They were his creatures, and he could require nothing but justice. It had been but equall that they should be compelled to obey their Maker; yet that God which loves to doe all things sweetly, gives the Law of justice in mercy, and will not imperiously command, but craves our assent for that, which it were rebellion not to doe.

How gentle should be the proceeding of fellow creatures, who have an equality of being, with an inequality of condition, when their infinite Maker requests, where he might constrain! God will make no covenant with the unwilling; how much lesse

the covenant of Grace, which ſtands all upon love? If we ſtay till God offer violence to our will, or to us, againſt our will, we ſhall die ſtrangers from him. The Church is the Spouſe of Chriſt; he wil enjoy her love by a willing contract, not by a raviſhment. The obſtinate have nothing to doe with God; The title of all Converts, is, A willing people.

That Iſrael inclined to God, it was from God; he inquires after his own gifts in us, for our capacity of more. They had not received the Law, unleſſe they had firſt received a diſpoſition fit to be commanded. As there was an inclination to heare, ſo there muſt be a preparation for hearing. Gods juſtice had before prepared his Iſraelites, by hunger, thirſt, fear of enemies; his mercie had prepared them by deliverances, by proviſions of water, meat, bread: & yet beſides all the ſight of God in his miracles, they muſt be three daies prepared to hear him. When our ſouls are at the beſt, our approach to God requires particular addreſſes: And if three dayes were little enough to prepare them to receive the Law; how is all our life ſhort enough to prepare for the reckoning of our obſerving it? And if the word of a command expected ſuch readineſſe; what ſhall the word of promiſe, the promiſe of Chriſt and ſalvation?

The Moraine of *Ægypt* was not ſo infectious as their vices; the contagion of theſe ſtuck ſtill by Iſrael: All the water of the Red Sea, and of *Marah*, and that which guſhed out of the Rock, had not waſhed it off. From theſe, they muſt now be ſanctified. As ſin is alwaies dangerous; ſo moſt, when we bring it into Gods ſight: It envenometh both our perſons and ſervices, and turnes our good into evill. As therefore we muſt be alwaies holy: ſo moſt, when we preſent our ſelves to the holy eyes of our Creator. We waſh our hands every day; but when we are to ſit with ſome great perſon, we ſcowre them with balls. And if we muſt be ſanctified only to receive the Law, how holy muſt we be to receive the grace promiſed in the Goſpell?

Neither muſt themſelves only be cleanſed, but their very cloathes: Their garments ſmelt of Ægypt, even they muſt be waſhed: Neither can cloathes be capable of ſin, nor can water cleanſe from ſinne: The danger was neither in their garments, nor their skin; yet they muſt be waſhed, that they might learne by their cloathes, with what ſoules to appeare before their God. Thoſe garments muſt be waſhed, which ſhould never wax old, that now they might begin their age in purity; as thoſe which were in more danger of being foule, then bare. It is fit that our reverence to Gods preſence ſhould appeare in our very garments; that both without and within we may be cleanly: but little would neatneſſe of veſtures availe us with a filthy ſoule. The God of ſpirits looks to the inner man; and challenges the purity of that part which reſembles himſelf: *Cleanſe your hands yee ſinners, and purge your hearts yee double minded.*

Yet even when they were waſhed and ſanctified, they may not touch the Mount; not only with their feet, but, not with their eyes: The ſmoak keeps it from their eies; the marks from their feet. Not only men that had ſome impurity at their beſt, are reſtrained, but even beaſts which are not capable of any unholines. Thoſe beaſts which muſt touch his Altars, yet might not touch his hill: And if a beaſt touch it, he muſt die: yet ſo as no hands may touch that, which hath touched the hill. Unreaſonableneſſe might ſeem to be an excuſe in theſe creatures: that therefore which is death to a beaſt, muſt needs be capitall to them, whoſe reaſon ſhould guide them to avoid preſumption. Thoſe Iſraelites which ſaw God every day in the pillar of fire, and the cloud, muſt not come neare him in the Mount. God loves at once familiarity and feare; Familiarity in our converſation, and fear in his commands. He loves to be acquainted with men, in the walks of their obedience: yet he takes ſtate upon him in his ordinances; and will be trembled at, in his word and Judgements.

I ſee the difference of Gods cariage to men in the Law, and in the Goſpel: There the very Hill where he appeared, may not be touched of the pureſt Iſraelite; here the hemme of his garment is touched by the woman, that had the flux of bloud; yea, his very face was touched with the lips of *Iudas*. There the very earth was prohibited them, on which he deſcended: Here his very body and bloud is profered to our touch and taſte. Oh the marvellous kindneſſe of our God! How unthankfull are we,

if

A if we doe not acknowledge this mercy above his ancient people! They were his own; yet ſtrangers in compariſon of our liberty. It is our ſhame and ſinne, if in theſe meanes of intireneſſe, we be no better acquainted with God, than they, which in their greateſt familiarity were commanded aloofe.

God was ever wonderfull in his works, and fearfull in his judgments: but he was never ſo terrible in the execution of his will, as now in the promulgation of it. Here was nothing but a majeſtical terror in the eies, in the eares of the *Iſraelites*; as if God meant to ſhew them by this, how fearful he could be. Here was the lightning darted in their eies, the thunders roaring in their eares, the Trumpet of God drowning the thunder-claps, the voice of God out-ſpeaking the Trumpet of the Angel; the Cloud enwrapping, the ſmoak aſcending, the fire flaming, the Mount trembling, *Moſes* B climbing and quaking, paleneſſe and death in the face of *Iſrael*, uproare in the Elements, and all the glory of Heaven turned into terror. In the deſtruction of the firſt world, there were clouds without fire: In the deſtruction of *Sodom* there was fire raining without clouds; but here was fire, ſmoak, clouds, thunder, earthquakes, & whatſoever might work more aſtoniſhment, then ever was in any vengeance inflicted.

And if the Law were thus given, how ſhall it be required? If ſuch were the Proclamation of Gods Statutes, what ſhall the Seſſions be? I ſee, and tremble at the reſemblance. The Trumpet of the Angel called unto the one: The voyce of an Archangell, the Trumpet of God ſhall ſummon us to the other. To the one, *Moſes* (that climbed up that Hill, and alone ſaw it) ſayes, God came with ten thouſands of his Saints; In the other, thouſand thouſands ſhall miniſter to him, & ten thouſand thouſands ſhall ſtand before him. In the one, Mount *Sinai* only was on a flame; all the C World ſhall be ſo, in the other. In the one there was fire, ſmoak, thunder and lightning; In the other a fiery ſtream ſhall iſſue from him, wherewith the heavens ſhall be diſſolved, and the Elements ſhall melt away with a noiſe. O God, how powerfull art thou to inflict vengeance upon ſinners, who didſt thus forbid ſinne! and if thou wert ſo terrible a Lawgiver, what a Judge ſhalt thou appeare? What ſhall become of the breakers of ſo fiery a Law? Oh where ſhall thoſe appeare that are guilty of the tranſgreſſing that Law, whoſe very delivery was little leſſe than death? If our God ſhould exact his Law but in the ſame rigor wherein he gave it, ſinne could not quit the coſt: But now the fire wherein it was delivered, was but terrifying; the fire wherein it ſhall be required, is conſuming. Happy are thoſe that are from under the D terrours of that Law, which was given in fire, and in fire ſhall be required.

God would have *Iſrael* ſee, that they had not to doe with ſome impotent Commander, that is fain to publiſh his Lawes without noyſe, in dead paper; which can more eaſily injoyne, than puniſh; or deſcry, than execute; and therefore, before he gives them a Law, he ſhewes them that he can command Heaven, Earth, Fire, Ayre, in revenge of the breach of the Law; That they could not but think it deadly to diſpleaſe ſuch a Law-giver, or violate ſuch dreadfull Statutes; that they might ſee all the Elements, examples of that obedience, which they ſhould yeeld unto their Maker.

This fire wherein the Law was given, is ſtill in it; and will never out: Hence are thoſe terrours which it flaſhes in every conſcience, that hath felt remorſe of ſin. E very mans heart is a *Sinai*, and reſembles to him both heaven and hell. The ſting of death is ſin, and the ſtrength of ſin is the Law.

That they might ſee he could finde out their cloſeſt ſins, he delivers his Law in the light of fire, from out of the ſmoak; that they might ſee what is due to their ſins, they ſee fire above, to repreſent the fire that ſhould be below them; that they might know he could waken their ſecurity, the Thunder, and lowder voyce of God ſpeaks to their hearts. That they might ſee what their hearts ſhould doe, the Earth quakes under them. That they might ſee they could not ſhift their appearance, the Angels call them together. Oh royall Law, and mighty Law-giver! How could they think of having any other God, that had ſuch proofes of this? How could they think of making any reſemblance of him whom they ſaw could not be ſeen, and whom they ſaw in not being ſeene, infinite? How could they think of daring to prophane his

his Name, whom they heard to name himſelf, with that voyce, *Iehovah?* How could they think of ſtanding with him for a day, whom they ſaw to command that heaven, which makes and meaſures day? How could they think of diſobeying his Deputies, whom they ſaw ſo able to revenge? How could they think of killing, when they were half dead with the feare of him, that could kill both body and ſoul? How could they think of the flames of luſt, that ſaw ſuch fires of vengeance? How could they think of ſtealing from others, that ſaw whoſe the heaven and earth was to diſpoſe of at his pleaſure? How could they think of ſpeaking falſly, that heard God ſpeak in ſo fearfull a tone? How could they think of coveting others goods, that ſaw how weak and uncertaine right they had to their own? Yea, to us was this Law ſo delivered; to us in them: neither had there been ſuch ſtate in the promulgation of it, if God had not intended it for Eternity. We men, that ſo feare the breach of humane Lawes, for ſome ſmall mulcts of forfeiture; how ſhould we feare thee (O Lord) that canſt caſt body and ſoule into hell!

The Golden Calfe.

Exod. 32

IT was not much above a moneth, ſince *Iſrael* made their covenant with God; ſince they trembled to heare him ſay, *Thou ſhalt have no other Gods but me*; ſince they ſaw *Moſes* part from them, and climbe up the Hill to God: and now they ſay, *Make us gods, we know not what is become of this Moſes.* Oh, ye mad *Iſraelites*, have ye ſo ſoone forgotten that fire and thunder, which you heard and ſaw? Is that ſmoak vaniſhed out of your minde, as ſoone as out of your ſight? Could your hearts ceaſe to tremble with the earth? Can ye in the very ſight of *Sinai*, call for other gods? And, for *Moſes*, was it not for your ſakes that he thruſt himſelf into the midſt of that ſmoak and fire, which ye feared to ſee a far off? Was he not now gone after ſo many ſudden embaſſages, to be your Leiger with God? If ye had ſeene him take his heeles, and run away from you into the wilderneſſe, what could ye have ſaid or done more? Behold, our better *Moſes* was with us a while upon earth, he is now aſcended into the Mount of Heaven, to mediate for us; ſhall we now think of another Saviour? Shall we not hold it our happineſſe, that he is for our ſakes above?

And what if your *Moſes* had been gone for ever? Muſt ye therefore have gods made? If ye had ſaid, Chooſe us another Governour, it had been a wicked and unthankfull motion; ye were too unworthy of a *Moſes*, that could ſo ſoone forget him: but to ſay, *Make us gods*, was abſurdly impious. *Moſes* was not your God, but your Governor: neither was the preſence of God tyed to *Moſes*: You ſaw God ſtill when he was gone, in his pillar, and in his Manna, & yet ye ſay, *Make us gods:* Every word is full of ſenſleſſe wickedneſſe. How many gods would you have? or what gods are thoſe that can be made? or (what ever the Idolatrous Ægyptians did) with what face can ye, after ſo many miraculous obligations, ſpeak of another God? Had the voyce of God ſcarce done thundring in your eares? Did you ſo lately heare and ſee him to be an infinite God? Did ye quake to heare him ſay out of the midſt of the flames, *I am Iehovah thy God: Thou ſhalt have no gods but me?* Did ye acknowledge God your Maker, and doe ye now ſpeak of making of gods? If ye had ſaid, Make us another man to goe before us, it had been an impoſſible ſuite. *Aaron* might help to marre you and himſelf; He could not make one haire of a man: and doe ye ſay, *Make us gods?* And what ſhould thoſe gods doe? *Goe before you.* How could they goe before you that cannot ſtand alone? your help makes them to ſtand, and yet they muſt conduct you. Oh the impatient ingratitude of carnall mindes! Oh the fottiſhneſſe of Idolatry! Who would not have ſaid, *Moſes* is not with us, but he is with God for us? He ſtaies long: He that called him, withholds him: His delay is for our ſakes, as well as his aſcent. Though we ſee him not, we will hope for him: his favours to us have deſerved not to be rejected: Or, if God will keep him from us; he that withholds him, can ſupply him: He that ſent him can leade us without him; His fire

A fire and Cloud is all-sufficient; God hath said and done enough for us, to make us trust him: We will, we can have no other God; we care not for any other guide. But behold here is none of this: *Moses* staies but some five and thirty daies, and now he is forgotten, and is become but *this Moses*: Yea, God is forgotten, with him, and, as if God and *Moses* had been lost at once, they say, *Make us gods*. Naturall men must have God at their bent: and if he come not at a call, he is cast off, and they take themselves to their owne shifts: like as the Chinois whip their gods, when they answer them not; whereas his holy ones wait long, and seek him; and not onely in their sinking, but from the bottome of the deepes; call upon him; and though he kill them, will trust in him.

Superstition besots the mindes of men, and blindes the eye of reason; and first B makes them not men, ere it makes them Idolaters. How else could he that is the Image of God fall downe to the Images of creatures? how could our fore-fathers have so doted upon stocks and stones, if they had been themselves? As the *Syrians* were first blinded and then led into the midst of *Samaria*: so are Idolaters first bereaved of their wits and common sense, and afterward are carried brutishly into all palpable impiety.

Who would not have beene ashamed to heare this answer from the brother of *Moses*, *Pluck off your Eare-rings?* He should have said, *Pluck this Idolatrous thought out of your hearts*: and now in stead of chiding he soothes them. And as if he had bin no kin to *Moses*, he helps to leade them back again from God to Egypt. The people importuned him, perhaps with threats. He that had waded through all the menaces of C *Pharaoh*, doth he now shrink at the threats of his owne? *Moses* is not afraid of the terrors of God: His faith that carried him thorow the water, led him up to the fire of Gods presence; whiles his brother *Aaron* feares the faces of those men, which he lately saw pale with the feare of their glorious Law-giver. As if he that forbad other gods, could not have maintained his own act, and agent, against men. Sudden feares when they have possessed weak mindes, lead them to shamefull errors. Importunity or violence may lessen, but they cannot excuse a fault. Wherfore was he a Governor, but to depresse their disordered motions? Facility of yeelding to a sin, or wooing it with our voluntary suit, is a higher staire of evill: but, even at last to be won to sin, is damnable. It is good to resist any onset of sin; but one condescent loses all the thanks of our opposition. What will it availe a man, that others are plagued for soD liciting him, whiles he smarteth for yeelding? If both be in hell, what ease is it to him that another is deeper in the pit?

What now did *Aaron*? Behold, he that alone was allowed to climb up the trembling and fiery Hill of *Sinai*, with *Moses*, and heard God say, *Thou shalt not make to thy self any graven Image, for I am a Iealous God*: (as if he meant particularly to prevent this act) within one moneth, calls for their eare-rings, makes the graven Image of a Calfe, erects an Altar, consecrates a day to it, calls it their god, and weeps not to see them dance before it. It is a miserable thing, when Governours humour the people in their sins; and in stead of making up the breach, enlarge it. Sin will take heart by the approbation of the meanest looker on; but if authority once second it, it growes impudent: As contrarily, where the publike government opposes evill (though it E be under-hand practised, not without feare) there is life in that State.

Aaron might have learned better counsell of his brothers example. When they came to him with stones in their hands, and said, *Give us water*, he ran as roundly to God, with prayers in his mouth; so should *Aaron* have done, when they said, *Give us gods*: but he weakly runs to their eare-rings, that which should be made their god: not to the True God, which they had and forsooke. Who can promise to himselfe freedome from grosse infirmities, when he that went up into the Mount, comes downe, and doth that in the valley, which he heard forbidden in the Hill?

I see yet, and wonder at the mercy of that God, which had justly called himselfe jealous. This very *Aaron*, whose infirmity had yeelded to so foule an Idolatry, is after chosen by God, to be a Priest to himselfe: he that had set up an Altar to the Calfe, must serve at the Altar of God: He that had melted and carved out the

Calfe

Calfe for a god, muſt ſacrifice Calves and Rams, and Bullocks unto the True God: He that conſecrated a day to the Idol, is himſelfe conſecrated to him, which was diſhonoured by the Idol. The groſeſt of all ſins cannot prejudice the calling of God; Yea, as the light is beſt ſeene in darkneſſe, the mercy of God is moſt magnified in our unworthineſſe. A

What a difference God puts betweene perſons and ſins! while ſo many thouſand Iſraelites were ſlaine, that had ſtomackfully deſired the Idol; *Aaron* that in weakneſſe condeſcended, is both pardoned the fact, and afterwards laden with honour from God. Let no man take heart to ſin, from mercy: He that can purpoſe to ſin upon the knowledge of Gods mercy, in the remiſſion of infirmities, preſumes, and makes himſelf a wilfull offender. It is no comfort to the wilfull that there is remiſſion to the weak and penitent. B

The eare-rings are pluckt off: Ægyptian jewels are fit for an Idolatrous uſe. This very gold was contagious. It had beene better the Iſraelites had never borrowed theſe ornaments, then that they ſhould pay them back to the Idolatry of their firſt owners. What coſt the ſuperſtitious Iſraelites are content to be at for this lewd devotion! The riches and pride of their outward habite, are they willing to part with, to their molten god; as glad to have their eares bare that they might fill their eyes. No gold is too deare, for their Idol; each man is content to ſpoile his wives and children of that whereof they ſpoyled the Ægyptians.

Where are thoſe worldlings, that cannot abide to be at any coſt for their Religion; which could be content to doe God chargeleſſe ſervice? Theſe very Iſraelites that were ready to give gold, not out of their purſes, but from their very eares to miſ-devotion, ſhall once condemne them. O Sacriledge ſucceeding to Superſtition! of old they were ready to give gold to the falſe ſervice of God; we, to take away gold from the true: How doe we ſee men prodigall to their luſts and ambitions, and we hate not to be niggards to God? C

This gold is now grown to a Calfe, Let no man think that form came forth caſually out of the melted eare-rings: This ſhape was intended by the Iſraelites, and perfected by *Aaron*: they brought this god in their hearts with them out of Ægypt, and now they ſet it up in their eyes. Still doth Ægypt hurt them: Servitude was the leaſt evill that Iſrael receives from Ægypt; for that ſent them ſtill to the true God, but this Idolatrous example led them to a falſe. The very ſight of evill is dangerous: and it is hard for the heart not to run into thoſe ſins, to which the eye and eare is inured: Not out of love, but cuſtome, we fall into ſome offences. D

The Iſraelites wrought ſo long in the furnaces of the Ægyptians brick, that they have brought forth a molten Calfe. The black Calfe with the white ſpots, which they ſaw worſhipped in Ægypt, hath ſtollen their hearts: And they, which before would have been at the Ægyptian fleſh-pots, would now be at their devotions. How many have fallen into a faſhion of ſwearing, ſcoffing, drinking, out of the uſuall practice of others; as thoſe that live in an ill ayre, are infected with diſeaſes! A man may paſſe thorow Æthiopia unchanged: but he cannot dwell there, and not be diſcoloured.

Their ſin was bad enough, let not our uncharitableneſſe make it worſe: No man may think they have ſo put off humanity, and ſenſe, with their Religion, as to think that Calfe a god; or that this Idoll, which they ſaw yeſterday made, did bring them out of Ægypt, three moneths agoe. This were to make them more beaſts then that Calfe, which this Image repreſented: Or if they ſhould have been ſo inſenſate, can we think that *Aaron* could be thus deſperately mad? The Image and the Holy-day were both to one Deity: *To morrow is the Holy-day of the Lord your God.* It was the True God they meant to worſhip in the Calfe: and yet at beſt this Idolatry is ſhamefull. It is no marvell if this foule ſin ſeeke pretences; yet no excuſe can hide the ſhame of ſuch a face. Gods jealouſie is not ſtirred only by the rivality of a falſe god; but of a falſe worſhip: nothing is more dangerous then to mint Gods ſervices in our owne braine. E

God ſends down *Moſes* to remedy this ſin. He could as eaſily have prevented, as redreſſed

redreſſed it. He knew ere *Moſes* came up, what *Iſrael* would doe ere he came down: like as he knew the two Tables would be broken, ere he gave them. God moſt wiſely permits, and ordinates ſin to his own ends, without our excuſe: and though he could eaſily by his own hands remedy evils; yet he will doe it by meanes, both ordinary, and ſubordinate. It is not for us to look for any immediate redreſſe from God, when we have a *Moſes*, by whom it may be wrought: Since God himſelf expects this from man, why ſhould man expect it from God?

Now might *Moſes* have found a time to have bin eaven with *Iſrael* for all their unthankfulneſſe, and mutinous inſurrections; *Let me alone: I will conſume them, and make thee a mighty Nation. Moſes* ſhould not need to ſollicite God for revenge; God ſollicites him, in a ſort, for leave to revenge. Who would look for ſuch a word from God to Man, *Let me alone?* As yet *Moſes* had ſaid nothing; Before he opens his mouth, God prevents his importunity, as fore-ſeeing that holy violence, which the requeſts of *Moſes* would offer to him. *Moſes* ſtood trembling before the Majeſty of his Maker, & yet heares him ſay, *Let me alone.* The mercy of our God hath, as it were, obliged his power to the faith of men: The fervent prayers of the faithfull, hold the hands of the Almighty. As I finde it ſaid afterwards of Chriſt, That *he could doe no miracles there becauſe of their unbeliefe*: So now, I heare God (as if he could not doe execution upon *Iſrael*, becauſe of *Moſes's* faith) ſay, *Let me alone, that I may conſume them.*

We all naturally affect propriety, and like our owne ſo much better, as it is freer from partners. Every one would be glad to ſay, with that proud one, *I am, and there is none beſide me*: ſo much the more ſweetly would this meſſage have ſounded to nature, *I will conſume them, and make of thee a mighty Nation*: How many indeavour that (not without danger of curſes and uproare) which was voluntarily tendred unto *Moſes*! Whence are our depopulations, and incloſures, but for that men cannot abide either fellowes or neighbours? But how graciouſly doth *Moſes* ſtrive with God, againſt his owne preferment? If God had threatned, *I will conſume thee, and make of them a mighty Nation*; I doubt whether he could have been more moved. The more a man can leave himſelf behinde him, and aſpire to a care of community, the more ſpirituall he is. Nothing makes a man ſo good a patriot, as Religion.

Oh the ſweet diſpoſition of *Moſes*; fit for him that ſhould be familiar with God! He ſaw they could be content to be merry and happy without him, he would not be happy without them. They had profeſſed to have forgotten him: he ſlacks not to ſue for them. He that will ever hope for good himſelfe, muſt returne good for evill unto others.

Ye was it not *Iſrael* ſo much that *Moſes* reſpected, as God in *Iſrael*. He was thrifty and jealous for his Maker, and would not have him loſe the glory of his mighty deliverances; nor would abide a pretence for any Ægyptian dogge to bark againſt the powerfull work of God; *Wherefore ſhall the Egyptians ſay?* If *Iſrael* could have periſhed without diſhonour to God, perhaps his hatred to their Idolatry would have overcome his naturall love, & he had *let God alone*. Now ſo tender is he over the Name of God, that he would rather have *Iſrael* ſcape with a ſin, then Gods glory ſhould be blemiſhed in the opinions of men, by a juſt judgement. He ſaw that the eyes and tongues of all the world were intent upon *Iſrael*; a people ſo miraculouſly fetcht from Ægypt, whom the Sea gave way to; whom heaven fed; whom the Rock watered; whom the fire and cloud guarded, which heard the audible voyce of God. He knew withall, how ready the world would be to miſconſtrue, & how the Heathens would be ready to caſt imputations of levity or impotence upon God; and therefore ſaies, *What will the Egyptians ſay?* Happy is that man which can make Gods glory the ſcope of all his actions, and deſires; neither cares for his own wel-fare, nor fears the miſeries of others, but with reſpect to God in both. If God had not given *Moſes* this care of his glory, he could not have had it: and now his goodneſſe takes it ſo kindly, as if himſelf had received a favour from his creature; & for a reward of the grace he had wrought, promiſes not to doe that which he threatned. But what needs God to care for the ſpeech of the Ægyptians, men, Infidels? And if they had beene good,

yet

yet their cenſure ſhould have bin unjuſt. Shall God care for the tongues of men; the holy God, for the tongues of Infidels? The very Iſraelites, now they were from under the hands of Ægypt, cared not for their words; and ſhall the God of Heaven regard that which is not worth the regard of men? Their tongues could not walk a gainſt God, but from himſelf; and if it could have been the worſe for him; would he have permitted it? But, O God, how dainty art thou of thine honour, that thou canſt not endure the worſt of men ſhould have any colour to taint it! What doe we men ſtand upon our juſtice and innocence, with neglect of all unjuſt cenſures; when that infinite God, whom no cenſures can reach, will not abide that the very Egyptians ſhould falſly taxe his power and mercy? Wiſe men muſt care, not only to deſerve well, but to heare well, and to wipe off, not onely crimes, but cenſures. A

There was never ſo precious a Monument, as the Tables written with Gods own hand. If we ſee but the ſtone which *Iacobs* head reſted on; or, on which the foot of Chriſt did once tread; we look upon it with more then ordinary reſpect: With what eye ſhould we have beheld this ſtone, which was hewed and written with the very finger of God? Any manu-ſcript ſcroll written by the hand of a famous man, is laid up amongſt our jewels; What place then ſhould we have given to the hand-writing of the Almighty! B

That which he hath dictated to his ſervants the Prophets, challenges juſt honour from us; how doth that deſerve veneration, which his own hand wrote immediatly!

Propheſies and Euangelicall diſcourſes he hath written by others, never did he write any thing himſelf but theſe Tables of the Law: neither did he ever ſpeak any thing audibly to whole mankinde, but it; The hand, the ſtone, the Law were all his. By how much more precious this Record was, by ſo much was the fault greater, of defacing it. What King holds it leſſe then rebellion, to teare his writing, and blemiſh his Seale? At the firſt he ingraved his image in the table of mans heart; *Adam* blurred the Image, but (through Gods mercy) ſaved the Tablet. Now he writes his will in the Tables of ſtone; *Moſes* breaks the Tables, and defaced the writing: if they had been given him for himſelf, the Author, the matter had deſerved, that as they were written in ſtone, for permanency; ſo they ſhould be kept for ever: and as they were everlaſting in uſe, ſo they ſhould be in preſervation. Had they been written in clay, they could but have been broken: but now they were given for all Iſrael, for all mankinde. He was but the meſſenger, not the owner. Howſoever therefore Iſrael had deſerved, by breaking this Covenant with God, to have this Monument of Gods Covenant with them broken by the ſame hand that wrote it: yet how durſt *Moſes* thus careleſly caſt away the Treaſure of all the world; and by his hands undoe that, which was with ſuch coſt and care done by his Creator? How durſt he faile the truſt of that God, whoſe pledge he received with awe, and reverence? He that expoſtulated with God, to have Iſrael live and proſper, why would he deface the rule of their life, in the keeping wherof they ſhould proſper? I ſee, that forty daies talk with God cannot bereave a man of paſſionate infirmity: he that was the meekeſt upon earth, in a ſudden indignation abandons that, which in cold bloud he would have held faſter then his life: He forgets the Law written, when he ſaw it broken; His zeale for God hath tranſported him from himſelf, & his duty to the charge of God: He more hates the Golden Calf, wherin he ſaw ingraven the Idolatry of Iſrael, then he honoured the Tables of ſtone, wherein God had ingraven his Commandements; and more longed to deface the Idol, then he cared to preſerve the Tables. Yet that God, which ſo ſharply revenged the breach of one Law, upon the Iſraelites, checks not *Moſes* for breaking both the Tables of the Law. The Law of God is ſpirituall; the internall breach of one Law, is ſo hainous, that in compariſon of it, God ſcarce counts the breaking of the outward Tables, a breach of the Law. The goodneſſe of God winks at the errours of honeſt zeale, and ſo loves the ſtrength of good affections, that it paſſeth over their infirmities: How highly God doth eſteeme a well governed zeale; when his mercy crownes it with all the faults! C D E

The Tables had not offended: The Calfe had, and Iſrael in it. *Moſes* takes revenge on both: He burnes and ſtamps the Calfe to powder, and gives it Iſrael to drink;

A drink; that they might have it in their guts, in ſtead of their eyes: How he haſteth to deſtroy the Idol, wherein they ſinned! that, as an Idol is nothing, ſo it might be brought to nothing; and Atomes and duſt is neareſt to nothing: that in ſtead of going before Iſrael, it might paſſe thorow them; ſo as the next day they might finde their god in their excrements, to the juſt ſhame of Iſrael, when they ſhould ſee their new God cannot defend himſelfe, from being either nothing, or worſe.

Who can but wonder to ſee a multitude of ſo many hundred thouſands (when *Moſes* came running downe the Hill) to turne their eyes from their god, to him; And on a ſudden, in ſtead of worſhipping their Idol, to batter it in pieces, in the very height of the novelty? In ſtead of building Altars, and kindling fires to it, to kindle an hotter fire than that, wherewith it was melted, to conſume it? In ſtead of dancing
B before it, to abhorre and deface it; in ſtead of ſinging, to weep before it? There was never a more ſtiffe-necked people: yet I doe not heare any one man of them ſay, He is but one man, We are many; how eaſily may we deſtroy him; rather then he our god? If his brother durſt not reſiſt our motion in making it: Why will we ſuffer him to dare reſiſt the keeping of it? It is our act, and we will maintaine it. Here was none of this; but an humble obeyſance to the baſeſt & bloudieſt revenge that *Moſes* ſhall impoſe. God hath ſet ſuch an impreſſion of Majeſty in the face of lawfull authority, that wickedneſſe is confounded in it ſelfe to behold it. If from hence viſible powers were not more feared than the inviſible God, the world would be over-run with out-rage. Sin hath ſuch a guiltineſſe in it ſelf, that when it is ſeaſonably checked, it pulls in his head, and ſeekes rather an hiding place than a fort.

C The Idol is not capable of a further revenge: It is not enough, unleſſe the Idolaters ſmart: The gold was good, if the Iſraelites had not beene evill: ſo great a ſin cannot be expiated without bloud. Behold, that meek ſpirit, which in his plea with God, would rather periſh himſelfe, then Iſrael ſhould periſh, armes the Levites againſt their brethren, and rejoyces to ſee thouſands of the Iſraelites bleed, and bleſſes their executioners.

It was the mercy of *Moſes* that made him cruell: He had been cruell to all, if ſome had not found him cruell. They are mercileſſe hands, which are not ſometimes imbrued in bloud: There is no leſſe charity, then juſtice, in puniſhing ſinners with death; God delights no leſſe in a killing mercy, than in a pitifull juſtice: ſome tender hearts would be ready to cenſure the rigour of *Moſes*. Might not Iſrael have repen-
D ted and lived? Or if they muſt dye, muſt their brethrens hand be upon them? Or, if their throats muſt be cut by their brethren, ſhall it be done in the very heat of their ſin? But they muſt learne a difference betwixt pity, and fondneſſe; mercy and unjuſtice. *Moſes* had an heart as ſoft as theirs, but more hot; as pitifull, but wiſer. He was a good Phyſitian, and ſaw that Iſrael could not live unleſſe he bled: he therefore lets out this corrupt bloud, to ſave the whole body. There cannot be a better ſacrifice to God then the bloud of Malefactors: and this firſt ſacrifice ſo pleaſed God in the hands of the Levites, that he would have none but them ſacrifice to him for ever. The bloud of the Idolatrous Iſraelites cleared that Tribe from the bloud of the innocent
E Sichemites.

Contemplations.

THE SIXTH BOOKE.

The Vayle of Moſes.

Nadab *and* Abihu.

Aaron *and* Miriam:

The Searchers of Canaan.

Corah's *Conſpiracy.*

By Jos. Hall, D. of Divinitie, and Deane of Worcester.

Imprinted at London in the yeare 1640.

TO

THE RIGHT HONOVRABLE,

THOMAS,

LORD VISCOVNT FENTON, CAPTAINE OF THE *ROYALL GVARD; ONE OF HIS* MAJESTIES MOST HONOVRABLE PRIVIE COUNSELLORS;

ONE OF THE HAPPY RESCVERS OF THE DEARE LIFE OF OVR GRACIOVS SOVERAIGNE LORD;

A worthy Patterne of all true Honour:

I. H.

DEDICATES THIS PART OF HIS MEDITATIONS; AND WISHETH ALL increase of Grace and Happineſſe.

Contemplations.

The Sixth Booke.

The Vayle of Moses.

IT is a wonder, that neither *Moses* nor any Israelite gathered up the shivers of the former Tables: Every sheard of that stone, and every letter of that writing had been a Relique worth laying up: but he well saw how headlong the people were to Superstition; and how unsafe it were to feed that disposition in them. Exod. 34.

The same zeale that burnt the Calfe to ashes, concealed the ruines of this Monument. Holy things, besides their use, challenge no further respect. The breaking of the Tables did as good as blot out all the Writing; and the writing defaced, left no vertue in the stone, no reverence to it.

If God had not been friends with Israel, he had not renewed his Law. As the Israelites were wilfully blinde, if they did not see Gods anger in the Tables broken: so could they not but hold it a good signe of grace, that God gave them his Testimonies.

There was nothing wherein Israel outstripped all the rest of the world more, then in this priviledge; the pledge of his Covenant, the Law written with Gods owne hand. Oh what a favour then is it, where God bestowes his Gospell upon any Nation? That was but a killing letter: this is the power of God to salvation.

Never is God throughly displeased with any people, where that continues. For, like as those which purpose love, when they fall off, call for their tokens back againe; so when God begins once perfectly to mislike, the first thing he withdrawes, is his Gospell.

Israel recovers this favour, but with an abatement; *Hew thee two Tables*. God made the first Tables: The matter, the form was his; now *Moses* must hew the next: As God created the first man after his owne Image; but, that once defaced, *Adam* begat *Cain* after his own; Or, as the first Temple razed, a second was built; yet so far short, that the Israelites wept at the sight of it. The first works of God are still the purest: those that he secondarily works by us, decline in their perfection. It was reason, that though God had forgiven Israel, they should still find they had sinned. They might see the footsteps of displeasure in the differences of the Agent.

When God had told *Moses* before, *I will not goe before Israel, but my Angell shall lead them*; *Moses* so noted the difference, that he rested not till God himselfe undertook their conduct: So might the Israelites have noted some remainders of offence,

whiles in ſtead of that which his owne hand did formerly make, he ſaith now, *Hew thee*; And yet theſe ſecond Tables are kept reverently in the Ark, when the other lay mouldred in ſhivers upon Sinai; like as the repaired Image of God in our Regeneration is preſerved, perfited, and laid up at laſt, ſafe in Heaven; whereas the firſt Image of our created innocence is quite defaced; ſo the ſecond Temple had the glory of Chriſts exhibition, though meaner in frame. The mercifull reſpects of God are not tyed to glorious out-ſides; or the inward worthineſſe of things or perſons: He hath choſen the weak and ſimple, to confound the wiſe and mighty.

Yet God did this work by *Moſes*; *Moſes* hewed, and God wrote: Our true *Moſes* repaires that Law of God which we in our nature had broken; He revives it for us, and it is accepted of God, no leſſe then if the firſt Characters of his Law had bin ſtill entire. We can give nothing but the Table; it is God that muſt write in it. Our hearts are but a bare board, till God by his finger engrave his Law in them; yea, Lord, we are a rough Quarry; hew thou us out, and ſquare us fit for thee to write upon.

Well may we marvell, to ſee *Moſes*, after this overſight, admitted to this charge againe: Who of us would not have ſaid, Your care indeed deſerves truſt; you did ſo carefully keep the firſt Tables, that it would doe well to truſt you with ſuch another burden.

It was good for *Moſes*, that he had to doe with God, not with men: The God of mercy will not impute the ſlips of our infirmity to the prejudice of our faithfulneſſe. He that after the miſ-anſwer of the one Talent, would not truſt the evill ſervant with a ſecond, becauſe he ſaw a wilfull neglect; will truſt *Moſes* with his ſecond Law, becauſe he ſaw fidelity in the worſt error of his zeale. Our charity muſt learne as to forgive, ſo to beleeve where we have been deceived: Not that we ſhould wilfully beguile our ſelves in an unjuſt credulity, but that we ſhould ſearch diligently into the diſpoſition of perſons, and grounds of their actions; perhaps none may be ſo ſure as they that have once diſappointed us. Yea, *Moſes* brake the firſt; therefore he muſt hew the ſecond: If God had broken them, he would have repaired them; The amends muſt be where the fault was. Both God and his Church looke for a ſatisfaction in that wherein we have offended.

It was not long ſince *Moſes* his former faſt of forty dayes: when he then came down from the hill, his firſt queſtion was not for meat: and now going up againe to Sinai, he takes not any repaſt with him: That God which ſent the Quailes to the Hoſt of Iſrael, and Manna from Heaven, could have fed him with dainties: He goes up confidently in a ſecure truſt of Gods proviſion. There is no life to that of faith; *Man lives not by bread onely*: The Viſion of God did not only ſatiate but feaſt him. What a bleſſed ſatiety ſhall there be, when we ſhall ſee him as he is; and he ſhall be all in all to us; ſince this very fraile mortality of *Moſes* was ſuſtained, and comforted but with repreſentations of his preſence!

I ſee *Moſes* the receiver of the Law, *Elias* the Reſtorer of the Law, Chriſt the Fulfiller of the old Law, and Author of the new, all faſting forty dayes: and theſe three great faſters I finde together glorious in Mount Tabor. Abſtinence merits not; For Religion conſiſts not in the belly, either full or empty: What are meats or drinks to the Kingdome of God, which is like himſelf, ſpirituall? But it prepares beſt for good duties. Full bellies are fitter for reſt: not the body, ſo much as the ſoul, is more active with emptineſſe; Hence, ſolemne prayer takes ever faſting to attend it, and ſo much the rather ſpeeds in Heaven, when it is ſo accompanied. It is good ſo to diet the body, that the ſoule may be fatned.

When *Moſes* came down before, his eyes ſparkled with anger; and his face was both interchangeably pale, and red with indignation: now it is bright with glory. Before, there were the flames of fury in it, now the beames of Majeſty. *Moſes* had before ſpoken with God; why did not his face ſhine before? I cannot lay the cauſe upon the inward trouble of his paſſions, for this brightneſſe was externall. Whither ſhall we impute it, but to his moſt intireneſſe with God.

The more familiar acquaintance we have with God, the more doe we partake of him. He that paſſes by the fire, may have ſome gleames of heat; but he that ſtands by it,

A it, hath his colour changed. It is not possible a man should have any long conference with God, and be no whit affected. We are strangers from God, it is no wonder if our faces be earthly; but he that sets himselfe apart to God, shall finde a kinde of Majesty and awfull respect put upon him, in the mindes of others.

How did the heart of *Moses* shine with illumination, when his face was thus lightsome! And if the flesh of *Moses* in this base composition, so shined by conversing with God forty dayes in Sinai; what shall our glory be, when clothed with incorruptible bodies, we shall converse with him for ever in the highest Heaven?

Now his face onely shone: afterwards the three Disciples saw all his body shining. The nature of a glorified body, the clearer Vision, the immediate presence of that fountaine of glory, challenge a farre greater resplendence to our faces, then his.

B O God, we are content that our faces be blemished a while with contempt, and blubbred with teares; how can we but shine with *Moses*, when we shall see thee more then *Moses*!

The brightnesse of *Moses's* face reflected not upon his own eies; He shone bright, and knew not of it: he saw Gods face glorious, he did not think others had so seene his. How many have excellent graces, and perceive them not! Our owne sense is an ill judge of Gods favors to us; Those that stand by, can convince us in that which we deny to our selves. Here below it is enough if we can shine in the eyes of others; above, we shall shine and know it. At this instant *Moses* sees himselfe shine: then he needed not. God meant not that he should more esteem himself, but that he should be more honoured of the Israelites: That other glory shall be for our owne happi-

C nesse, and therefore requires our knowledge.

They that did but stand still to see anger in his face; ran away to see glory in it: Before, they had desired that God would not speak to them any more but by *Moses*; and now that God doth but looke upon them in *Moses*, they are afraid; and yet there was not more difference betwixt the voyces, than the faces of God and *Moses*. This should have drawne Israel to *Moses* so much the more, to have seene this impression of Divinity in his face.

That which should have comforted, affrights them: Yea, *Aaron* himself, that before went up into the Mount to see and speak with God, now is afraid to see him that had seene God: Such a feare there is in guiltinesse, such confidence in innocency. When the soul is once cleared from sin, it shall run to that glory with joy, the least glimpse

D whereof now appales it, and sends it away in terrour. How could the Israelites now chuse but thinke; How shall we abide to looke God in the face, since our eyes are dazeled with the face of *Moses*! And well may we still argue, If the Image of God, which he hath set in the fleshy fore-head of authority, dant us; how shall we stand before the dreadfull Tribunall of Heaven?

Moses marvels to see Israel run away from their Guide, as from their Enemy; and lookes back to see if he could discerne any new cause of feare; and not conceiving how his milde face could affray them, calls them to stay and retire.

Oh my people, whom doe ye flee? It is for your sakes that I ascended, staid, came downe: Behold, here are no armed Levites to strike you, no Amalekites, no Ægyptians to pursue you, no fires and thunders to dismay you. I have not that Rod of God

E in my hand, which you have seene to command the Elements: Or if I had; so farre am I from purposing any rigour against you, that I now lately have appeased God towards you; and loe here the pledges of his reconciliation. God sends me to you for good, and doe you run from your best friend? Whither will ye goe from me, or without me? Stay and heare the charge of that God, from whom ye cannot flee.

They perceive his voyce the same, though his face were changed, and are perswaded to stay, and return and heare him, whom they dare not see; and now after many doubtfull paces, approaching nearer, dare tell him he was grown too glorious.

Good *Moses*, finding that they durst not look upon the Sun of his face, clouds it with a vayle: Choosing rather to hide the work of God in him, then to want opportunity of revealing Gods will to his people. I doe not heare him stand upon termes of reputation; If there be glory in my face, God put it there; he would not have placed

ced it ſo conſpicuouſly, if he had meant it ſhould be hid: Hide ye your faces rather, which are blemiſhed with your ſinne; and looke not that I ſhould wrong God and my ſelfe, to ſeeme leſſe happy in favour of your weakneſſe. But without all ſelfe reſpects, he modeſtly hides his glorified face; and cares not their eyes ſhould pierce ſo farre, as to his skinne, on condition, that his words may pierce into their eares. It is good for a man ſometimes to hide his graces; Some Talents are beſt improved by being laid up: *Moſes* had more glory by his Vaile, then by his face. Chriſtian modeſty teaches a wiſe man, not to expoſe himſelfe to the faireſt ſhew, and to live at the utmoſt pitch of his ſtrength.

There is many a rich ſtone laid up in the bowels of the Earth; many a faire Pearle laid up in the boſome of the Sea, that never was ſeene, nor never ſhall be. There is many a goodly Starre, which becauſe of height comes not within our account. How did our true *Moſes*, with the Vaile of his fleſh, hide the glory of his Deity, and put on vileneſſe, beſides the laying aſide of Majeſty: and ſhut up his great & Divine Miracles, with, *See you tell no man!* How far are thoſe ſpirits from this, which care only to be ſeene; and wiſh only to dazle others eyes with admiration, not caring for unknown Riches? But thoſe yet more, which deſire to ſeeme above themſelves, whether in parts or graces, whoſe Vaile is fairer then their skin. Modeſt faces ſhall ſhine through their Vailes, when the vain-glorious ſhall bewray their ſhame through their covering.

That God which gave his Law in ſmoak, delivered it again through the Vaile of *Moſes*. Iſrael could not look to the end of that, which ſhould be aboliſhed; for the ſame cauſe had God a Vaile upon his own face, which hid his preſence in the Holy of Holies. Now as the Vaile of God did rend, when he ſaid, *It is finiſhed*, ſo the Vaile of *Moſes* was then pulled off: We clearly ſee Chriſt, the end of the Law; Our *Ioſhua* that ſucceeded *Moſes*, ſpeakes to us bare-faced: what a ſhame is it there ſhould be a Vaile upon our hearts, when there is none on his face?

When *Moſes* went to ſpeak with God, he pulled off his Vaile: It was good reaſon he ſhould preſent to God that face which he had made. There had beene more need of his Vaile, to hide the glorious face of God from him, then to hide his from God: but his faith and thankfulnes ſerve for both theſe uſes. Hypocrites are contrary to *Moſes*: he ſhewed his worſt to men, his beſt to God; they ſhew their beſt to men, their worſt to God: but God ſees both their Vaile and their face: and I know not whether he more hates their vaile of diſſimulation, or their face of wickedneſſe.

Nadab and Abihu.

Levit. 10. Numb. 3. 4.

That God which ſhewed himſelfe to men in fire when he delivered his Law, would have men preſent their Sacrifices to him in fire: and this fire he would have his owne, that there might be a juſt circulation in this creature; as the water ſends up thoſe vapours, which it receives, downe againe in raine. Hereupon it was, that fire came downe from God unto the Altar: That as the charge of the Sacrifice was delivered in fire and ſmoke, ſo God might ſignifie the acceptation of it in the like faſhion wherein it was commanded. The Baalites might lay ready their Bullock upon the wood, and water in their Trench: but they might ſooner fetch the bloud out of their bodies, and deſtroy themſelves, then one flaſh out of Heaven to conſume the Sacrifice.

That Devill which can fetch down fire from Heaven, either maliciouſly, or to no purpoſe; (although he abound with fire, and did as fervently deſire this fire in emulation to God, as ever he deſired mitigation of his own) yet now he could no more kindle a fire for the Idolatrous Sacrifice, then quench the flames of his own torment. Herein God approves himſelf only worthy to be ſacrificed unto, that he creates the fire for his own ſervice; whereas the impotent Idols of the Heathen muſt fetch fire from their neighbors Kitchen; and themſelves are fit matter for their borrowed fire.

The Iſraelites (that were led too much with ſenſe) if they had ſeene the Bullock conſumed

A consumed with a fire fetcht from a common hearth, could never have acknowledged what relation the Sacrifice had to God; had never perceived that God took notice of the Sacrifice; but now they see the fire comming out from the presence of God, they are convinced both of the power and acceptation of the Almighty; They are at once amazed, and satisfied to see the same God answer by fire, which before had spoken by fire: God doth not lesse approve our Euangelicall Sacrifices, then theirs under the Law; but as our Sacrifices are spirituall, so are the signes of his acceptation; Faith is our guide, as Sense was theirs. Yea, even still doth God testifie his approbation by sensible evidences: when by a lively faith and fervent zeale our hearts are consecrated to God, then doth his heavenly fire come down upon our Sacrifices, then are they holy, living, acceptable.

B This flame, that God kindled, was not as some momentany bonfire, for a sudden and short triumph, nor as a domesticall fire, to goe out with the day; but is given for a perpetuity, and neither must dye, nor be quenched. God, as he is himself eternall, so he loves permanency and constancy of grace in us: If we be but a flash and away, God regards us not; all promises are to perseverance. Sure, it is but an elementary fire, that goes out; that which is celestiall, continues: it was but some presumptuous heat in us that decaies upon every occasion.

But he that miraculously sent down this fire at first, will not renew the miracle every day, by a like supply; It began immediately from God, it must be nourished by means. Fuell must maintain that fire which came from Heaven; God will not work miracles every day: if he have kindled his Spirit in us, we may not expect he shall

C every day begin again; we have the fuell of the Word and Sacraments, Prayers, and Meditations, which must keep it in for ever. It is from God that these helps can nourish his graces in us; like as every flame of our materiall fire hath a concourse of providence, but we may not expect new infusions: rather know, that God expects of us an improvement of those habituall graces we have received.

While the people with feare and joy see God lighting his own fire, fire from heaven, the two sons of *Aaron*, in a careless presumption, will be serving him with a common flame; As if he might not have leave to choose the forms of his own worship. If this had been done some ages after, when the memory of the originall of this heavenly fire had been worn out, it might have been excused with ignorance: but now, when God had newly sent his fire from above, newly commanded the continu-

D ance of it; either to let it goe out, or whiles it still flamed, to fetch prophane coales to Gods Altar, could savour of no lesse then presumption and Sacriledge; when we bring zeale without knowledge, misconceits of faith, carnall affections, the devices of our Wil-worship, superstitious Devotions into Gods Service; we bring common fire to his Altar; these flames were never of *his kindling*; He hates both Altar, Fire, Priest and Sacrifice. And now behold, the same fire which consumed the Sacrifice before, consumes the Sacrificers. It was the signe of his acceptation, in consuming the beast; but whiles it destroyed men, the fearfull signe of his displeasure. By the same meanes can God bewray both love and hatred. We would have pleaded for *Nadab* and *Abihu*; They are but young men, the sons of *Aaron*, not yet warm in their Function; let both age, and bloud, and inexperience excuse them as yet. No

E pretences, no priviledges can bear off a sin with God: Men think either to patronize, or mitigate evills, by their fained reasons. That no man may hope the plea either of birth, or of youth, or of the first commission of evill, may challenge pardon; I see here young men, sons of the Ruler of Israel, for the first offence struck dead.

Yea, this made God the more to stomack, and the rather to revenge this impiety, because the sons of *Aaron* did it. God had both pardoned and graced their father, he had honoured them; of the thousands of Israel, culling them out for his Altar: and now, as their father set up a false god, so they bring false fire unto the True God.

If the sons of Infidels live godlesly, they doe their kinde; their punishment shall be (though just) yet lesse: but if the Children of religious Parents, after all Christian nurture, shall shame their Education; God takes it more hainously, and revenges it more sharply. The more bonds of duty, the more plagues of neglect.

If

If from the Agents, we look to the act it self; set aside the originall descent, and what difference was there betwixt these fires? Both lookt alike, heated alike, ascended alike, consumed alike: both were fed with the same materiall wood, both vanished into smoke; There was no difference, but in the Commandement of God. A

If God had injoyned ordinary fire, they had sinned to look for celestiall: now he commanded only the fire which he sent; they sinned in sending up Incense, in that fire, which he commanded not. It is a dangerous thing in the service of God to decline from his own institutions; we have to doe with a power which is wise to prescribe his owne worship, just to require what he hath prescribed, powerfull to revenge that which he hath not required.

If God had struck them with some Leprosie in their fore-head, as he did their Aunt *Miriam*, soon after; or with some palsie, or lingring consumption, the punishment had been grievous: but he, whose judgements are ever just, sometimes secret, saw fire the fittest revenge, for a sin of fire; his owne fire fittest to punish strange fire; a sudden judgement, fit for a present and exemplary sin; He saw, that if he had winkt at this, his service had been exposed to prophanation. B

It is wisdome in governours to take sin at the first bound; and so to revenge it, that their punishments may be preventions. Speed of death is not alwaies a judgement: suddennesse as it is ever justly suspicable; so then certainly argues anger, when it finds us in an act of sin. Leasure of repentance is an argument of favour; when God gives a man Law, it implies that he would not have judgement surprise him.

Doubtlesse, *Aaron* lookt somewhat heavily on this sad spectacle; It could not but appale him, to see his two sons dead before him, dead in displeasure, dead suddenly, dead by the immediate hand of God. And now he could repent him of his new honour, to see it succeed so ill with the sons of his loynes: neither could he chuse but see himself striken in them. But his Brother *Moses* that had learned not to know either Nephewes, or Brother, when they stood in his way to God, wisely turned his eyes from the dead carkasses of his Sons, to his respect of the living God; My Brother, this event is fearfull, but just; These were thy sons, but they sinned; it was not for God, it is not for thee, to look so much who they were, as what they did. It was their honour and thine, that they were chosen to minister before the Lord: He that called them, justly required their Sanctification and obedience. If they have profaned God, and themselves; can thy naturall affection so miscarry thee, that thou couldest wish their impunity with the blemish of thy Maker? Our sons are not ours, if they disobey our Father: to pitty their misery, is to partake of their sin; If thou grudge at their judgement, take heed lest the same fire of God come forth upon this strange fire of nature. Shew now whether thou more lovest God, or thy sons; Shew whether thou be a better Father, or a Son. C D

Aaron, weighing these things, holds his peace, not out of an amazement, or sullennesse, but out of patient and humble submission; and seeing Gods pleasure, and their desert, is content to forget that he had sons. He might have had a silent tongue, and a clamorous heart. There is no voyce louder in the eares of God, then a speechlesse repining of the soule. Heat is more intended with keeping in; but *Aarons* silence was no lesse inward: He knew how little he should get by brawling with God. If he breathed out discontentment, he saw God could speak fire to him again; And therefore he quietly submits to the will of God; And held his peace, because the Lord had done it. There is no greater proofe of grace, then to smart patiently; and humbly and contentedly to rest the heart in the justice, and wisdome of Gods proceeding; and to be so farre from chiding, that we dispute not. Nature is froward; and though she well knowes we meddle not with our match, when we strive with our Maker, yet she pricks us forward to this idle quarrell; and bids us with *Iobs* wife, *Curse and dye*. If God either chide or smite (as servants are charged to their Masters) we may not answer again; when Gods hand is on our back, our hand must be on our mouth: else, as mothers doe their children, God shall whip us so much the more for crying. E

It is hard for a stander by, in this case, to distinguish betwixt hard-heartednesse, and piety

piety. There *Aaron* sees his sons lye; he may neither put his hand to them, to bury them, nor shed a teare for their death. Never parent can have juster cause of mourning, then to see his sons dead in their sin; if prepared, and penitent, yet who can but sorrow for their end? but to part with children to the danger of a second death, is worthy of more than teares. Yet *Aaron* must learn so far to deny nature, that he must more magnifie the justice of God, than lament the judgement. Those whom God hath called to his immediate service, must know, that he will not allow them the common passions and cares of others. Nothing is more naturall than sorrow for the death of our own: if ever griefe be seasonable, it becomes a funerall. And if *Nadab* and *Abihu* had died in their beds, this favor had bin allowed them, the sorrow of their Father and brethren: for when God forbids solemne mourning to his Priests, over the dead, he excepts the cases of this nearnesse of bloud. Now all Israel may mourne for these two; onely the father and brethren may not. God is jealous lest their sorrow should seeme to countenance the sin, which he had punished: even the fearfullest acts of God must be applauded by the heaviest hearts of the faithfull.

That which the Father and Brother may not doe, the Cousins are commanded: dead carcasses are not for the presence of God; his justice was shown sufficiently in killing them: They are now fit for the grave, not the Sanctuary: neither are they carryed out naked, but in their coates. It was an unusuall sight for Israel to see a linnen Ephod upon the Beere; The judgement was so much the more remarkable, because they had the badge of their calling upon their backs.

Nothing is either more pleasing unto God, or more commodious to men, then that when he hath executed judgement, it should be seen and wondred at; for therefore he strikes some that he may warne all.

Of Aaron *and* Miriam.

THe Israelites are stayed seven dayes in the station of Hazzeroth, for the punishment of *Miriam*. The sins of the Governours are a just stop to the people; all of them smart in one; all must stay the leasure of *Miriams* recovery. Whosoever seekes the land of Promise, shall finde many lets: *Amalek*, *Og*, *Sehon*, and the Kings of Canaan meet with Israel: these resisted, but hindred not their passage, their sins only stay them from removing. Afflictions are not crosses to us, in the way to heaven, in comparison to our sinnes.

What is this I see? is not this *Aaron* that was brother in nature, & by office joynt-Commissioner with *Moses*? Is not this *Aaron*, that made his Brother an intercessor for him, to God, in the case of his Idolatry? Is not this *Aaron*, that climbed up the Hil of Sinai, with *Moses*? Is not this *Aaron*, whom the mouth & hand of *Moses* consecrated an high Priest unto God? Is not this *Miriam*, the elder sister of *Moses*? Is not this *Miriam*, that led the Triumph of the Women, and sung gloriously to the Lord? Is not this *Miriam*, which laid her brother *Moses* in the Reeds, and fetcht her mother to be his Nurse? Both, Prophets of God; both, the flesh & bloud of *Moses*: And doth this *Aaron* repine at the honour of him, which gave himself that honour, and saved his life? Doth this *Miriam* repine at the prosperity of him whose life she saved? Who would not have thought this should have been their glory, to have seene the glory of their owne brother? what could have been a greater comfort to *Miriam*, than to think, How happily doth he now sit at the Sterne of Israel, whom I saved from perishing in a Boate of Bul-rushes! It is to me, that Israel owes this Commander, But now envy hath so blinded their eies, that they can neither see this priviledge of nature, nor the honour of Gods choyce. *Miriam* and *Aaron* are in mutiny against *Moses*. Who is so holy that sins not? What sin is so unnaturall that the best can avoid without God: But what weakenesse soever may plead for *Miriam*, who can but grieve to see *Aaron* at the end of so many sins? Of late I saw him carving the molten Image, & consecrating an Altar to a false god: now I see him seconding an unkinde mutiny against his brother: Both sins finde him accessary; neither principall

principall. It was not in the power of the legall Prieſthood to performe, or promiſe innocency to her Miniſters: It was neceſſary we ſhould have another high Prieſt, which could not be tainted. That King of righteouſneſſe was of another order; He being without ſin, hath fully ſatisfied for the ſins of men. Whom can it now offend, to ſee the blemiſhes of the Evangelicall Prieſthood, when Gods firſt high Prieſt is thus miſcarryed? A

Who can looke for love and proſperity at once, when holy and meek *Moſes* finds enmity in his own fleſh and bloud? Rather than we ſhall want, *A mans enemies ſhall be thoſe of his owne houſe.* Authority cannot faile of oppoſition, if it be never ſo mildly ſwayed: that common make-bate will rather raiſe it out of our own boſome; To doe well, and heare ill, is Princely.

The Midianitiſh wife of *Moſes* coſt him dear. Before, ſhe hazarded his life; now, the favour of his people: Unequall matches are ſeldome proſperous. Although now this ſcandall was only taken: Envy was not wiſe enough to chooſe a ground of the quarrell. Whether ſome ſecret and emulatory brawls paſſed between *Zipporah* and *Miriam*, (as many times theſe ſparkes of private brawles grow into a perillous and common flame) or whether now that *Iethro* and his Family was joyned with Iſrael, there were ſurmiſes of tranſporting the government to ſtrangers; or whether this unfit choice of *Moſes* is now raiſed up to diſparage Gods gifts in him; Even in ſight, the exceptions were frivolous: Emulation is curious; and out of the beſt perſon, or act, will raiſe ſomething to cavill at. B

Seditions doe not ever look the ſame way they move; Wiſe men can eaſily diſtinguiſh betwixt the viſor of actions, and the face. The wife of *Moſes* is mentioned, his ſuperiority is ſhor at. Pride is lightly the ground of all ſedition. Which of their faces ſhined like *Moſes*? yea, let him but have drawn his vayle, which of them durſt looke on his face? Which of them had faſted twice forty dayes? Which of them aſcended up to the top of Sinai, and was hid with ſmoak and fire? Which of them received the Law twice in two ſeverall Tables, from Gods own hand? And yet they dare ſay, *Hath God ſpoken only by Moſes?* They do not deny *Moſes* his honor, but they challenge a part with him: and as they were the elder in nature, ſo they would be equall in dignity, equall in adminiſtration. According to her name, *Miriam* would be exalted. And yet how unfit were they? One, a woman, whom her ſexe debarred from rule; the other a Prieſt, whom his office ſequeſtred from earthly government. Self-love makes men unreaſonable, and teaches them to turne the glaſſe to ſee themſelves bigger, others leſſe than they are. It is an hard thing for a man, willingly and gladly to ſee his equals lifted over his head, in worth and opinion. Nothing will more try a mans grace, than queſtions of emulation. That man hath true light which can be content to be a candle before the Sun of others. C D

As no wrong can eſcape God; ſo leaſt of all thoſe which are offered to Princes: he that made the eare needs no intelligence of our tongues. We have to doe with a God, that is light of hearing, we cannot whiſper any evill ſo ſecretly, that he ſhould not cry out of noyſe: and what need we any further evidence, when our Judge is our witneſſe?

Without any delation of *Moſes*, God heares and challenges them. Becauſe he was meek, therfore he complained not: Becauſe he was meek and complained not, therefore the Lord ſtruck in for him the more. The leſſe a man ſtrives for himſelfe, the more is God his Champion. It is the honour of great perſons, to undertake the patronage of their Clients: How much more will God revenge his Elect, which cry to him day and night! He that ſaid, *I ſeek not mine own glory*, addes, *But there is one that ſeekes it, and judges*. God takes his part ever that fights not for himſelfe. E

No man could have given more proofes of his courage, than *Moſes*. He ſlew the Ægyptian; He confronted *Pharaoh* in his own Court; he beat the *Midianite* ſhepherds; he feared not the troupes of Ægypt; He durſt look God in the face amidſt all the terrours of Sinai: and yet that ſpirit, which made and knew his heart, ſayes, *He was the mildeſt man upon earth*. Mildneſſe and fortitude may well lodge together in one breaſt; to correct the miſ-conceits of thoſe men, that think none valiant, but thoſe that are fierce and cruell.

No

A No sooner is the word out of *Miriams* mouth, then the Word of Gods reproofe meets it; How he bestirs him, and will be at once seen and heard, when the name of *Moses* is in question! *Moses* was zealously carefull for Gods glory, and now God is zealous for his. The remunerations of the Almighty, are infinitely gratious. He cannot want honour and patronage, that seeks the honour of his Maker. The ready way to true glory, is goodnesse.

God might have spoken so loud, that Heaven and Earth should have heard it, so as they should not have needed to come forth for audience: but now, he calls them out to the barre, that they may be seene to heare. It did not content him, to chide them within doors: the shame of their fault had been lesse in a private rebuke: but the scandall of their repining was publike. Where the sin is not afraid of the light,

B God loves not the reproofe should be smothered.

They had depressed *Moses*, God advances him: They had equalled themselves to *Moses*, God prefers him to them. Their plea was, that God had spoke by them, as wel as by *Moses*: Gods reply is, That he hath in a more intire fashion spoken to *Moses*, then them. God spake to the best of them, but either in their dream, sleeping; or in vision, waking: But to *Moses* he spake with more inward illumination, with more lively representation: To others, as a stranger; to *Moses*, as a friend. God had never so much magnified *Moses* to them, but for their envy. We cannot devise to pleasure Gods servants, so much as by despiting them.

God was angry when he chode them, but more angry when he departed. The withdrawing of his presence, is the presence of his wrath. Whiles he stayes to re-

C prove, there is favour in his displeasure: but when he leaves either man, or Church, there is no hope but of vengeance. The finall absence of God, is hell it selfe. When he forsakes us (though for a time) it is an introduction to his utmost judgement. It was time to look for a judgment, when God departed: so soone as he is gone from the eyes of *Miriam*, the leprosie appeares in her face: her foule tongue is punished with a foule face. Since she would acknowledge no difference betwixt her selfe and her brother *Moses*, every Israelite now sees his face glorious, hers leprous. Deformitie is a fit cure of pride. Because the venome of her tongue would have eaten into the reputation of her brother, therefore a poisonous infection eates into her flesh. Now both *Moses* and *Miriam* need to weare a vaile: the one to hide his glory; the other her deformity. That *Midianite Zipporah*, whom she scorned, was beautifull in

D respect of her.

Miriam was striken, *Aaron* escaped: both sinned; his Priesthood could not rescue him; the greatnesse of his dignity did but adde to the hainousnesse of his sinne: his repentance freed him; Alas, my Lord, I beseech thee lay not this sin upon us, which we have foolishly committed. I wonder not to see *Aaron* free, while I see him penitent; This very confession saved him before, from bleeding for Idolatry, which now preserves him from Leprosie, for his envious repining. The universall Antidote, for all the judgments of God, is our humble repentance.

Yea, his sad deprecation prevailed, both to clear himself, and to recover *Miriam*; The brother sues for himself and his sister, to that brother whom they both emulated: for pardon from himself, and that God which was offended in him. Where now

E is that equality which was pretended? Behold, he that so lately made his brother his fellow, now makes him his God: *Lay not this sinne upon us; Let her not be as one dead:* As if *Moses* had imposed this plague, and could remove it. Never any opposed the servants of God, but one time or other they have beene constrained to confesse a superiority.

Miriam would have wounded *Moses* with her tongue; *Moses* would heal her with his, *O Lord, heal her now:* The wrong is the greater, because his sister did it. He doth not say, I sought not her shame, she sought mine; if God have revenged it, I have no reason to looke on her, as a sister, who lookt at me, as an adversary: But, as if her leprosie were his, he cryes out for her cure. O admirable meeknesse of *Moses*! His people the Jewes rebelled against him; God proffers revenge; He would rather dye, then they should perish: His sister rebels against him, God workes his re-

venge: He will not give God peace, till ſhe be recured. Behold a worthy and noble patterne for us to follow. How farre are they from this diſpoſition, who are not onely content God ſhould revenge; but are ready to prevent Gods revenge with their owne? A

Gods love to *Moſes* ſuffers him not to obtain preſently his ſute for *Miriam*; his good nature to his ſiſter, made him pray againſt himſelfe. If the judgment had been at once inflicted, and removed, there had been no example of terror for others: God either denies, or differs the grant of our requeſts, for our good; It were wide for us, if our ſuits ſhould be ever heard. It was fit for all parts, *Miriam* ſhould continue ſome while leprous. There is no policie in a ſudden removall of juſt puniſhment: unleſſe the raine ſo fall that it lie, and ſoake into the earth, it profits nothing. If the Judgments of God ſhould be onely as paſſengers, and not ſojourners at leaſt, they would be no whit regarded. B

The Searchers of Canaan.

Numb. 13.

I Can but wonder at the counſel of God. If the Iſraelites had gone on to Canaan, without enquiry, their confidence had poſſeſſed it: now they ſend to eſpie the Land, ſix hundred thouſand of them never lived to ſee it: And yet I ſee God enjoyning them to ſend; but enjoyning it, upon their inſtance. Some things God allowes in judgement; their importunity, and diſtruſt extorted from God this occaſion of their overthrow. That which the Lord moves unto, proſpers; but that which we move him to firſt, ſeldome ſucceedeth. What needed they doubt of the goodneſſe of that Land, which God told them did flow with milk and honey? What needed they to doubt of obtaining that, which God promiſed to give? When we will ſend forth our ſenſes, to be our ſcouts in the matters of faith, and rather dare truſt men, then God, we are worthy to be deceived. C

The baſeſt ſort of men are commonly held fit enough for intelligencers; but *Moſes*, to make ſure work, chooſeth forth the beſt of Iſrael, ſuch as were like to be moſt judicious in their inquiry, and moſt credible in their report. Thoſe that ruled Iſrael at home, could beſt deſcry for them abroad; What ſhould direct the body, but the head? Men can judge but by appearance; It is for him onely that ſees the event, ere he appoint the meanes, not to be deceived. It had been better for Iſrael to have ſent the offall of the multitude: By how leſſe the credit of their perſons is, by ſo much leſſe is the danger of ſeducement. The error of the mighty is armed with authority, and in a ſort commands aſſent; whether in good or evill, Greatneſſe hath ever a train to follow it at the heeles. D

Forty dayes they ſpent in this ſearch; and this cowardly unbeliefe in the ſearch ſhall coſt them forty yeares delay of the fruition. Who can abide to ſee the Rulers of Iſrael ſo baſely timorous? They commend the Land, the fruit commends it ſelf, and yet they plead difficulty: *We be not able to go up.* Their ſhoulders are laden with the grapes, and yet their hearts are overlaid with unbeliefe: It is an unworthy thing to plead hardneſſe of atchieving, where the benefit will more then requite the indeavour. Our Land of Promiſe is above; we know, the fruit thereof is ſweet and glorious, the paſſage difficult. The gyantly ſons of *Anak* (the powers of darkneſſe) ſtand in our way: If we ſit down and complain, we ſhall once know, that *without ſhall be the fearfull.* E

See the idle pleas of diſtruſt; *We are not able: They are ſtronger.* Could not God inable them? Was he not ſtronger then their Giants? Had he not promiſed to diſplace the Canaanites, to ſettle them in their ſtead? How much more eaſie is it for us to ſpy their

A their weakneſſe, then for them to eſpie the ſtrength of their adverſaries? When we meaſure our ſpirituall ſucceſſe by our owne power, we are vanquiſhed before we fight: He that would overcome, muſt neither look upon his own arme, nor the arme of his enemy, but the mouth and hand of him that hath promiſed, and can performe. Who are we fleſh and bloud, with our breath in our noſtrils, that we ſhould fight with Principalities, powers, ſpirituall wickedneſſes in heavenly places? The match is too unequall, we are not like Graſhoppers to theſe Giants; when we compare our ſelves with them, how can we but deſpaire? when we compare them with God, how can we be diſcouraged? He that hath brought us into this field, hath promiſed us victory. God knew their ſtrength, ere he offered to commit us.

Well might they have thought, Were not the Amalekites ſtronger then we? were
B not they armed, we naked? Did not the onely hand of *Moſes*, by lifting up, beat them down? Were not the Ægyptians no leſſe our maſters? Did not Death come running after us in their Chariots? Did we not leave theſe buryed in the Sea, the other unburied in the wilderneſſe? Whence had the Anakims their ſtrength, but from him that bids us goe up againſt them? Why have the bodies of our forefathers taken poſſeſſion of their Hebron, but for us? But now, their feare hath not left them ſo much reaſon, as to compare their adverſaries with others, but only with themſelves: Doubtleſſe, theſe Giants were mighty, but their feare hath ſtretched them out ſome Cubits, beyond their ſtature. Diſtruſt makes our dangers greater, and our helps leſſe then they are, and forecaſts ever worſe then ſhall be; and if evils be poſſible, it makes them certaine.

C Amongſt thoſe twelve Meſſengers, whom our ſecond *Moſes* ſent thorow the Land of Promiſe, there was but one *Iudas*: but amongſt thoſe twelve, which the former *Moſes* addreſſed thorow the ſame Land, there is but one *Caleb*: and yet thoſe were choſen out of the meaneſt, theſe out of the heads of Iſrael. As there is no ſociety free from ſome corruption: ſo it is hard, if in a community of men, there be not ſome faithfulneſſe.

We ſhall wrong God, if we feare leſt good cauſes ſhall be quite forſaken; he knowes how to ſerve himſelf of the beſt, if the feweſt; and could as eaſily be attended with a multitude, if he did not ſeek his own glory, in unlikelihoods.

Ioſhua was ſilent, and wiſely ſpared his tongue for a further advantage; Only *Caleb* ſpake: I doe not heare him ſay, Who am I to ſtrive with a multitude? What can *Io-*
D *ſhua* and I doe againſt ten Rulers? It is better to ſit ſtill, then to riſe and fall: But he reſolves to ſwimme againſt this ſtreame, and will either draw friends to the truth, or enemies upon himſelfe.

True Chriſtian fortitude teaches us not to regard the number, or quality of the opponents, but the equity of the cauſe; and cares not to ſtand alone, and challenge all commers: and if it could be oppoſed by as many worlds, as men, it may be overborn, but it cannot be daunted: Whereas popularity carries weak minds, and teaches them the ſafety of erring with a multitude.

Caleb ſaw the Giantly Anakims, and the walled Cities, as well as the reſt; and yet he ſayes, *Let us goe up and poſſeſſe it*: As if it were no more, but to goe, and ſee, and conquer. Faith is couragious, and makes nothing of thoſe dangers, wherewith o-
E thers are quailed.

It is very materiall with what eyes we look upon all objects. Feare doth not more multiply evils, then faith diminiſheth them; which is therefore bold, becauſe either it ſees not, or contemnes that terrour, which feare repreſents to the weake. There is none ſo valiant as the beleever.

It had been happy for Iſrael, if *Calebs* counſell had been as effectuall as good. But how eaſily have theſe Rulers diſcouraged a faint-hearted people! In ſtead of lifting up their enſignes, and marching towards Canaan; they ſit them downe, and lift up their voyce and cry. The rods of their Ægyptian Task-maſters had never been ſo fit for them, as now, for crying. They had cauſe indeed to weep for the ſin of their infidelity: but now they weep for feare of thoſe enemies they ſaw not. I feare if there had beene ten *Calebs* to perſwade, and but two faint ſpies to diſ-

courage them, those two cowards would have prevailed against those ten solicitors: How much more now ten oppose, and but two incourage! An easie Rhetorick drawes us to the worse part; yea, it is hard not to run down the hill. The faction of evill is so much stronger in our nature, then that of Good, that every least motion prevailes for the one: scarce any suite for the other.

Now is *Moses* in danger of losing all the cost and care, that ever he bestowed upon Israel: His people are already gone back to Ægypt, in their hearts; and their bodies are returning. Oh ye rebellious Hebrewes, where shall God have you at last! Did ever *Moses* promise to bring you to a fruitfull Land without inhabitants? To give you a rich Country, without resistance? Are not the graves of Canaan as good, as those of Ægypt? What can ye but dye at the hands of the Anakims? Can ye hope for lesse from the Ægyptians? What madnesse is this to wish to dye, for feare of death? Is there lesse hope from your enemies, that shall be, when ye goe under strong and expert Leaders, then from the enemies that were, when ye shall return masterlesse? Can those cruell Ægyptians so soone have forgotten the bloud of their fathers, children, brothers, husbands, which perished in pursuing you? Had ye rather trust the mercy of known enemies, then the promise of a faithfull God? Which way will ye return? Who shall divide the Sea for you? Who shall fetch you water out of the Rock? Or can ye hope that the Manna of God will follow you, while ye run from him? Feeble mindes, when they meet with crosses they lookt not for, repent of their good beginnings, and wish any difficulty rather then that they finde. How many have pulled back their foot from the narrow way, for the troubles of a good profession?

It had bin time for the Israelites to have fallen down on their faces before *Moses* and *Aaron*, and to have said, Ye led us thorow the Sea, make way for us into Canaan. Those Giants are strong, but not so strong as the Rock of Rephidim; ye stroke that and it yeelded; If they be tall, the Pillar of God is higher then they: when we look on our selves, we see cause of feare; but when we consider the miraculous power of you our leaders, we cannot but contemne those men of measures. Leave us not therefore, but goe before us in your directions, goe to God for us in your praiers. But now contrarily *Moses* and *Aaron* fall on their faces to them, and sue to them, that they would be content to be conducted. Had they bin suffered to depart, they had perished; *Moses* and his few had bin victorious: and yet, as if he could not be happy without them, he falls on his face to them, that they would stay. We have never so much need to be importuned as in those things whose benefit should make us most importunate. The sweetnesse of Gods Law, and our promised glory is such, as should draw all hearts after it; And yet if we did not sue to men (as for life) that they would be reconciled to God, and be saved, I doubt whether they would obey; yea, it were well, if our sute were sufficient to prevaile.

Though *Moses* and *Aaron* intreat upon their faces, and *Ioshua* and *Caleb* perswade and rend their garments, yet they move nothing. The obstinate multitude, growne more violent with opposing, is ready to return them stones for their prayers. Such hath been ever the thanks of fidelity and truth; crossed wickednesse proves desperate, and in stead of yeelding, seekes for revenge. Nothing is so hatefull to a resolute sinner, as good counsell: We are become enemies to the world because we tell them truth.

That God which was invisibly present whiles they sinned, when they have sinned shewes himself glorious. They might have seen him before, that they should not sin; now they cannot chuse but see him in the height of their sin. They saw before, the Pillar of his ordinary presence: now they see him unusually terrible; that they may with shame and horror, confesse him able to defend, able to revenge. The help of God uses to shew it self in extremity. He that can prevent evills, conceales his ayde, till danger be ripe; and then he is as fearfull, as before he seemed connivent.

Corah's

A

Corah's *Conſpiracy*.

Numb. 16.

THe teares of Iſrael were ſcarce dry, ſince the ſmart of their laſt mutiny, and now they begin another. The multitude is like a raging Sea, full of unquiet billowes of diſcontentment, whereof one riſes in the fall of another. They ſaw God did but threaten, and therefore are they bold to ſin: It was now high time they ſhould know what it is for God to be angry. There was never ſuch a revenge taken of Iſrael; never any better deſerved. When leſſer warnings will not ſerve, God looks into his Quiver for deadly arrowes. In the meane time what a weary life did *Moſes* lead in theſe continuall ſucceſſions of
B conſpiracies? What did he gaine by this troubleſome government, but danger and deſpight? Who but he would not have wiſht himſelf rather with the ſheep of *Iethro*, then with theſe Wolves of Iſrael? But, as he durſt not quit his hook, without the calling of God; ſo now he dare not his Scepter, except he be diſmiſſed of him that called him; no troubles, no oppoſitions can drive him from his place: we are too weak, if we ſuffer men to chaſe us from that ſtation where God hath ſet us.

I ſee the Levites, not long ſince, drawing their ſwords for God and *Moſes*, againſt the reſt of Iſrael; and that fact wins them both praiſe and bleſſing: Now they are the forwardeſt in the rebellion againſt *Moſes* and *Aaron*, men of their own Tribe. There is no aſſurance of a man for one act: whom one ſin cannot faſten upon, another may. Yea, the ſame ſin may finde a repulſe one while from the ſame hand, which
C another time gives it entertainment: and that yeeldance loſes the thank of all the former reſiſtance. It is no praiſe to have done once well, unleſſe we continue.

Outward priviledges of bloud can avail nothing, againſt a particular calling of God. Theſe Reubenites had the right of the naturall primogeniture; yet doe they vainly challenge preeminence, where God hath ſubjected them. If all civil honor flow from the King, how much more from the God of Kings? his hand exalts the poore, and caſts down the mighty from their throne. The man that will be lifting up himſelf, in the pride of his heart, from under the foot of God, is juſtly trodden in the duſt.

Moſes is the Prince of Iſrael, *Aaron* the Prieſt; *Moſes* was milde, *Aaron* popular; yet both are conſpired againſt: their places are no leſſe brothers, then their perſons. Both are oppoſed at once; he that is a traitor to the Church, is a traitor to the King.
D Any ſuperiority is a mark of Envy. Had *Moſes* and *Aaron* bin but fellowes with the Iſraelites, none had been better beloved; their diſpoſitions were ſuch, as muſt needs have forced favour from the indifferent; now they were advanced, their malice is not inferiour to their honour. High towers muſt look for lightnings; we offer not to undermine but thoſe walls, which we cannot ſcale. Nature in every man is both envious, and diſdainfull; and never loves to honour another, but where it may be an honour to it ſelfe.

There cannot be conceived an honor leſſe worth emulation, then this principality of Iſrael; a people that could give nothing; a people that had nothing, but in hope; a people whom their leader was faine to feed with bread and water; which paid him no tribute, but of ill words; whoſe command was nothing but a burden: and yet this
E dignity was an eye-ſore to theſe Levites and theſe Reubenites, *Ye take too much upon you, ye ſonnes of Levi.*

And this challenge (though thus unſeaſonable) hath drawn in two hundred and fifty Captaines of Iſrael. What wonder is it, that the ten Rulers prevailed ſo much with the multitude to diſſwade them from Canaan; when three traitors prevailed thus with 250 Rulers, famous in the Congregation, and men of renown? one man may kindle ſuch a fire, as all the world cannot quench. One plague-ſore may infect a whole Kingdome: The infection of evill is much worſe then the act.

It is not like, theſe Leaders of Iſrael could erre without followers; He is a meane man that drawes not ſome Clients after him. It hath bin ever a dangerous policy of Satan, to aſſault the beſt: he knowes, that the multitude (as we ſay of Bees) will follow their Maſter.

Nothing can be more pleasing to the vulgar sort, then to heare their Governours taxed, and themselves flattered. *All the Congregation is holy; Every one of them; Wherefore lift ye up your selves?* Every word is a falshood. For *Moses* dejected himself (*Who am I?*) God lifted him up, over Israel: And so was Israel holy, as *Moses* was ambitious. What holinesse was there in so much infidelity, feare, Idolatry, mutiny, disobedience? What could make them uncleane, if this were holinesse? They had scarce wip't their mouthes, or washt their hands, since their last obstinacy: and yet these pick-thanks say, *All Israel is holy*. A

I would never desire a better proofe of a false teacher, then flattery: true meaning need not uphold it self by soothing. There is nothing easier then to perswade men well of themselves; when a mans self-love meets with anothers flattery, it is an high praise that will not be beleeved. It was more out of opposition, then beleefe, that these men plead the holinesse of Israel. Violent adversaries, to uphold a side, will maintain those things they beleeve not. B

Moses argues not for himself, but appeales to God; neither speaks for his own right, but his brother *Aarons*; He knew that Gods immediate service was worthy to be more precious, then his government: That, his Princedome served but to the glory of his Master. Good Magistrates are more tender over Gods honor then their own; and more sensible of the wrongs offered to Religion, then to themselves.

It is safest to trust God with his own causes. If *Aaron* had bin chosen by Israel, *Moses* would have sheltred him under their authority: Now that God did immediately appoint him, his patronage is sought, whose the election was. We may easily fault in the managing of divine affaires; and so our want of successe cannot want sin; He knowes how to use, how to blesse his owne meanes. C

As there was a difference betwixt the people and Levites, so betwixt the Levites and Priests. The God of order loves to have our degrees kept. Whiles the Levites would be looking up to the Priests, *Moses* sends down their eyes to the people. The way not to repine at those above us, is to look at those below us. There is no better remedy for ambition, then to cast up our former receits, and to compare them with our deservings, and to confer our own estate with inferiors; So shall we finde cause to be thankfull that we are above any, rather then of envy that any is above us.

Moses hath chid the sons of *Levi*, for mutining against *Aaron*; and so much the more, because they were of his own Tribe: now he sends for the Reubenites, which rose against himself. They come not, and their message is worse then their absence. *Moses* is accused of injustice, cruelty, falshood, trechery, usurpation; and Egypt it self must be commended, rather then *Moses* shall want reproach. Innocency is no shelter from ill tongues; malice never regards how true any accusation is, but how spightfull. D

Now it was time for *Moses* to be angry. They durst not have bin thus bold, if they had not seen his mildnesse. Lenity is ill bestowed upon stubborn natures; It is an injurious senslesnesse, not to feele the wounds of our reputation. It well appeares he is angry, when he praies against them. He was displeased before, but when he was most bitter against them, he still prayed for them: but now he bends his very prayers against them. *Look not to their offering*. There can be no greater revenge, then the imprecation of the righteous; there can be no greater judgement then Gods rejection of their services. With us men, what more argues dislike of the person, then the turning back of his present? What will God accept from us, if not prayers? E

The innocence of *Moses* calls for revenge on his Adversaries. If he had wronged them in his government, in vain should he have looked to Gods hand for right. Our sins exclude us from Gods protection; whereas uprightnesse challenges, and findes his patronage. An Asse taken had made him uncapable of favour. Corrupt Governours lose the comfort of their own brest, and the tuition of God.

The same tongue that prayed against the Conspiratours, praies for the people. As lewd men think to carry it with number; *Corah* had so farre prevailed, that he had drawn the multitude to his side. God, the avenger of treasons, would have consumed them all at once; *Moses* & *Aaron* pray for their Rebels. Although they were worthy of death, & nothing but death could stop their mouthes; yet their mercifull Leaders will

A will not buy their owne peace, with the loſſe of ſuch enemies. Oh rare and imitable mercy! The people riſe up againſt their Governours; Their Governours fall on their faces to God for the people; ſo farre are they from plotting revenge, that they will not endure God ſhould revenge for them.

Moſes knew well enough that all thoſe Iſraelites muſt periſh in the Wilderneſſe; God had vowed it for their former inſurrection; yet how earneſtly doth he ſue to God, not to conſume them at once! The very reſpit of evills is a favour next to the removall.

- *Corah* kindled the fire; the two hundred and fifty Captains brought ſticks to it; All Iſraell warmed themſelves by it; only the incendiaries periſh. Now doe the Iſraelites owe their life to them, whoſe death they intended. God and *Moſes* knew to
B diſtinguiſh betwixt the heads of the faction & the train; though neither be faultleſſe, yet the one is plagued, the other forgiven. Gods vengeance, when it is at the hotteſt, makes differences of men: *Get you away from about the Tabernacles of Corah.* Ever before common judgement there is a ſeparation. In the univerſall judgment of all the earth, the Judge himſelf will ſeparate; in theſe paticular executions, we muſt ſeparate our ſelves. The ſociety of wicked men, eſpecially in their ſins, is mortally dangerous: whiles we will not be parted, how can we complaine, if we be enwrapped in their condemnation? our very company ſins with them, why ſhould we not ſmart with them alſo?

Moſes had well hoped, that when theſe Rebels ſhould ſee all the Iſraelites run from them, as from Monſters, and looking affrightedly upon their Tents, and ſhould
C heare that fearfull Proclamation of vengeance, againſt them, (howſoever they did before ſet a face on their conſpiracy; yet now) their hearts would have miſgiven. But lo, theſe bold Traitors ſtand impudently ſtaring in the doore of their Tents, as if they would out-face the revenge of God; as if *Moſes* had never wrought miracle before them; as if no one Iſraelite had ever bled for rebelling. Thoſe that ſhall periſh are blinded. Pride and infidelity obdures the heart, and makes even cowards fearleſſe.

So ſoone as the innocent are ſevered, the guilty periſh: the earth cleaves and ſwallowes up the Rebels. This element was not uſed to ſuch morſels. It devours the carkaſſes of men; but bodies informed with living ſoules, never before. To have ſeene them ſtruck dead upon the earth had bin fearfull; but to ſee the earth at once their executioner and grave, was more horrible. Neither the Sea, nor the earth are fit to
D give paſſage; The Sea is moiſt and flowing, and will not be divided, for the continuity of it; The earth is dry and maſſie, and will neither yeeld naturally, nor meet again, when it hath yeelded; yet the waters did cleave to give way unto Iſrael, for their preſervation; the earth did cleave, to give way to the Conſpirators, in judgement: Both Sea and earth did ſhut their jawes again upon the adverſaries of God.

There was more wonder in this later. It was a marvell that the waters opened: it was no wonder that they ſhut again; for, the retyring and flowing, was naturall. It was no leſſe marvell, that the earth opened; but more marvell that it did ſhut again, becauſe it had no naturall diſpoſition to meet, when it was divided. Now might Iſrael ſee, they had to doe with a God that could revenge with eaſe.

There were two ſorts of Traitors; the Earth ſwallowed up the one, the Fire the
E other. All the Elements agree to ſerve the vengeance of their Maker. *Nadab* and *Abihu* brought fit perſons, but unfit fire to God; theſe Levites bring the right fire, but unwarranted perſons before him; Fire from God conſumes both. It is a dangerous thing to uſurp ſacred functions. The Miniſtery will not grace the man; The man may diſgrace the Miniſtery.

The common people were not ſo faſt gathered to *Corahs* flattering perſwaſion before, as now they ran from the ſight and feare of his judgement. I marvell not if they could not truſt that earth whereon they ſtood, whiles they knew their hearts had been falſe. It is a madneſſe to run away from puniſhment, and not from ſinne.

Con-

Contemplations.

THE SEVENTH BOOKE.

Aarons *Censer, and Rod.*

The Brazen Serpent.

Balaam.

Phineas.

The death of Moses.

By Jos. Hall, D. of Divinitie, and Deane of Worcester.

Imprinted at London in the yeare 1640.

To

TO

MY RIGHT HONOVRABLE, RELIGIOVS AND *Bountifull Patrone,*

EDWARD,

LORD DENNY, BARON OF VVALTHAM, THE CHIEFE COMFORT OF MY LABOVRS:

J. H.

VVISHETH ALL TRVE HAPPINESSE, AND DEDICATES THIS *part of his Meditations.*

Contemplations.

THE SEVENTH BOOKE.

AARONS *Censer and Rod.*

WHen shall we see an end of these murmurings, and these judgements? Because these men rose up against *Moses* and *Aaron*, therefore God consumed them; and because God consumed them, therefore the people rise up against *Moses* and *Aaron*: and now because the people thus murmure, God hath againe begun to consume them. What a circle is here of sinnes, and judgments? wrath is gone out from God; *Moses* is quick sighted, and spies it at the setting out. By how much more faithfull and familiar we are with God, so much earlier doe we discern his judgments; as those which are well acquainted with men, know by their looks and gestures that which strangers understand but by their actions; As finer tempers are more sensible of the changes of weather. Hence the Seers of God have ever from their Watch-tower descried the judgements of God a far off. If another man had seen from Carmel a Cloud of a hand-breadth, he could not have told *Ahab* he should be wet. It is enough for Gods Messengers, out of their acquaintance with their Masters proceedings, to foresee punishment: no marvell if those see it not, which are wilfully sinfull: we men reveal not our secret purposes either to enemies or strangers: all their favour is to feele the plague, ere they can espie it.

Moses, though he were great with God, yet he takes not upon him this reconciliation; he may advise *Aaron* what to doe, himselfe undertakes not to act it: It is the work of the Priesthood to make an atonement for the people; *Aaron* was first his brothers tongue to *Pharaoh*, now he is the peoples tongue to God: he only must offer up the Incense of the publike prayers to God. Who would not think it a small thing to hold a Censer in his hand? yet if any other had done it, he had faln with the dead, and not stood betwixt the living and dead; In stead of the smoak ascending, the fire had descended upon him; and shal there be lesse use, or lesse regard of the Evangelicall ministery, then the Legall? When the world hath poured out all his contempt, we are they that must reconcile men to God, and without us they perish.

I know not whether more to marvell at the courage or mercy of *Aaron:* his mercy, that he would yet save so rebellious a people; his courage, that he would save them, with so great a danger of himself. For, as one that would part a fray, he thrusts himselfe under the strokes of God; and puts it to the choice of the revenger, whether he will smite him, or forbeare the rest; He stands boldly betwixt the living and the dead, as one that will either dye with them, or have them live with him; the sight of fourteen hundred carkases dismaid him not: he that before feared the threats of the people, now fears not the strokes of God. It is not for Gods Ministers to stand upon their own perils in the common causes of the Church: their prayers must oppose the judgements of the Almighty; when the fire of Gods anger is kindled, their Censers must smoak with fire from the Altar. Every Christian must pray the removall of vengeance; how much more they whom God hath appointed to mediate for his people? every mans mouth is his own; but they are the mouthes of all.

Had *Aaron* thrust in himself with empty hands, I doubt whether he had prevailed; now his Censer was his protection: when we come with supplications in our hands, we need not feare the strokes of God. We have leave to resist the divine judgments by

Numb. 17

by our prayers, with favour and ſucceſſe. So ſoon as the incenſe of *Aaron* aſcended up unto God, he ſmelt a ſavour of reſt; he will rather ſpare the offenders, then ſtrike their interceſſor. How hardly can any people miſcarry, that have faithfull Miniſters to ſue for their ſafety: Nothing but the ſmoke of hearty prayers can cleanſe the ayre from the plagues of God. A

If *Aarons* ſacrifice were thus accepted; how much more ſhall the High-Prieſt of the New Teſtament, by interpoſing himſelf to the wrath of his Father, deliver the offenders from death? The plague was entred upon all the ſons of men: O Saviour, thou ſtoodſt betwixt the living and the dead, that all which beleeve in thee, ſhould not periſh. *Aaron* offered and was not ſtricken; but thou O Redeemer, wouldſt offer and be ſtruck, that by thy ſtripes we might be healed: So ſtoodſt thou betwixt the dead and living, that thou wert both alive and dead; and all this that we, when we were dead, might live for ever. B

Nothing more troubled Iſrael, then a feare leſt the two brethren ſhould cunningly ingroſſe the government to themſelves. If they had done ſo, what wiſe man would have envied them an office ſo little worth, ſo dearely purchaſed? But becauſe this conceit was ever apt to ſtir them to rebellion, and to hinder the benefit of this holy ſoveraignty; therefore God hath endevoured nothing more, then to let them ſee that theſe officers, whom they ſo much envied, were of his own proper inſtitution: They had ſcarce ſhut their eyes, ſince they ſaw the confuſion of thoſe two hundred and fifty uſurping ſacrificers; and *Aarons* effectuall interceſſion for ſtaying the plague of Iſrael. In the one, the execution of Gods vengeance upon the competitors of *Aaron*, for his ſake; In the other, the forbearance of vengeance upon the people for *Aarons* mediation, might have challenged their voluntary acknowledgment of his juſt calling from God; If there had been in them either awe, or thankfulneſſe, they could not have doubted of his lawfull ſupremacy. How could they chooſe but argue thus: Why would God ſo fearefully have deſtroyed the rivals that durſt conteſt with *Aaron*, if he would have allowed him any equall? Wherefore ſerve thoſe plates of the Altar, which we ſee made of thoſe uſurped Cenſers, but to warne all poſterity of ſuch preſumption? Why ſhould God ceaſe ſtriking, whiles *Aaron* interpoſed betwixt the living and the dead, if he were but as one of us? Which of us if we had ſtood in the plague, had not added to the heap? Incredulous minds will not be perſwaded with any evidence. Theſe two brothers had lived aſunder forty yeares, God makes them both meet in one office of delivering Iſrael. One halfe of the miracles were wrought by *Aaron*; he ſtrooke with the Rod, whiles it brought thoſe plagues on Ægypt. The Iſraelites heard God call him up by name to mount Sinai; they ſaw him anointed from God: and (leſt they ſhould think this a ſet match betwixt the brethren) they ſaw the earth opening, the fire iſſuing from God upon their emulous oppoſites: they ſaw his ſmoke a ſufficient antidote for the plague of God; and yet ſtill *Aarons* calling is queſtioned. Nothing is more naturall to every man, than unbeliefe: but the earth never yeelded a people ſo ſtrongly incredulous, as theſe; and after ſo many thouſand generations, their children doe inherit their obſtinacy; ſtill doe they oppoſe the true High Prieſt, the Anointed of God: ſixteene hundred yeares deſolation hath not drawn from them to confeſſe him whom God hath choſen. C D E

How deſirous was God to give ſatisfaction even to the obſtinate! There is nothing more materiall, then that men ſhould be aſſured their ſpirituall guides have their Commiſſion and Calling from God: The want whereof is a prejudice to our ſucceſſe. It ſhould not be ſo: but the corruption of men will not receive good, but from due meſſengers.

Before, God wrought miracles in the Rod of *Moſes*; now, in the Rod of *Aaron*. As *Pharaoh* might ſee himſelfe in *Moſes* his Rod; who, of a rod of defence and protection, was turned into a venomous Serpent: So Iſrael might ſee themſelves in the Rod of *Aaron*. Every Tribe and every Iſraelite was, of himſelfe, as a ſere-ſtick, without life, without ſap; and if any one of them had power to live, and flouriſh, he muſt acknowledge it from the immediate power, and gift of God.

Before

A Before Gods calling, all men are alike: Every name is alike written in their Rod; there is no difference in the letters, in the wood; neither the characters of *Aaron* are fairer, nor the ſtaffe more precious; It is the choice of God that makes the diſtinction: So it is in our calling of Chriſtianity; All are equally devoid of the poſſibility of grace: All equally liveleſſe, by nature we all are ſons of wrath: If we be now better then others, who ſeparated us? We are all Crab-ſtocks in this Orchard of God, he may graffe what fruit he pleaſes upon us, only the grace and effectuall calling of God makes the difference.

These twelve heads of Iſrael would never have written their names in their rods, but in hope they might be choſen to this dignity. What an honour was this Prieſthood, whereof all the Princes of Iſrael are ambitious? If they had not thought it an B high preferment, they had never ſo much envied the office of *Aaron*. What ſhall we think of this change? Is the Euangelicall miniſtration of leſſe worth then the Leviticall? Whiles the Teſtament is better, is the ſervice worſe? How is it that the great think themſelves too good for this imployment? How is it, that under the Goſpell men are diſparaged with that which honoured them under the Law; that their ambition and our ſcorne meet in one ſubject?

These twelve rods are not laid up in the ſeverall cabinets of their Owners; but are brought forth and laid before the Lord. It is fit God ſhould make choice of his own attendants. Even we men hold it injurious to have ſervants obtruded upon us by others: never ſhall that man have comfort in his Miniſtery whom God hath not choſen. The great Commander of the world hath ſet every man in his ſtation; To one C he hath ſaid, Stand thou in this Tower and watch; To another, Make thou good theſe Trenches; To a third, Digge thou in this Mine. He that gives and knowes our abilities, can beſt ſet us on work.

This Rod was the paſtorall ſtaffe of *Aaron*, the great Shepherd of Iſrael. God teſtifies his approbation of his charge, by the fruit. That a rod cut off from the tree, ſhould bloſſome, it was ſtrange; but that in one night it ſhould bear buds, bloſſomes, fruit, and that both ripe and hard, it was highly miraculous. The ſame power that revives the dead plants of winter, in the Spring, doth it here without earth, without time, without Sunne; that Iſrael might ſee and grant, it was no reaſon his choyce ſhould be limited, whoſe power is unlimited.

Fruitfulneſſe is the beſt argument of the calling of God: Not only all the plants D of his ſetting, but the very boughs cut off from the body of them, will flouriſh. And that there may not want a ſucceſſion of increaſe, here are fruit, bloſſomes, buds; both proofe and hope inſeparably mixed.

It could not but be a great comfort unto *Aaron*, to ſee his rod thus miraculouſly flouriſhing; to ſee this wonderfull Teſtimony of Gods favour and election: Sure he could not but think, Who am I, O God, that thou ſhouldeſt thus chooſe me out of all the Tribes of Iſrael? My weakneſſe hath bin more worthy of thy rod of correction, then my rod hath bin worthy of theſe bloſſomes. How haſt thou magnified me in the ſight of all thy people? How able art thou to uphold my imbecility with the rod of thy ſupport? how able to defend me with the rod of thy power, who haſt thus brought fruit out of the ſapleſſe rod of my profeſſion? That ſervant of God is E worthy to faint, that holds it not a ſufficient incouragement to ſee the evident proofes of his Maſters favour.

Commonly, thoſe fruits which are ſoone ripe, ſoone wither, but theſe Almonds of *Aarons* rod are not more early, then laſting: the ſame hand which brought them out before their time, preſerved them beyond their time; and for perpetuall memory, both rod and fruit muſt be kept in the Ark of God. The Tables of *Moſes*, the Rod of *Aaron*, the Manna of God, are monuments fit for ſo holy a ſhrine. The Doctrine, Sacraments and government of Gods people, are precious to him, and muſt be ſo to men. All times ſhall ſee and wonder, how his ancient Church was fed, taught, ruled. *Moſes* his rod did great miracles, yet I finde it not in the Ark. The Rod of *Aaron* hath this priviledge, becauſe it caried the miracle ſtill in it ſelf, whereas the wonders of that other Rod were paſſed. Thoſe monuments would God have continued in his

Church, which carry in thē the moſt manifeſt evidences of that which they import.

The ſame God, which by many tranſient demonſtrations had approved the calling of *Aaron* to Iſrael, will now have a permanent memoriall of their conviction, that whenſoever they ſhould ſee this relique, they ſhould be aſhamed of their preſumption & infidelity. The name of *Aaron* was not more plainly written in that rod, then the ſin of Iſrael was in the fruit of it; and how much Iſrael findes their rebellion beaten with this rod, appeares in their preſent relenting and complaint; *Behold, we are dead, we periſh.* God knowes how to pull down the biggeſt ſtomach, and can extort glory to his own Name from the moſt obſtinate gainſayers.

The Brazen Serpent.

Num. 21.

SEven times already hath Iſrael mutined againſt *Moſes*, and ſeven times hath either bin threatned, or puniſhed; yet now they fall to it afreſh. As a teaſty man findes occaſion to chafe at every trifle; ſo this diſcontented people either finde or make all things troubleſome. One while they have no water; then bitter; One while no God; then one too many; One while no bread; then bread enough, but too light; One while they will not abide their Governours; then they cannot abide their loſſe. *Aaron* and *Miriam* were never ſo grudged alive, as they are bewayled dead. Before, they wanted Onions, Garlike, Fleſh-pots; now they want Figs, Vines, Pomegranates, Corne. And as crabbed children that cry for every thing they can think of, are whipped by their wiſe mother: So God juſtly ſerves theſe fond Iſraelites.

It was firſt their way that makes them repine; They were fain to goe round about Idumea, the journey was long and troubleſome. They had ſent intreaties to *Edom* for licence of paſſage the next way, reaſonably, ſubmiſly; It was churliſhly denyed them. *Eſau* lives ſtill in his poſterity; *Iacob* in Iſrael; The combate which they began in *Rebeccaes* belly, is not yet ended. *Amalek*, which was one limbe of *Eſau*, followes them at the heeles; The Edomite, which was another, meets them in the face: So long as there is a world, there will be oppoſition to the choſen of God. They may come at their perill; the way had bin nearer, but bloudy; they dare not goe it, and yet complaine of length.

If they were afraid to purchace their reſting place with warre, how much leſſe would they their paſſage? What ſhould God doe with impatient men? They will not goe the neareſt way, and yet complaine to goe about. He that will paſſe to the promiſed land, muſt neither ſtand upon length of way, nor difficulty. Every way hath his inconveniencies; the neareſt hath more danger, the fartheſt hath more paine; either, or both muſt be overcome, if ever we will enter the reſt of God.

Aaron and *Miriam* were now paſt the danger of their mutinies; for want of another match, they joyne God with *Moſes*, in their murmurings: Though they had not mentioned him, they could not ſever him in their inſurrection; For, in the cauſes of his own ſervants, he challenges even when he is not challenged. What will become of thee, O Iſrael, when thou makeſt thy Maker thine enemy? Impatience is the couſin to frenſie; this cauſes men not to care upon whom they run, ſo they may breathe out ſome revenge. How oft have we heard men that have bin diſpleaſed by others, teare the Name of their Maker in pieces? He that will judge, and can confound, is fetcht into the quarrell without cauſe. But if to ſtrive with a mighty man be unwiſe and unſafe, what ſhall it be to ſtrive with the mighty God?

As an angry child caſts away that which is given him, becauſe he hath not that he would; ſo doe theſe fooliſh Iſraelites; their bread is light, and their water unſatisfying, becauſe their way diſpleaſed them. Was ever people fed with ſuch bread or water? Twice hath the very Rock yeelded them water, & every day the heaven affords them bread. Did any one ſoule amongſt them miſcarry, either for hunger or thirſt? But no bread will down with them, ſave that which the earth yeelds; no water but from the naturall Wells or Rivers. Unleſſe nature may be allowed to be her owne carver, ſhe is never contented.

Manna

A Manna had no faulr, but that it was too good, and too frequent; the pulſe of Ægypt had been fitter for theſe coorſe mouthes: This heavenly bread was unſpeakably delicious, it taſted like wafers of honey; & yet even this Angels food is contemned. He that is full deſpiſeth an honey-combe. How ſweet & delicate is the Goſpel! Not onely the fathers of the Old Teſtament, but the Angels deſired to look into the glorious myſteries of it, and yet we are cloyed. This ſupernaturall food is too light: the bread-corn of our humane reaſon, and profound diſcourſe, would better content us.

Moſes will not revenge this wrong, God will; yet will he not deal with them himſelf, but he ſends the fiery Serpents to anſwer for him: How fitly! They had carried themſelves like ſerpents to their governors; how oft had they ſtung *Moſes* & *Aaron*, near to death? If the Serpent bite when he is not charmed, no better is a ſlanderer.

B Now theſe venemous adders revenge it, which are therefore called fiery; becauſe their poyſon ſcalded to death; God hath an hand in the annoyance and hurt of the baſeſt creature; how much leſſe can the ſting of an ill tongue, or the malice of an ill ſpirit, ſtrike us without him? Whiles they were in Goſhen, the Frogs, Lice, Caterpillers ſpared them, and plagued the Ægyptians; now they are rebellious in the deſart, the ſerpents find them out and ſting them to death. He that brought the Quailes thither to feed them, fetches theſe ſerpents thither to puniſh them. While we are at wars with God, we can look for no peace with his creatures: Every thing rejoyces to execute the vengeance of his Maker. The ſtones of the field will not be in league with us, while we are not in league with God.

C Theſe men, when the Spies had told them news of the Gyants of Canaan, a little before had wiſht, *Would God we were dead in this wilderneſſe*: Now God hath heard their prayers, what with the plague, what with the ſerpents, many thouſands of them dyed. The ill wiſhes of our impatience are many times heard. As thoſe good things are not granted us which we pray for without care, ſo thoſe evils which we pray for and would not have, are oft granted. The eares of God are not onely open to the prayers of faith, but to the imprecations of infidelity. It is dangerous wiſhing evill to our ſelves or ours; it is juſt with God to take us at our word, and to effect that which our lips ſpeak againſt our heart.

Before, God hath ever conſulted with *Moſes*, and threatned ere he puniſht; now he ſtrikes & ſayes nothing. The anger is ſo much more, by how much leſſe notified. When God is not heard before he is felt, (as in the hewing of wood, the blow is not

D heard till the axe be ſeen to have ſtruck) it is a fearfull ſign of diſpleaſure: it is with God as with us men, that ſtill revenges are ever moſt dangerous. Till now all was well enough with Iſrael, and yet they grudged; Thoſe that will complain without a cauſe, ſhall have cauſe to complaine for ſomething. Diſcontented humours ſeldome ſcape unpuniſhed, but receive that moſt juſtly whereat they repined unjuſtly.

Now the people are glad to ſeek to *Moſes* unbidden. Ever heretofore they have been wont to be ſued to, and intreated for without their own intreaty; now their miſery makes them importunate; There needs no ſolicitor where there is ſenſe of ſmart. It were pitty men ſhould want affliction, ſince it ſends them to their prayers and confeſſions. All the perſwaſions of *Moſes* could not doe that which the Serpents have done for him. O God, thou ſeeſt how neceſſary it is we ſhould be ſtung ſome-

E times, elſe we ſhould run wilde, and never come to a ſound humiliation; we ſhould never ſeek thee, if thy hand did not finde us out.

They had ſpoken againſt God and *Moſes*, and now they humbly ſpeak to *Moſes* that he would pray to God for them. He that ſo oft prayed for the unbidden, cannot but much more doe it requeſted, and now obtaines the meanes of their cure. It was equally in the power of God to remove the ſerpents, and to heale their ſtinging; to have cured the Iſraelites by his word, and by his ſigne: But he findes it beſt for his people (to exerciſe their faith) that the Serpents may bite, and their bitings may invenome, and that this venome may indanger the Iſraelites; & that they, thus affected, may ſeek to him for remedy, & ſeeking may find it from ſuch means as ſhould have no power but in ſignification; that while their bodies were cured by the ſign, their ſouls might be confirmed by the matter ſignified. A ſerpent of braſſe could no more

heale, then ſting them. What remedy could their eyes give to their legs? Or what could a Serpent of cold braſſe prevaile againſt a living and fiery Serpent? In this troubleſome Deſart we are all ſtung by that fiery and old Serpent; O Saviour, it is to thee we muſt look, and be cured; It is thou that wert their Paſchal Lamb, their Manna, their Rock, their Serpent. To all purpoſes doſt thou vary thy ſelfe to thy Church, that we may finde thee every where: Thou art for our nouriſhment, refreſhing, cure; as hereafter, ſo even now, all in all. A

This Serpent which was appointed for cure to Iſrael, at laſt ſtings them to death, by Idolatrous abuſe. What poyſon there is in Idolatry, that makes even Antidotes deadly! As *Moſes* therefore raiſed this Serpent, ſo *Ezekias* pulled it down: God commanded the raiſing of it, God approved the demoliſhing of it. Superſtitious uſe can mar the very inſtitutions of God: how much more the moſt wiſe and well-grounded devices of men? B

Of Balaam.

Num. 22, 23.

Moab and *Midian* had been all this while ſtanders by, and lookers on, If they had not ſeene the pattern of their own ruine in theſe neighbours, it had never troubled them, to ſee the Kings of the Amorites and Baſhan to fall before Iſrael. Had not the Iſraelites camped in the plains of *Moab*, their victories had been no eye-ſore to *Balac*. Wicked men never care to obſerve Gods judgements till themſelves be touched; The fire of a neighbours houſe would not ſo affect us, if it were not with the danger of our owne: Secure mindes never ſtartle till God come home to their very ſenſes. C

Balac and his *Moabites* had wit enough to feare, not wit enough to prevent judgement: They ſee an enemy in their borders, and yet take no right courſe for their ſafety. Who would not have looked, that they ſhould have come to Iſrael with conditions of peace? Or why did they not think, Either Iſraels God is ſtronger then ours, or he is not? If he be not, why are we afraid of him? If he be, why doe we not ſerve him? The ſame hand which gives them victory, can give us protection. Carnall men that are ſecure of the vengeance of God, ere it doe come, are maſtered with it, when it doth come; and not knowing which way to turne them, run forth at the wrong doore.

The Midianites joyne with the Moabites in conſultation, in action againſt Iſrael: One would have thought, they ſhould have looked for favour from *Moſes* for *Iethro's* ſake, which was both a Prince of their country, and father in law to *Moſes*; and either now, or not long before was with Iſrael in the Wilderneſſe. Neither is it like, but that *Moſes* having found forty years harbour amongſt them, would have been (what he might) inclinable to favourable treaties with them; but now they are ſo faſt linked to *Moab*, that they will either ſink or ſwim together. Intireneſſe with wicked conſorts is one of the ſtrongeſt chains of Hell, and bindes us to a participation both of ſin, and puniſhment: An eaſie occaſion wil knit wicked hearts together in conſpiracy againſt the Church of God. D

Their errand is deviliſh (*Come curſe Iſrael:*) That which Satan could not do by the ſwords of *Og* and *Sehon*, he will now try to effect by the tongue of *Balaam*. If either ſtrength or policy would prevail againſt Gods Church, it could not ſtand. And why ſhould not we be as induſtrious to promote the glory of God, and bend both our hands and heads to the cauſes of the Almighty? When all helps fail Moab, the Magician is ſought to. It is a ſign of a deſperate cauſe, to make Satan either our Counſellor, or our refuge. E

Why did they not ſend to *Balaam* to bleſſe themſelves, rather then to curſe Iſrael? It had been more eaſie to be defended from the hurt of their enemies, then to have their enemies laid open to be hurt by them. Pride & malice did not care ſo much for ſafety, as for conqueſt; it would not contẽt them to eſcape Iſrael, if Iſrael may eſcape them; it was not thank-worthy to ſave their own bloud, if they did not ſpil the bloud of others; As if their own proſperity had been nothing, if Iſrael alſo proſpered. If

there

A there be one project worſe then another, a wicked heart will finde it out: Nothing but deſtruction will content the malicious.

I know not whether *Balaam* were more famous, or *Balac* more confident. If the King had not been perſwaded of the ſtrength of his charm, he had not ſent ſo far, & paid ſo dear for it; now he truſts more to his inchantment, then to the forces of *Moab* and *Midian*; and (as if heaven and earth were in the power of a charmers tongue) he ſaith, *He that thou bleſſeſt, is bleſſed; and he whom thou curſeſt, is curſed.* Magick, through the permiſſion of God, is powerfull; for whatſoever the Devill can doe, the Magician may doe; but it is madneſſe to think either of them omnipotent. If either the curſes of men, or the indeavours of the powers of darkneſſe, ſhould be effectual, all would be hell. No, *Balac:* So ſhort is the power of thy *Balaam*, that neither thou,
B nor thy prophet himſelf can avoid that curſe, which thou wouldſt have brought upon Iſrael. Had *Balaam* been a true Prophet of God, this bold aſſurance had been but juſt. Both thoſe ancient Seers, and the Prophets of the Goſpel have the ratification of God in heaven, to their ſentences on earth. Why have we leſſe care of the bleſſings, and leſſe feare of the curſes and cenſures of Gods Miniſters? Who would not rather have *Eliſha's* guard, then both the Kings of Iſrael and Aſſyria? He himſelfe as he had the Angelicall chariots and horſemen about him, ſo was he the chariots and horſemen of Iſrael. Why ſhould our faith be leſſe ſtrong then ſuperſtition? Or why ſhould Gods agents have leſſe vertue then Satans?

I ſhould wonder to hear God ſpeak with a falſe prophet, if I did not know, it hath been no rare thing with him (as with men) to beſtow words, even where he will not
C beſtow favour. *Pharaoh*, *Abimelec*, *Nebuchadnezzar*, receive viſions from God: neither can I think this ſtrange, when I heare God ſpeaking to Satan in a queſtion no leſſe familiar then this of *Balaam*, *Whence com'ſt thou, Satan?* Not the ſound of the voice of God, but the matter which he ſpeaks argues love: He may ſpeak to an enemy; he ſpeaks peace to none but his owne. It is a vaine brag, God hath ſpoken to me. So may he doe to reprobates or devils. But what ſaid he? Did he ſay to my ſoule, I am thy ſalvation? Hath he indented with me that he will be my God, and I ſhall be his? I cannot heare this voice and not live.

God heard all the conſultation and meſſage of theſe Moabites; theſe meſſengers could not have moved their foot or their tongue but in him; and yet he which asked *Adam* where he was, askes *Balaam*, *What men are theſe?* I have ever ſeene, that God
D loves to take occaſion of proceeding with us from our ſelves, rather then from his own immediate preſcience. Hence it is, that we lay open our wants, and confeſſe our ſins to him that knows both, better then our own hearts, becauſe he will deale with us from our owne mouthes.

The prevention of God forbids both his journey and his curſe: And what if he had been ſuffered to goe and curſe? What corne had this wind ſhaken, when God meant to bleſſe them? How many Buls have bellowed out execrations againſt this Church of God? what are we the worſe? Yet I doubt, if we had been ſo much bleſſed, had not thoſe *Balaamitiſh* curſes been ſpent upon us. He that knows what waſte wind the cauſeleſſe curſes of wicked men are, yet will not have *Balaam* curſe Iſrael; becauſe he will not allow *Balac* ſo much incouragement, in his oppoſition, as the
E conceit of this help. Or perhaps, if *Balac* thought this Sorcerer a true Prophet, God would not have his Name, ſo much, as in the opinion of the Heathen, ſcandalized, in uſurping it to a purpoſe, which he meant not ſhould ſucceed.

The hand of God is in the reſtraint of many evils, which we never knew to be towards us. The Iſraelites ſate ſtill in their Tents, they little thought what miſchiefe was brewing againſt them: without ever making them of counſell, God croſſes the deſigns of their enemies. He that keepeth Iſrael is both a ſure and a ſecret friend.

The reward of the divination had eaſily commanded the journey, and curſe of the covetous prophet if God had not ſtayed him. How oft are wicked men curbed by a divine hand; even in thoſe ſins which their heart ſtands to? It is no thank to lewd men that their wickedneſſe is not proſperous. Whence is it that the world is not over-run with evill, but from this; that men cannot be ſo ill as they would?

The first entertainment of this message would make a stranger think *Balaam* wise and honest; he wil not give a sudden answer, but craves leasure to consult with God, and promises to return the answer he shall receive. Who would not say, This man is free from rashnesse, from partiality? Dissimulation is crafty, and able to deceive thousands. The words are good: when he comes to action, the fraud bewrays it self; For, both he insinuates his own forwardnesse, and casts the blame of the prohibition upon God, and (which is worse) delivers but half his answer: he saies indeed, *God refuses to give me leave to goe:* he saies not, as it was, *He charges me not to curse them, for they are blessed.* So did *Balaam* deny, as one that wisht to be sent for again. Perhaps a peremptory refusall had hindred his further solicitation. Concealment of some truths is sometimes as faulty as a denyall. True fidelity is not niggardly in her relations. A

Where wickednesse meets with power, it thinks to command all the world, and takes great scorn of any repulse. So little is *Balac* discouraged with one refusall, that he sends so much the stronger message; *Mo Princes*, and *more honourable*. Oh that we could be so importunate for our good, as wicked men are for the compassing of their own designes! A deniall doth but whet the desires of vehement suitors. Why are we faint in spirituall things, when we are not denyed, but delayed? B

Those which are themselves transported with vanity, and ambition, think that no heart hath power to resist these offers. *Balacs* Princes thought they had struck it dead, when they had once mentioned promotion to great honour. Self-love makes them think they cannot be slaves, whiles others may be free; and that all the world would be glad to run on madding after their bait. Nature thinks it impossible to contemn honour and wealth; and becausse too many souls are thus taken, cannot beleeve that any would escape. But let carnall hearts know, there are those can spit the world in the face, and say, *Thy gold and silver perish with thee:* and that in comparison of a good conscience, can tread under foot his best proffers, like shadowes, as they are; and that can doe as *Balaam* said. C

How neer truth and falshood can lodge together! Here was piety in the lips, and covetousnesse in the heart. Who can any more regard good words, that heares *Balaam* speak so like a Saint? An houseful of gold and silver may not pervert his tongue, his heart is won with lesse; for if he had not already swallowed the reward, & found it sweet, why did he again solicit God, in that which was peremptorily denied him? If his mind had not been bribed already, why did he stay the messengers? why did he expect a change in God? why was he willing to feed them with hope of successe, which had fed him with hope of recompence? One prohibition is enough for a good man. Whiles the delay of God doth but hold us in suspence, importunity is holy & seasonable; but when once he gives a resolute deniall, it is profane saucinesse to solicite him. When we aske what we are bidden, our suits are not more vehement then welcome; but when we beg prohibited favours, our presumption is troublesome, and abominable: No good heart will endure to be twice forbidden. D

Yet this importunity hath obtained a permission; but a permission worse then a deniall. I heard God say before, *Goe not, nor curse them*; Now he sayes, *Go, but curse not*; Anon, he is angry that he did go. Why did he permit that which he forbade, if he be angry for doing that which he permitted? Some things God permits with an indignation; not for that he gives leave to the act, but that he gives a man over to his sin in the act; this sufferance implyes not favour, but judgment: so did God bid *Balaam* to goe, as *Solomon* bids the young man follow the wayes of his owne heart. It is one thing to like, another thing to suffer; *Moses* never approved those legall divorces, yet he tolerated them: God never liked *Balaams* journey, yet he displeasedly gives way to it: As if he said, Well, since thou art so hot, set on this journey, be gone. And thus *Balaam* took it: else, when God after professed his displeasure for the journey, it had been a ready answer, *Thou commandedst me*; but herein his confession argues his guilt. *Balaams* suit and Israels Quails had both one fashion of grant; in anger. How much better is it, to have gratious denials, then angry yeeldings? E

A small perswasion hartens the willing: It booted not to bid the covetous Prophet hasten to his way. Now he makes himself sure of successe; His corrupt heart tels him, that

A that as God had relented in his licence to goe, ſo he might perhaps in his licence to curſe; and he ſaw how this curſe might bleſſe him with abundance of wealth: he roſe up early therefore and ſadled his Aſſe. The night ſeemed long to his forwardneſſe. Covetous men need neither clock nor bell to awaken them; their deſires make them reſtleſſe. Oh that we could with as much eagerneſſe ſeek the true riches, which onely can make us happy!

We that ſee only the out-ſide of *Balaam*, may marvel, why he that permitted him to goe, afterward oppoſes his going; but God that ſaw his heart, perceived what corrupt affections carried him: he ſaw, that his covetous deſires and wicked hopes, grew the ſtronger, the nearer he came to his end: An Angel is therefore ſent to withhold the haſty Sorcerer. Our inward diſpoſition is the life of our actions, according
B to that doth the God of ſpirits judge us, whiles men cenſure according to our externall motions. To goe at all when God had commanded to ſtay, was preſumptuous; but to goe with a deſire to curſe, made the act doubly ſinfull, and fetcht an Angel to reſiſt it. It is one of the worthy imployments of good Angels, to make ſecret oppoſition to evill deſigns: Many a wicked act have they hindered, without the knowledge of the agent. It is all one with the Almighty to work by ſpirits and men; It is therefore our glory to be thus ſet on work: To ſtop the courſe of evil, either by diſſwaſion or violence, is an Angelicall ſervice.

In what danger are wicked men that have Gods Angels their oppoſites? The devil moved him to goe, a good Angel reſiſts him. If an heavenly Spirit ſtand in the way of a Sorcerers ſin, how much more ready are all thoſe ſpirituall powers, to ſtop the
C miſcariages of Gods dear children? how oft had we faln yet more, if theſe guardians had not upheld us, whether by removing occaſions, or by caſting in good inſtincts? as our good indeavours are oft hindred by Satan, ſo are our evill by good angels; elſe were not our protection equall to our danger; and we could neither ſtand nor riſe.

It had been as eaſie for the Angel to ſtrike *Balaam*, as to ſtand in his way; and to have followed him in his ſtarting aſide, as to ſtop him in a narrow path: But even the good Angels have their ſtints in their executions. God had ſomewhat more to doe with the tongue of *Balaam*, and therefore he will not have him ſlain, but withſtood; and ſo withſtood, that he ſhall paſſe. It is not ſo much glory to God, to take away wicked men, as to uſe their evill to his own holy purpoſes. How ſoone could the Commander of heaven and earth rid the world of bad members? But ſo ſhould he
D loſe the praiſe of working good by evill inſtruments. It ſufficeth that the Angels of God reſiſt their actions, while their perſons continue.

That no man may marvell to ſee *Balaam* have viſions from God, and utter prophecies from him; his very Aſſe hath his eyes opened to ſee the Angell, which his Maſter could not; & his mouth opened to ſpeak more reaſonably then his Maſter. There is no beaſt deſerves ſo much wonder, as this of *Balaam*; whoſe common ſenſe is advanced above the reaſon of his Rider; ſo as for the time the Prophet is bruitiſh, and the beaſt propheticall. Who can but ſtand amazed at the eye, at the tongue of this ſilly creature? For ſo dull a ſight; it was much to ſee a bodily object, that were not too apparent; but to ſee that ſpirit which his rider diſcerned not, was far beyond nature. To heare a voice come from that mouth, which was uſed only to bray, it was
E ſtrange and uncouth; but to heare a beaſt, whoſe nature is noted for incapacity, to out-reaſon his Maſter, a profeſſed Prophet, is in the very height of miracles: Yet can no heart ſtick at theſe, that conſiders the diſpenſation of the Almighty, in both. Our eye could no more ſee a beaſt, then a beaſt can ſee an Angell, if he had not given this power to it. How eaſie is it for him that made the eye of man and beaſt, to dimme or enlighten it at his pleaſure! and if his power can make the very ſtones to ſpeak, how much more a creature of ſenſe? That evill ſpirit ſpake in the Serpent to our firſt Parents; Why is it more that a ſpirit ſhould ſpeak in the mouth of a beaſt? how ordinarily did the heathen receive their Oracles out of ſtones and trees? do not we our ſelves teach birds to ſpeak thoſe ſentences they underſtand not? we may wōder, we cannot diſtruſt, when we compare the act with the Author; which can as eaſily create a voice without a body, as a body without a voice. Who now can hereafter plead

plead his ſimplicity and dulneſſe of apprehending ſpirituall things, when he ſees how God exalts the eyes of a beaſt, to ſee a ſpirit? who can be proud of ſeeing viſions, ſince an Angel appeared to a beaſt? neither was his skin better after it than others of his kind. Who can complain of his own rudeneſſe and inability to reply in a good cauſe, when the very beaſt is inabled by God to convince his Maſter? There is no mouth into which God cannot put words: and how oft doth he chooſe the weak, and unwiſe, to confound the learned and mighty! A

What had it been better for the Aſſe to ſee the Angell, if he had ruſhed ſtill upon his ſword? Evils were as good not ſeen, as not avoided; but now he declines the way and ſaves his burthen. It were happy for perverſe ſinners, if they could learn of this beaſt, to run away from fore-ſeen judgements. The revenging Angel ſtands before us; and though we know we ſhall as ſure die, as ſin, yet we have not the wit or grace to give back; though it be with the hurt of a foot to ſave the body; with the paine of the body to ſave the ſoule. B

I ſee, what fury and ſtripes the impatient Prophet beſtows upon this poore beaſt, becauſe he will not go on; yet if he had gone on, himſelf had periſhed. How oft doe we wiſh thoſe things, the not obtaining whereof is mercy? We grudge to be ſtaid in the way to death, and fly upon thoſe which oppoſe our perdition.

I doe not (as who would not expect) ſee *Balaams* haire ſtand upright, nor himſelf alighting, and appaled at this monſter of miracles: But, as if no new thing had happened, he returnes words to the beaſt, full of anger, void of admiration; Whether his trade of ſorcering had ſo inured him to receive voices from his Familiars, in ſhape of beaſts, that this event ſeemed not ſtrange to him; Or, whether his rage, and covetouſneſſe had ſo tranſported him, that he had no leaſure to obſerve the unnaturall unuſualneſs of the event. Some men make nothing of thoſe things, which overcome others with horror and aſtoniſhment. C

I heare the Angel of God taking notice of the cruelty of *Balaam* to his beaſt: his firſt words to the unmercifull Prophet, are in expoſtulating of his wrong. We little think it, but God ſhall call us to an account for the unkind and cruell uſages of his poore mute creatures: He hath made us Lords, not tyrants; owners, not tormenters; he that hath given us leave to kill them, for our uſe, hath not given us leave to abuſe them at our pleaſure; they are ſo our drudges, that they are our fellows by creation. It was a ſigne the Magician would eaſily wiſh to ſtrike Iſrael with a curſe, when he wiſhed a ſword to ſtrike his harmleſſe beaſt. It is ill falling into thoſe hands, whom beaſts finde unmercifull. D

Notwithſtanding theſe rubs *Balaam* goes on, and is not afraid to ride on that beaſt, whoſe voyce he had heard: And now, Poſts are ſped to *Balac* with the newes of ſo welcome a gueſt: He that ſent Princes to fetch him, comes himſelfe on the way to meet him; Although he can ſay (*Am not I able to promote thee?*) yet he gives this high reſpect to him as his better, from whom he expected the promotion of himſelf, and his people. Oh the honour that hath been formerly done by heathens, to them that have borne but the face of Prophets! I ſhame, and grieve to compare the times and men: Onely, O God, be thou mercifull to the contempt of thy ſervants.

As if nothing needed but the preſence of *Balaam*, the ſuperſtitious King (out of the joy of his hope) feaſts his gods, his Prophet, his Princes; and on the morrow carries him up to the high places of his Idol. Who can doubt whether *Balaam* were a falſe prophet, that ſees him ſacrificing in the mount of *Baal*? Had he beene from the true God, he would rather have ſaid, *Pull me downe theſe altars of Baal*, then *Build me here ſeven others*. The very place convinces him of falſhood and Idolatry; And why ſeven Altars? What needs all this pomp? When the true God never required but one at once, as himſelfe is one; why doth the falſe prophet call for no leſſe then ſeven? as if God ſtood upon numbers? as if the Almighty would have his power either divided or limited? Here is nothing but a glorious and magnificent pretence of devotion. It hath been ever ſeen, that the falſe worſhippers of God have made more pompous ſhews, and fairer flouriſhes of their piety, and religion, then the true. E

Now when *Balaam* ſees his ſeven bullocks and ſeven rams ſmoking upon his ſeven Altars,

A Altars, he goes up higher into the mount (as ſome counterfeit *Moſes*) to receive the anſwer of God. But will God meet with a Sorcerer? Will he make a Prophet of a Magician? O man, who ſhall preſcribe God what inſtruments to uſe? he knows how to imploy, not only Saints, & Angels, but wicked men, beaſts, devils, to his own glory: He that put words into the mouth of the Aſſe, puts words into the mouth of *Balaam*; the words doe but paſſe from him; they are not polluted, becauſe they are not his; as the Trunk, through which a man ſpeaks, is not more eloquent for the ſpeech that is uttered through it. What a notable proclamation had the Infidels wanted of Gods favour to his people, if *Balaams* tongue had not been uſed? How many ſhall once ſay, *Lord, we have propheſied in thy name*, that ſhall heare, *Verily I know you not?*

What madneſſe is this in *Balaam?* He that found himſelfe conſtant in ſoliciting,
B thinks to finde God not conſtant in denying; and, as if that infinite Deity were not the ſame every where, hopes to change ſucceſſe with places. Neither is that bold forehead aſhamed to importune God againe in that, wherein his own mouth had teſtified an aſſurance of deniall. The reward was in one of his eyes, the revenging Angell in the other: I know not whether (for the time) he more loved the bribe, or feared the Angel. And whiles he is in this diſtraction, his tongue bleſſes againſt his heart, and his heart curſes againſt his tongue. It angers him that he dare not ſpeak what he would; and now at laſt rather then loſe his hopes, he reſolves to ſpeak worſe then curſes. The feare of Gods judgements in a worldly heart is at length overcome with the love of gaine.

C

Of PHINEAS.

Balaam pretended an haſt homeward; but he lingred ſo long that he left his bones in *Midian*. How juſtly did he periſh with the ſword of Iſrael, whoſe tongue had inſenſibly ſlain ſo many thouſands of them? As it is uſually ſaid of the devill, that he goes away in a ſtench, ſo may it be truly ſaid of this Prophet of his; according to the faſhion of all hypocrites, his words were good, his actions abominable; he would not curſe, but he would adviſe, and his counſel is worſe then a curſe; for his curſe had hurt none but himſelfe, his counſell coſt the bloud of 24000 Iſraelites. He that had heard God ſpeak by *Balaam*, would not look
D for the devill in the ſame mouth: and if God himſelf had not witneſſed againſt him, who could beleeve that the ſame tongue which uttered ſo divine prophecies, ſhould utter ſo villanous and curſed advice? Hypocriſie gains this of men, that it may doe evill unſuſpected: But now he that heard what he ſpake in *Balac's* eare, hath bewrayed, and condemned his counſell, and himſelfe.

This policie was fetcht from the bottome of hell. It is not for lack of deſire that I curſe not Iſrael; thou doſt not more wiſh their deſtruction, then I doe thy wealth, and honour: But ſo long as they hold firm with God, there is no ſorcery againſt *Iacob*; withdraw God from them, and they ſhall fall alone, and curſe themſelves; draw them into ſinne, and thou ſhalt withdraw God from them. There is no ſinne more plauſible then wantonneſſe; One fornication ſhall draw in another, and both ſhall
E fetch the anger of God after them; ſend your faireſt womē into their tents, their ſight ſhall draw them to luſt, their luſt to folly, their folly to Idolatry; and now God ſhall curſe them for thee, unasked. Where *Balaam* did ſpeak wel, there was never any Prophet ſpake more divinely: where he ſpake ill, there was never any devil ſpake more deſperately: Ill counſel ſeldome ſucceedeth not: Good ſeed fals often out of the way, and roots not, but the tares never light amiſſe. This project of the wicked Magician was too proſperous. The daughters of *Moab* come into the tents of Iſrael, and have captived thoſe whom the Amorites & Amalekites could not reſiſt. Our firſt mother *Eve* bequeathed this dowry to her daughters, that they ſhould be our helpers to ſin; the weaker ſexe is the ſtronger in this conqueſt: had the *Moabites* ſent their ſubtilleſt Counſellors, to perſwade the Iſraelites to their Idol-ſacrifices, they had been repelled with ſcorne; but now the beauty of their women is over-eloquent and ſucceſ-

full.

full. That which in the first world betrayed the sonnes of God, hath now insnared Gods people; It had been happy for Israel if *Balaam* had used any charms but these. As it is the use of God to fetch glory to himselfout of the worst actions of Satan, so it is the guise of that evill one (through the just permission of the Almighty) to raise advantage to himselfe from the fairest pieces of the workmanship of God: No one meanes hath so much inriched hell, as beautifull faces.

All Idols are abominable; but this of *Baal-Peor* was, besides the superstition of it, beastly; Neither did *Baal* ever put on a form of so much shame, as this; yet very Israelites are drawne to adore it. When lust hath blinded the eyes, it carries a man whither it lists; even beyond all differences of sin. A man besotted with filthy desires, is fit for any villany.

Sin is no lesse crafty then Satan himselfe; give him but roome in the eye, and he will soone be possessed of body and soule. These Israelites first saw the faces of these *Moabites* and *Midianites*, then they grew to like their presence, from thence to take pleasure in their feasts: From their boords they are drawne to their beds, from their beds to their Idols, and now they are joyned to *Baal-Peor*, and separated from God. Bodily fornication is the way to spirituall: If we have made Idols of flesh, it is just to be given up to Idols of wood and stones. If we have not grace to resist the beginnings of sin, where shall we stay? If our foot slip into the mouth of hell, it is a miracle to stop ere we come to the bottome.

Well might God be angry, to see his people goe a whoring in this double fornication; neither doth he smother his wrath, but himselfe strikes with his plague, and bids *Moses* strike with the sword. He strikes the body, and bids *Moses* strike the head. It had been as easie for him to plague the Rulers, as the vulgar: and one would think these should be more properly reserved for his immediate hand; but these he leaves to the sword of humane authority, that he might win awe to his own ordinances. As the sins of great men are exemplary, so are their punishments. Nothing procures so much credit to government, as strict and impartiall executions of great and noble offenders. Those whom their sins have imbased, deserve no favour in the punishmẽt. As God knows no honour, no royalty in matter of sin, no more may his Deputies. Contrarily, connivence at the outrages of the mighty, cuts the sinews of any State; neither doth any thing make good laws more contemptible, then the making difference of offenders; that small sacrileges should be punished, when great ones ride in triumph. If good ordinations turn once to Spiders webs, which are broken thorow by the bigger Flies, no hand will feare to sweep them down.

God was angry; *Moses* and all good Israelites grieved; the heads hanged up; the people plagued: yet behold, one of the Princes of Israel fears not to brave God and his Ministers, in that sin which he sees so grievously revenged in others. I can never wonder enough at the impudence of this Israelite. Here is fornication, an odious crime, and that of an Israelite, whose name challenges holinesse; yea, of a Prince of Israel, whose practice is a rule to inferiors; & that with a woman of Midian, with whõ even a chaste contract had bin unlawfull; & that with contempt of all government; and that in the face of *Moses* and all Israel; and that in a time of mourning, and judgment for that same offence. Those that have once passed the bounds of modesty, soone grow shameless in their sins. Whiles sin hides it self in corners, there is yet hope; for, where there is shame, there is a possibility of grace; but when once it dare looke upon the Sun, and send chalenges to authority, the case is desperate, and ripe for judgement. This great Simeonite thought he might sin by priviledge; He goes, as if he said, Who dares controll me? His nobility hath raised him above the reach of correction. Commonly, the sins of the mighty are not without presumption, and therefore their vengeance is no lesse then their security; and their punishment is so much greater, as their conceit of impunity is greater. All Israel saw this bold lewdnesse of *Zimri*, but their hearts and eyes were so full of grief, that they had not room enough for indignation. *Phineas* lookt on with the rest, but with other affections. When he saw this defiance bidden to God, and this insultation upon the sorrow of his people, that whiles they were wringing their hands, a proud miscreant durst outface

face their humiliation with his wicked dalliance; his heart boyles with a desire of an holy revenge; and now that hand which was used to a Censer, and sacrificing knife, takes up his Javelin, & with one stroke joynes these two bodies in their death, which were joyned in their sin; and in the very flagrance of their lust, makes a new way for their souls to their own place. O noble and heroicall courage of *Phineas*! which as it was rewarded of God, so is worthy to be admired of men. He doth not stand casting of scruples; who am I to do this? the son of the high Priest; My place is all for peace & mercy; It is for me to sacrifice, & pray for the sin of the people, not to sacrifice any of the people for their sin. My duty calls me to appease the anger of God, what I may, not to revenge the sins of men; to pray for their conversion, not to work the confusion of any sinner; and who are these? Is not the one a great Prince in Israel, the other a Princesse of Midian? Can the death of two so famous persons goe unrevenged? Or if it be safe, and fit, why doth my Uncle *Moses* rather shed his own teares, then their bloud? I will mourn with the rest; let them revenge whom it concerneth. But the zeale of God hath barred out all weak deliberations; and he holds it now both his duty and his glory to be an executioner of so shameless a pair of offenders.

God loves this heat of zeale, in all the cariages of his servants; and if it transport us too far, he pardoneth the errors of our fervency, rather thē the indifferences of lukewarmness. As these two were more beasts, thē any that ever he sacrificed, so the shedding of their bloud was the acceptablest sacrifice, that ever he offered unto God: for both all Israel is freed frō the plague, & all his posterity have the Priesthood intailed to thē, so long as the Jewes were a people. Next to our prayers, there is no better sacrifice thē the bloud of malefactors; not as it is theirs, but as it is shed by authority. Governors are faulty of those sins they punish not. There can be no better sight in any state, thē to see a malefactor at the gallows. It is not enough for us to stād gazing upon the wickedness of the times (yea although with tears) unless we endeavor to redresse it; especially publike persons carry not their Javelin in their hand for nought.

Every one is ready to ask *Phineas* for his commission; and those that are willing to salve up the act, plead extraordinary instinct from God, who (no doubt) would not have accepted that which himself wrought not. But what need I run so far for this warrant, when I hear God say to *Moses*, *Hang up all the heads of Israel*; and *Moses* say to the Under-Rulers, *Every one slay his men that are joyned to Baal-Peor*. Every Israelite is now made a Magistrate for his execution; and why not *Phineas* amongst the rest? Doth his Priest-hood exempt him from the bloud of sinners? How then doth *Samuel* hew *Agag* in pieces? Even those may make a carkasse, which may not touch it. And if *Levi* got the Priesthood, by shedding the bloud of Idolaters; why may it not stand with that Priesthood, to spill the bloud of a fornicator and Idolater? Ordinary justice will bear out *Phineas* in this act: It is not for every man to challenge this office, which this double proclamation allowed to *Phineas*. All that private persons can doe, is either to lift up their hands to heaven for redresse of sin, or to lift up their hands against the sin, not against the person. *Who made thee a Judge*, is a lawfull question, if it meet with a person unwarranted.

Now the sin is punished, the plague ceaseth. The revenge of God sets out ever after the sin; but if the revenge of men (which commonly comes later) can overtake it, God gives over the chase. How oft hath the infliction of a lesse punishment, avoided a greater. There are none so good friends to the State, as couragious and impartiall Ministers of Justice. These are the reconcilers of God and the people more then the prayers of them that sit still, and doe nothing.

Deut. 34

The death of Moses.

After many painfull and perillous enterprises, now is *Moses* drawing to his rest. He hath brought his Israelites from Ægypt, thorow the Sea and wilderness, within the sight of their promised Land; and now himself must take possession of that Land whereof Canaan was but a type. When we have

have done that we came for. it is time for us to be gone; This earth is only made for action, not for fruition: the services of Gods children should be ill rewarded, if they must stay here alwaies. Let no man think much that those are fetcht away which are faithfull to God; they should not change, if it were not to their preferment. It is our folly that we would have good men live for ever, & account it an hard measure, that they were. He that lends them to the world, owes them a better turn then this earth can pay them. It were injurious to wish, that goodnesse should hinder any man from glory. So is the death of Gods Saints precious, that it is certain.

Moses must go up to mount Nebo, and die. The time, the place, and every circumstance of his dissolution is determined. That one dies in the field, another in his bed, another in the water: one in a forraine Nation, another in his own, is fore-decreed in heaven. And, though we heare it not vocally, yet God hath called every man by his name, & saith, Die thou there. One man seems to die casually, another by an inexpected violence: both fall by a destiny; & all is set down to us by an eternall decree, He that brought us into the world, will carry us out according to his own purposes.

Moses must ascend up to the hill to die. He received his charge for Israel upon the hill of Sinai; and now he delivers up his charge on the hill of Nebo: His brother *Aaron* dyed on one hill, he on another. As Christ was transfigured on an hill, so was this excellent type of his; neither doubt I, but that these hils were types to them of that heaven whither they were aspiring. It is the goodnesse of our God, that he will not have his children dye any where, but where they may see the Land of Promise before them; neither can they depart without much comfort, to have seene it: Contrarily, a wicked man that looks down, and sees hell before him, how can he chuse but finde more horror in the end of death, then in the way?

How familiarly doth *Moses* hear of his end! It is no more betwixt God & *Moses*, but, Goe up and dye. If he had invited him to a meale, it could not have bin in a more sociable compellation; no otherwise then he said to his other Prophet, Up and eate. It is neither harsh, nor newes to Gods children, to heare or think of their departure; To them death hath lost his horror, through acquaintance: Those faces which at first sight seemed ill-favoured, by oft viewing, grow out of dislike: They have so oft thought & resolved of the necessity, and of the issue of their dissolution, that they cannot hold it either strange or unwelcome: He that hath had such intire conversation with God, cannot feare to goe to him. Those that know him not, or know that he will not know them, no marvell if they tremble.

This is no small favour, that God warnes *Moses* of his end; he that had so oft made *Moses* of his counsell, what he meant to doe with Israel, would not now doe ought with himself, without his knowledge. Expectation of any maine event, is a great advantage to a wise heart; If the fiery chariot had fetht away *Elias* unlookt for, wee should have doubted of the favour of his transportation: It is a token of judgement, to come as a thiefe in the night. God forewarnes one by sickneſſe, another by age, another by his secret instincts, to prepare for their end: If our hearts be not now in a readinesse, we are worthy to be surprised.

But what is this I heare? Displeasure mixed with love? and that to so faithfull a servant as *Moses*? he must but see the Land of Promise, he shall not tread upon it; because he once, long agoe, sinned in distrusting. Death, though it were to him an entrance into glory, yet shall be also a chastisement of his infidelity. How many noble proofes had *Moses* given of his courage and strength of faith? How many gracious services had he done to his Master? Yet for one act of distrust, he must be gathered to his Fathers. All our obediences cannot beare out one sinne against God; How vainly shall we hope to make amends to God for our former trespasses, by our better behaviour, when *Moses* hath this one sin laid in his dish, after so many and worthy testimonies of his fidelity? When we have forgotten our sins, yet God remembers them, and (although not in anger, yet) he cals for our arrerages. Alas, what shall become of them with whom God hath ten thousand greater quarrels; that amongst many millions of sins, have scattered some few acts of formall services? If *Moses* must die the first death for one fault, how shal they escape the second for sinning alwayes?

A waies? Even where God loves, he will not wink at sin; and if he doe not punish, yet he will chastise: How much lesse can it stand with that eternall Justice, to let wilfull sinners escape judgement?

It might have bin just with God, to have reserved the cause to himself; and in a generality, to have told *Moses*, that his sin must shorten his journey: but it is more of mercy, then justice, that his children shall know why they smart; That God may at once both justifie himself, and humble them for their particular offences: Those to whom he meanes vengeance, have not the sight of their sins till they be past repentance. Complain not that God upbraids thee with thy old sins, whosoever thou art: but know, it is an argument of love; whereas concealment is a fearfull signe of a secret dislike from God.

B But what was that noted sin which deserves this late exprobration, and shal carry so sharp a chastisement? Israel murmured for water; God bids *Moses* take the rod in his hand, and speak to the rock to give water; *Moses* in stead of speaking, and striking the rock with his voice, strikes it with the rod: Here was his sin; An over-reaching of his commission; a fearfulnesse and distrust of the effect. The rod, he knew, was approved for miracles; he knew not how powerfull his voyce might be; therefore he did not speak, but strike, and he stroke twice for failing; And now, after these many yeares, he is striken for it of God. It is a dangerous thing in divine matters, to goe beyond our warrant: Those sins which seeme triviall to men, are hainous in the account of God; Any thing that savours of infidelity, displeases him more then some other crimes of morality. Yet the moving of the Rod was but a diverse thing from C the moving of the tongne, it was not contrary; He did not forbid the one, but he commanded the other: This was but acrosse the streame, not against it; where shall they appeare, whose whole courses are quite contrary to the Commandements of God?

Vpon the act done, God passed the sentence of restraining *Moses* with the rest, from the promised Land: now he performes it: Since that time, *Moses* had many favours from God; all which could not reverse this decreed castigation; That everlasting rule is grounded upon the very essence of God, I am *Iehovah*, I change not. Our purposes are as our selves, fickle and incertaine; His are certain, and immutable: some things which he reveales he alters; nothing that he hath decreed. Besides the soule of *Moses* (to the glory whereof God principally intended this change) I D finde him carefull of two things: His Successor, and his Body: *Moses* moves for the one: the other God doth unasked: He that was so tender over the welfare of Israel, in his life would not slacken his care in death: He takes no thought for himself (for he knew how gainfull an exchange he must make.) All his care is for his charge. Some envious natures desire to be missed, when they must goe; and wish that the weaknesse, or want of a Successor, may be the foyle of their memory, and honour: *Moses* is in a contrary disposition; It sufficeth him not, to finde contentment in his own happinesse, unlesse he may have an assurance, that Israel shall prosper after him. Carnall mindes are all for themselves and make use of government, onely for their owne advantages; But good hearts look ever to the future good of the Church, above their own, against their own. *Moses* did well, to shew his good affection to his E people; but in his silence God would have provided for his own: He that called him from the sheep of *Iethro*, will not want a governour for his chosen, to succeed him; God hath fitted him, whom he will chuse. Who can be more meet, then he whose name, whose experience, whose graces might supply, yea revive *Moses* to the people? He that searched the Land before, was fittest to guide Israel into it; He that was indued with the Spirit of God, was the fittest deputy for God: He that abode still in the Tabernacle of Ohel-moed, as Gods attendant, was fittest to be sent forth from him, as his Lieutenant: But, oh the unsearchable counsell of the Almighty! Aged *Caleb*, and all the Princes of Israel are past over; and *Ioshua* the servant of *Moses*, is chosen to succeed his master; The eye of God is not blinded either with gifts, or with bloud, or with beauty, or with strength: but as in his eternall elections, so in his temporary, he will have mercy on whom he will

And wel doth *Ioshua* succeed *Moses*; The very acts of God of old were allegories; where the Law ends, there the Saviour begins; we may see the Land of Promise in the Law; Only Jesvs the mediator of the new Testament can bring us into it. So was he a servant of the Law, that he supplies all the defects of the Law to us: He hath taken possession of the promised Land for us, he shall carry us from this wilderness, to our rest. A

It is no small happiness to any State, when their Governours are chosen by worthiness; and such elections are ever from God; whereas the intrusions of bribery & injust favour or violence, as they make the common-wealth miserable, so they come from him which is the author of confusion: Woe be to that State that suffers it; woe be to that person that works it; for both of them have sold themselves; the one to servitude, the other to sin. B

I doe not heare *Moses* repine at Gods choyce, and grudge that this Scepter of his is not hereditary; but he willingly laies hands upon his servant, to consecrate him for his successor. *Ioshua* was a good man, yet he had some sparks of envy; for when *Eldad* and *Medad* prophesied, he stomackt it; (*My Lord* Moses, *forbid them.*) He that would not abide two of the Elders of Israel to prophesie, how would he have allowed his servant to sit in his throne? What an example of meeknesse (besides all the rest) doth he here see in this last act of his master, who without all murmuring resigns his chair of State to his Page? It is all one to a gracious heart, whom God will please to advance: Emulation and discontentment are the affections of carnall mindes. Humility goes ever with regeneration; which teaches a man to think (what ever honour be put upon others) I have more then I am worthy of. C

The same God that by the hands of his Angels caried up the soule of *Moses* to his glory, doth also by the hand of his Angels cary his body downe into the valley of *Moab*, to his sepulture. Those hands which had taken the Law from him, those eies that had seene his presence, those lips that had conferred so oft with him, that face that did so shine with the beames of his glory, may not be neglected when the soul is gone: He that took charge of his birth and preservation in the Reeds, takes charge of his cariage out of the world: The care of God ceaseth not over his own, either in death or after it. How justly doe we take care of the comely burials of our friends, when God himself gives us this example!

If the ministery of man had bin used in this grave of *Moses*, the place might have bin known to the Israelites; but God purposely canceales this treasure, both from men and devils; that so he might both crosse their curiosity, and prevent their superstition. If God had loved the adoration of his servants reliques, he could never have had a fitter opportunity for this devotion, then in the body of *Moses*. It is folly to place Religion in those things, which God hides on purpose from us, It is not the property of the Almighty, to restraine us from good. D

Yet that divine hand which lockt up this treasure, and kept the key of it, brought it forth afterwards, glorious. In the transfiguration, this body which was hid in the valley of *Moab*, appeared in the hill of Tabor; that we may know, these bodies of ours are not lost, but laid up; and shall as sure be raised in glory, as they are laid downe in corruption. We know that when he shall appeare, we shall also appeare with him in Glory. E

Contemplations.

THE EIGHTH BOOKE.

Rahab.

Jordan divided.

The siege of Jericho.

Achan.

The Gibeonites.

By Jos. Hall, D. of Divinitie, and Deane of Worcester.

Imprinted at London in the yeare 1640.

TO

THE TRVLY NOBLE, AND WORTHILY HONOVRED *GENTLEMAN*,

Master ROBERT HAY,

ONE OF THE ATTENDANTS OF HIS MAJESTIES *BED-CHAMBER*:

A SINCERE FRIEND OF VERTVE, AND LOVER OF LEARNING,

I. H.

VVITH APPRECATION OF ALL HAPPINESSE, DEDICATES THIS PART OF HIS MEDITATIONS.

Contemplations.

The Eighth Booke.

Rahab.

Ioshua 2.

IOSHVA was one of those twelve searchers which were sent to view the Land of Canaan; yet now he addresses two Spies, for a more particular Survey: Those twelve were only to enquire of the generall condition of the people, and Land; these two to finde out the best entrance into the next part of the Countrey, and into their greatest City. *Ioshua* himselfe was full of Gods Spirit, and had the Oracle of God ready for his direction: yet now he goes not to the Propitiatory for consultation, but to the Spies. Except where ordinary meanes fail us, it is no appealing to the immediate help of God; we may not seek to the postern, but where the common gate is shut. It was promised *Ioshua*, that he should lead Israel into the promised Land; yet he knew it was unsafe to presume. The condition of his provident care was included in that assurance of successe. Heaven is promised to us, but not to our carelesnesse, infidelity, disobedience. He that hath set this blessed Inheritance before us, presupposes our wisdome, faith, holinesse.

Either force or policy are fit to be used unto Canaanites. He that would be happy in this spirituall warfare, must know where the strength of his enemy lyeth, and must frame his guard according to the others assault. It is a great advantage to a Christian, to know the fashion of Satans on-sets, that he may the more easily compose himself to resist. Many a soule hath miscarried, through the ignorance of his enemy, which had not perished, if it had well knowne that the weakenesse of Satan stands in our faith.

The Spies can finde no other lodging, but *Rahabs* house. She was a victualler by profession, and (as those persons and trades, by reason of the commonnesse of entertainment, were amongst the Jewes infamous by name, and note) she was *Rahab* the Harlot; I will not think she professed filthinesse: onely her publike trade (through the corruption of those times) hath cast upon her this name of reproach; yea, rather will I admire her faith, then make excuses for her calling. How many women in Israel (now *Miriam* was dead) haue given such proofes of their knowledge and faith? How

noble is that confeſſion, which ſhe makes of the power and truth of God? Yea, I ſee here, not only a Diſciple of God, but a Propheteſſe. Or if ſhe had once bin publike, as her houſe was; now ſhe is a chaſt and worthy Convert; and ſo approved her ſelf for honeſt and wiſe behaviour, that ſhe is thought worthy to be the great Grandmother of *Davids* Father; and the holy Line of the Meſſias, is not aſhamed to admit her into that happy Pedigree. The mercy of our God doth not meaſure us by what we were; It would be wide with the beſt of us, if the eye of God ſhould look backward to our former eſtate: there he ſhould ſee *Abraham* an Idolater, *Paul* a Perſecutor, *Manaſſes* a Necromancer, *Mary Magdalen* a Curtizan; and the beſt vile enough to be aſhamed of himſelf. Who can deſpaire of mercy that ſees even *Rahab* fetcht into the bloud of Iſrael, and Line of Chriſt? A

If *Rahab* had not received theſe Spies, but as unknown paſſengers, with reſpect to their money, and not to their errand, it had bin no praiſe; for in ſuch caſes the thank is rather to the gueſt, then to the Oaſt; but now ſhe knew their purpoſe; ſhe knew that the harbour of them was the danger of her own life; and yet ſhe hazards this entertainment. Either faith or friendſhip are never tried, but in extremities. To ſhew countenance to the meſſengers of God, whiles the publike face of the State ſmiles upon them, is but a courteſie of courſe; but to hide our own lives in theirs, when they are perſecuted, is an act that looks for a reward. Theſe times need not our favour; wee know not what may come: Alas! how likely is it they would ſhelter them in danger, which reſpect them not in proſperity? B

All intelligences of State come firſt to the Court; It moſt concerns Princes to harken after the affaires of each other. If this poore Inholder knew of the Sea dryed up before Iſrael, and of the diſcomfiture of *Og* and *Sehon*; Surely this rumour was ſtale with the King of Jericho; he had heard it and feared; and yet in ſtead of ſending Ambaſſadours for peace, he ſends Purſuivants for the Spies. The ſpirit of *Rahab* melted with that ſame report, wherewith the King of *Iericho* was hardened: All make not one uſe of the meſſages of the proceedings of God. C

The King ſends to tell her what ſhe knew; ſhe had not hid them, if ſhe had not known their errand. I know not whether firſt to wonder at the gracious proviſion of God for the Spies, or at the ſtrong faith which he hath wrought in the heart of a weak woman; two ſtrangers, Iſraelites, Spies (and noted for all theſe) in a forrain, in an hoſtile Land, have a ſafe harbour provided them, even amongſt their enemies; In *Iericho*, at the very Court-gate, againſt the Proclamation of a King, againſt the indeavours of the people. Where cannot the God of heaven either find or raiſe up friends to his owne cauſes and ſervants? D

Who could have hoped for ſuch faith in *Rahab?* which contemned her life for the preſent, that ſhe might ſave it for the future; neglected her own King and Country, for ſtrangers which ſhe never ſaw; and more feared the deſtruction of that City, before it knew that it had an adverſary, then the diſpleaſure of her King, in the mortall revenge of that, which he would have accounted trechery. She brings them up to the rooſe of her houſe, and hides them with ſtalks of flaxe: That plant which was made to hide the body from nakedneſſe and ſhame, now is uſed to hide the Spies from death. Never could theſe ſtalks have bin improved ſo well with all her huſwifry, after they were bruiſed, as now before they were fitted to her wheele: Of theſe ſhe hath woven an everlaſting web, both of life and propagation. And now her tongue hides them no leſſe then her hand: her charity was good, her excuſe was not good. *Evill may not be done, that good may come of it*; we may doe any thing but ſin, for promoting a good cauſe: And if not in ſo maine occaſions; how ſhall God take it, that we are not dainty of falſhoods in trifles? E

No man will look that theſe Spies could take any ſound ſleep in theſe beds of ſtalks; it is enough for them that they live, though they reſt not. And now when they heare *Rahab* comming up the ſtaires, doubtleſſe they looked for an executioner: but behold, ſhe comes up with a meſſage better then their ſleep, adding to their protection, advice for their future ſafety; whereto ſhe makes way by a faithfull report of Gods former wonders, & the preſent diſpoſition of her people; and by wiſe capitulations

A lations for the life and ſecurity of her Family. The newes of Gods miraculous proceedings for Iſrael, have made her reſolve of their ſucceſſe, and the ruines of Jericho. Then onely doe we make a right uſe of the works of God, when by his judgements upon others, we are warned to avoid our own. He intends his acts for preſidents of juſtice.

The parents and brethren of *Rahab* take their reſt; They are not troubled with the fear & care of the ſucceſſe of Iſrael, but ſecurely goe with the current of the preſent condition: She watches for them all, and breaks her mid-night ſleep to prevent their laſt. One wiſe and faithfull perſon does well in an houſe; where all are careleſſe there is no comfort, but in periſhing together. It had bin an ill nature in *Rahab*, if ſhe had bin content to be ſaved alone: that her love might be a match to her faith, ſhe
B covenants for all her family; and ſo returnes life to thoſe, of whom ſhe received it. Both the bond of nature, and of grace, will draw all ours to the participation of the ſame good, with our ſelves.

It had bin never the better for the Spies, if after this nights lodging they had bin turned out of doores to the hazard of the way; for ſo the purſuers had light upon them, and prevented their return with their death. *Rahabs* counſell therefore was better then her harbour; which ſent them (no doubt, with victuals in their hands) to ſeek ſafety in the mountaines, till the heat of that ſearch were paſt. He that hath given us charge of our lives, will not ſuffer us to caſt them upon wilfull adventures: Had not theſe Spies hid themſelves in thoſe Deſart hils, Iſrael had wanted directors for their enterpriſes. There is nothing more expedient for the Church, then that
C ſome of Gods faithfull meſſengers ſhould withdraw themſelves, and give way to perſecutions. Courage in thoſe that muſt die, is not a greater advantage to the Goſpel, then a prudent retiring of thoſe, which may ſurvive, to maintain and propagate it.

It was a juſt and reaſonable tranſaction betwixt them, that her life ſhould be ſaved by them, which had ſaved theirs; They owe no leſſe to her, to whom they were not ſo much gueſts as priſoners: and now they paſſe not their promiſe onely, but their oath. They were ſtrangers to *Rahab*, and for ought ſhe knew, might have bin godleſſe: yet ſhe dares truſt her life upon their oath. So ſacred and inviolable hath this bond ever bin, that an heathen woman thought her ſelf ſecure upon the oath of an Iſraelite.

Neither is ſhe more confident of their oath taken, then they are carefull both of
D taking and performing it. So far are they from deſiring to ſalve up any breach of promiſe, by equivocation, that they explain all conditions; and would prevent all poſſibilities of violation All *Rahabs* Family muſt be gathered into her houſe; & that red cord, which was an inſtrument of their delivery, muſt be a ſigne of hers. Behold, this is the ſaving colour: The deſtroying Angell ſees the doore-cheeks of the Iſraelites ſprinkled with red, and paſſes them over. The Warriours of Iſrael ſee the window of *Rahab* dyed with red, and ſave her family from the common deſtruction. If our ſoules have this tincture of the precious bloud of our Saviour, upon our doores or windowes, we are ſafe.

But if any one of the brethren of *Rahab* ſhall fly from this red flag, and rove about the City, and not contain himſelf under that roofe, which hid the Spies, it is in vain
E for him to tell the avengers, that he is *Rahabs* brother: That title will not ſave him in the ſtreet, within doores it will. If we will wander out of the limits that God hath ſet us, we caſt our ſelves out of his protection; we cannot challenge the benefit of his gracious Preſervation, and our moſt precious Redemption, when we fly out into the by-waies of our own hearts; not for innocence, but for ſafety and harbour: The Church is that houſe of *Rahab*, which is ſaved when all Jericho ſhall periſh. Whiles we keep us in the liſts thereof, we cannot miſcarry, through miſ-opinion; but when once we run out of it, let us look for judgement from God, and errour in our own judgement.

Iordan

Iosh. 3

Iordan divided.

THe two Spies returned with newes of the victory that should be. I doe not heare them say, The Land is unpeopled, or the people are unfurnished with armes; unskilfull in the discipline of warre; but (*They faint because of us; therefore their Land is ours.*) Either successe or discomfiture begins ever at the heart. A mans inward disposition doth more then presage the event. As a man raises up his own heart before his fall, and depresses it before his glory; so God raises it up before his exaltation, and casts it down before his ruine. It is no otherwise in our spirituall conflicts; If Satan see us once faint, he gives himself the day. There is no way to safety, but that our hearts be the last that shall yeeld. That which the Heathens attributed to Fortune, we may justly to the hand of God; that he speedeth those that are forward. All the ground that we lose, is given to our adversaries.

This newes is brought but over-night; *Ioshua* is on his way by morning, and prevents the Sun for hast. Delaies, whether in the businesse of God or our own, are hatefull and prejudiciall. Many a one loses the Land of Promise by lingring; if we neglect Gods time, it is just with him to crosse us in ours.

Ioshua hastens till he have brought Israel to the verge of the promised Land: Nothing parts them now but the river of Jordan. There he staies a time; that the Israelites might feed themselves a while with the sight of that, which they should afterwards enjoy. That which they had bin forty yeares in seeking, may not be seized upon too suddenly: God loves to give us cooles and heats in our desires; and will so allay our joyes, that their fruition hurt us not. He knowes, that as it is in meats, the long forbearance whereof causes a surfet, when we come to full feed: so it fares in the contentments of the minde; therefore he feeds us not with the dish, but with the spoone; and will have us neither cloyed nor famished. If the mercy of God have brought us within sight of heaven, let us be content to pause a while, and upon the banks of Jordan, fit our selves for our entrance.

Now that Israel is brought to the brim of Canaan, the cloud is vanished which led them all the way: and as soon as they have but crossed Jordan, the Manna ceaseth, which nourisht them all the way. The cloud and Manna were for their passage, not for their rest; for the wildernesse, not for Canaan. It were as easie for God to work miracles alwaies; but he knows, that custome were the way to make them no miracles. He goes by-waies but till he have brought us into the Road, and then he refers us to his ordinary proceedings. That Israelite should have bin very fooliſh, that would still have said, I will not stirre till I see the cloud, I will not eate unlesse I may have that food of Angels. Wherefore serves the Ark but for their direction? wherefore serves the Wheat of Canaan but for bread? So, fond is that Christian, that will still depend upon expectation of miracles, after the fulnesse of Gods Kingdome. If God beare us in his armes when we are children, yet when we are well grown he looks we should goe on our own feet; it is enough that he upholds us, though he carry us not.

He that hitherto had gone before them in the cloud, doth now goe before them in the Ark; the same guide, in two divers signes of his presence. The cloud was for *Moses*, the Ark for *Ioshua's* time: the cloud was fit for *Moses*; the Law offered us Christ, but enwrapped in many obscurities. If he were seen in the cloud, he was heard from the cover of the Ark. Why was it the Ark of the Testimony, but because it witnessed both his presence and love? And within it, were his Word, the Law; and his Sacrament, the Manna. Who can wish a better Guide, then the God of Heaven, in his Word, and Sacraments? Who can know the way into the Land of Promise, so well as he that owes it? And what meanes can better direct us thither, then those of his Institution?

That Ark which before was as the heart, is now as the head; It was in the middest of Israel, whiles they camped in the Desart; now when the cloud is removed, it is in the

A the front of the Army; That as before they depended upon it for life, ſo now they ſhould for direction. It muſt goe before them on the ſhoulders of the ſons of *Levi*; they muſt follow it, but within ſight, not within breathing. The Levites may not touch the Ark, but onely the barres: The Iſraelites may not approach nearer then a thouſand paces to it. What awfull reſpects doth God require to be given unto the teſtimonies of his preſence? *Vzzah* paid dear for touching it; the men of Beth-ſhemeſh for looking into it. It is a dangerous thing to be too bold with the Ordinances of God. Though the Iſraelites were ſanctified, yet they might not come neare either the Mount of Sinai, when the Law was delivered, or the Ark of the Covenant, wherein the Law was written. How fearfull ſhall their eſtate be, that come with unhallowed hearts and hands to the Word of the Goſpel, and the true Manna of the Euangelicall Sacrament? As we uſe to ſay of the Court and of fire, ſo may we of theſe Divine
B Inſtitutions, We freeze if we be far off from them; and if we be more neare then befits us, we burn. Vnder the Law we might look at Chriſt aloofe, now under the Goſpel we may come neare him: He calls us to him; yea, he enters into us.

Neither was it onely for reverence that the Ark muſt be, not ſtumbled at, but waited on, a farre; but alſo for convenience, both of ſight and paſſage: Thoſe things that are neare us, though they be leſſe, fill our eye; Neither could ſo many thouſand eyes ſee the ſame object upon a levell, but by diſtance; It would not content God, that one Iſraelite ſhould tell another, Now the Ark goes, now it turnes, now it ſtands; but he would have every one his own witneſſe. What can be ſo comfortable to a good heart, as to ſee the pledges of Gods preſence and favour? to hear of the lo-
C ving kindneſſes of God is pleaſant, but to behold and feele the evidences of his mercy, is unſpeakably delectable: Hence the Saints of God, not contenting themſelves with faith, have ſtil praied for ſight and fruition, and mourned when they have wanted it. What an happy proſpect hath God ſet before us, of Chriſt Jeſus crucified for us, and offered unto us?

Ere God will work a miracle before Iſrael, they have charge to be ſanctified. There is an holineſſe required to make us either patients or beholders of the great works of God; how much more when we ſhould be actors in his ſacred ſervices? There is more uſe of ſanctification, when we muſt preſent ſomething to God, then when he muſt doe ought to us.

The ſame power that divided the Red-ſea before *Moſes*, divides Jordan before *Ioſhua*;
D that they might ſee the Ark no leſſe effectuall then the cloud, and the hand of God as preſent with *Ioſhua*, to bring them into Canaan, as it was with *Moſes* to bring them out of Ægypt: The bearers of the Ark had need be faithfull; they muſt firſt ſet their foot into the ſtreames of Jordan, and beleeve that it will give way; The ſame faith that led *Peter* upon the water, muſt carry them into it. There can be no Chriſtian without beleefe in God; but thoſe that are neare to God in his immediate ſervices, muſt goe before others no leſſe in beleeving, then they doe in example.

The waters know their Maker: That Jordan that flowed with full ſtreames when Chriſt went into it to be baptized, now gives way when the ſame God muſt paſſe thorow it in ſtate: then there was uſe of his water, now of his ſand: I heare no newes of any Rod to ſtrike the waters; the preſence of the Ark of the Lord God, the Lord
E of all the World, is ſign enough to theſe Waves; which now, as if a ſinew were broken, runs back to their Iſſues, and dare not ſo much as wet the feet of the Prieſts that bore it; *What ayleth thee, O Sea, that thou fleddeſt, and thou Iordan, that thou wert driven back? Ye mountains, that ye leaped like Rammes, and ye little hils, like Lambs? The earth trembled at the preſence of the Lord, at the preſence of the God of Iacob.* How obſervant are all the Creatures to the God that made them? How glorious a God doe we ſerve? whom all the powers of the Heavens and Elements are willingly ſubject unto; and gladly take that nature which he pleaſes to give them. He could have made Jordan like ſome ſolid pavement of Chryſtall for the Iſraelites feet to have trod upon, but this work had not bin ſo magnificent. Every ſtrong Froſt congeales the water in a naturall courſe; but for the River to ſtand ſtill, and run on heaps, and to be made a liquid wall for the paſſage of Gods people, is, for Nature to run out of it ſelf, to doe

doe homage to her Creator: Now muſt the Iſraelites needs think; How can the Canaanites ſtand out againſt us when the Seas and Rivers give us way? With what joy did they now trample upon the dry channell of Jordan, whiles they might ſee the dry Deſarts overcome; the promiſed Land before them; the very waters ſo glad of them that they ran back to welcome them into Canaan? The paſſages into our promiſed Land are troubleſome and perillous; and even at laſt, offer themſelves to us the main hindrances of our ſalvation; which after all our hopes threaten to defeat us: for what will it avail us to have paſſed a wilderneſſe, if the waves of Jordan ſhould ſwallow us up? But the ſame hand that hath made the way hard, hath made it ſure: He that made the wilderneſſe comfortable, will make Jordan dry; he will maſter all difficulties for us; and thoſe things which we moſt feared, will he make moſt ſoveraign and beneficiall to us. O God, as we have truſted thee with the beginning, ſo will we with the finiſhing of our glory. Faithfull art thou that haſt promiſed, which wilt alſo doe it.

He that led them about, in forty yeares journey, thorow the wilderneſſe, yet now leads them the neareſt cut to Jericho; He will not ſo much as ſeek for a Foord for their paſſage; but divides the waters. What a ſight was this to their heathen adverſaries, to ſee the waters make both a lane, and a wall for Iſrael? their hearts could not chuſe but be broken, to ſee the ſtreames broken off for a way to their enemies. I doe not ſee *Ioſhua* haſting thorow this channell, as if he feared leſt the Tide of Jordan ſhould return; but as knowing that watery wall ſtronger then the walls of Jericho, he paces ſlowly: And leſt this miracle ſhould paſſe away with themſelves, he commands twelve ſtones to be taken out of the channell of Jordan, by twelve ſelected men from every Tribe, which ſhall be pitched in Gilgal; and twelve other ſtones to be ſet in the midſt of Jordan, where the feet of the Prieſts had ſtood with the Ark; That ſo both land and water might teſtifie the miraculous way of Iſrael, whiles it ſhould be ſaid of the one, Theſe ſtones were fetcht out of the pavement of Jordan; of the other, There did the Arke reſt whiles we walked dry-ſhod thorow the deeps of Jordan: of the one, Jordan was once as dry as this Gilgal; of the other, Thoſe waves which drown theſe ſtones, had ſo drowned us, if the power of the Almighty had not reſtrained them. Many a great work had God done for Iſrael, which was now forgotten: *Ioſhua* therefore will have Monuments of Gods mercy, that future Ages might be both witneſſes, and applauders of the great works of their God.

The ſiege of Jericho.

Josh. 6.

Ioſhua begins his warres with the circumciſion and Paſſeover; He knew that the way to keep the bloud of his people from ſhedding, was to let out that Paganiſh bloud of their uncircumciſion. The perſon muſt be in favour, ere the work can hope to proſper: His predeceſſor *Moſes* had like to have been ſlain for neglect of this Sacrament, when he went to call the people out of Ægypt: he juſtly feares his owne ſafety, if now he omit it, when they are brought into Canaan: we have no right of inheritance in the ſpirituall Canaan, the Church of God, till we have received the Sacrament of our matriculation: So ſoon as our covenants are renued with our Creator, we may well look for the viſion of God for the aſſurance of victory.

What ſure work did the King of Jericho think he had made! he blocked up the paſſages, barred up the gates, defended the walls, and did enough to keep out a common enemy: If we could doe but this to our ſpirituall adverſaries, it were as impoſſible for us to be ſurpriſed, as for Jericho to be ſafe. Me thinks I ſee how they called their councell of warre, debated of all meanes of defence, gathered their forces, trained their ſouldiers, ſet ſtrong guards to the gates & wals; and now would perſwade one another, that unleſſe Iſrael could flie into their City, the ſiege was vain. Vaine worldlings think their Rampiers and Barricadoes can keep out the vengeance of God; their blindneſſe ſuffers them to look no further then the meanes: The ſupreme hand

A hand of the Almighty comes not within the compaſſe of their feares. Every carnall heart is a Jericho ſhut up; God ſets downe before it, and diſplaies mercy and judgement in ſight of the walls thereof; it hardens it ſelfe in a wilfull ſecurity, and ſaith, *Tuſh, I ſhall never be moved.*

Yet their courage and fear fight together within their wals, within their boſomes: Their courage tells them of their own ſtrength; their feare ſuggeſts the miraculous ſucceſſe of this (as they could not but think) inchanted generation; and now whiles they have ſhut out their enemy, they have ſhut in their own terror. The moſt ſecure heart in the world hath ſome flaſhes of feare; for it cannot but ſometimes look out of it ſelf, and ſee what it would not. *Rahab* had notified that their hearts fainted: and yet now their faces bewray nothing but reſolution. I know not whether the heart or
B the face of an hypocrite be more falſe; and as each of them ſeeks to beguile the other, ſo both of them agree to deceive the beholders: In the midſt of laughter their heart is heavy; who would not think him merry that laughes? yet their rejoycing is but in the face: who would not think a blaſphemer or prophane man reſolutely careleſſe? If thou hadſt a window into his heart, thou ſhouldeſt ſee him tormented with horrors of conſcience.

Now the Iſraelites ſee thoſe walled cities and towers, whoſe height was reported to reach to heaven; the fame whereof had ſo affrighted them ere they ſaw them, and were ready doubtleſſe to ſay in their diſtruſt, Which way ſhall we ſcale theſe invincible fortifications? what ladders, what Engines ſhal we uſe to ſo great a work? God prevents their infidelity; *Behold, I have given Iericho into thine hand.* If their wals had
C their foundations laid in the center of the earth; If the battlements had bin ſo high built that an Eagle could not ſoare over them; this is enough, *I have given it thee.* For on whoſe earth have they raiſed theſe caſtles? Out of whoſe treaſure did they digge thoſe piles of ſtone? whence had they their ſtrength and time to build? Cannot he that gave, recall his own? O ye fooles of Jericho, what if your walls be ſtrong, your men valiant, your leaders skilfull, your King wiſe, when God hath ſaid, *I have given thee the City?* What can ſwords or ſpeares doe againſt the Lord of Hoſts? Without him meanes can do nothing; how much leſſe againſt him? How vain and idle is that reckoning, wherein God is left out? Had the Captain of the Lords hoſt drawn his ſword for Jericho, the gates might have bin opened; Iſrael could no more have entred, then they can now be kept from entring, when the wals were faln. What courſes
D ſo ever we take for our ſafety, it is good making God of our ſide: Neither men nor devils can hurt us againſt him; neither men nor Angels can ſecure us from him. There was never ſo ſtrange a ſiege as this of Jericho: Here was no mount raiſed, no ſword drawn, no Engine planted, no Pioners undermining; Here were trumpets ſounded, but no enemy ſeene; here were armed men, but no ſtroke given: They muſt walk and not fight; ſeven ſeverall daies muſt they pace about the wals, which they may not once look over to ſee what was within. Doubtleſſe, theſe inhabitants of Jericho made themſelves merry with this ſight; when they had ſtood ſix daies upon their wals, and beheld none but a walking enemy; What (ſay they) could Iſrael find no walk to breathe them with, but about our wals? Have they not travelled enough in their forty years Pilgrimage, but they muſt ſtretch their limbs in this circle? Surely if their
E eies were engines, our wals could not ſtand: we ſee they are good footmen, but when ſhall we try their hands? What, doe theſe vaine men think Jericho will be won with looking at? Or, doe they only come to count how many paces it is about our City? If this be their manner of ſiege we ſhall have no great cauſe to feare the ſword of Iſrael. Wicked men think God in jeſt, when he is preparing for their judgement. The Almighty hath waies and counſels of his owne, utterly unlike to ours: which becauſe our reaſon cannot reach, we are ready to condemne of fooliſhneſſe and impoſſibility. With us there is no way to victory but fighting, and the ſtrongeſt carries the ſpoile: God can give victory to the feet as well as to the hands, and when he will, makes weakneſſe no diſadvantage. What ſhould we do but follow God thorow by-waies, and know, that he will in ſpight of nature lead us to our end?

All the men of warre muſt compaſſe the City, yet it was not the preſence of the great

great warriours of Israel that threw down the wals of Jericho. Those foundations were not so slightly laid, as that they could not indure either a look, or a march, or a battery: It was the Ark of God, whose presence demolished the walls of that wicked City. The same power that drave back the waters of Jordan before, and afterwards laid *Dagon* on the floore, cast down all those forts. The Priests beare on their shoulders that mighty engine of God, before which those wals, if they had bin of molten brasse, could not stand. Those spirituall wickednesses, yea, those gates of hell, which to nature are utterly invincible, by the power of the Word of God (which he hath committed to the carriage of his weak servants) are overthrown and triumphed over. Thy Ark, O God, hath bin long amongst us; how is it that the walls of our corruptions stand still unruined? It hath gone before us; his Priests have carried it, we have not followed it, our hearts have not attended upon it; and therefore how mighty soever it is in it self, yet to us it hath not bin so powerfull, as it would.

Seven daies together they walk this round; They made this therefore their Sabbaths daies journey; and who knowes whether the last and longest walk, which brought victory to Israel, were not on this day? Not long before, an Israelite is stoned to death for but gathering a few sticks that day: Now all the host of Israel must walk about the wals of a large and populous City, and yet doe not violate the day. Gods precept is the rule of the justice and holinesse of all our actions: Or was it, for that revenge upon Gods enemies is an holy work, and such as God vouchsafes to priviledge with his own day? or, because when we have undertaken the exploits of God, he will abide no intermission till we have fulfilled them? He allowes us to breathe, not to break off till we have finished.

It had bin as easie for God to have given this successe to their first daies walk, yea to their first pace, or their first sight of Jericho; yet he will not give it untill the end of their seven daies toile: It is the pleasure of God to hold us both in work and in expectation; and though he require our continuall indeavours for the subduing of our corruptions, during the six daies of our life, yet we shall never finde it perfectly effected till the very evening of our last day: In the meane time it must content us that we are in our walk, and that these walls cannot stand, when we come to the measure and number of our perfection. A good heart groanes under the sense of his infirmities, faine would be rid of them, and strives and praies: but when he hath all done, untill the end of the seventh day, it cannot be: If a stone or two moulder off from these walls in the meane time, that is all; but the foundations will not be removed till then.

When we heare of so great a designe as the miraculous winning of a mighty City, who would not look for some glorious meanes to work it? when we heare that the Ark of God must besiege Jericho, who would not look for some royall equipage? But behold, here seven Priests must goe before it, with seven Trumpets of Rammes horns. The Israelites had trumpets of silver, which God had appointed for the use of assembling and dissolving the Congregation, for war, and for peace. Now I doe not hear them called for; but in stead thereof Trumpets of Rams horns; base for the matter, and not loud for sound; the shortnesse and equall measure of those instruments could not afford, either shrilnesse of noise, or variety. How meane and homely are those meanes which God commonly uses in the most glorious works. No doubt, the Citizens of Jericho answered this dull alarum of theirs, from their walls, with other instruments of louder report, and more martiall ostentation: and the vulgar Israelites thought, We have as cleare and as costly trumpets as theirs; yet no man dares offer to sound the better, when the worse are commanded. If we finde the ordinances of God poore and weak, let it content us that they are of his own choosing, and such as whereby he will so much more honour himselfe, as they in themselves are more inglorious. Not the out-side, but the efficacy, is it that God cares for.

No Ram of iron could have bin so forcible for battery as these Rams hornes: For when they sounded long, and were seconded with the shout of the Israelites, all the wals of Jericho fell down at once: They made the heaven ring with their shout; but the ruine of those walls drowned their voyce, and gave a pleasant kinde of horrour

to

A to the Iſraelites: The earth ſhooke under them with the fall; but the hearts of the Inhabitants ſhooke yet more: many of them doubtleſſe were ſlain with thoſe walles, wherein they had truſted: A man might ſee death in the faces of all the reſt that remained; who now being halfe dead with aſtoniſhment, expected the other halfe from the ſword of their enemies; They had now neither meanes, nor will to reſiſt; for if onely one breach had been made (as it uſes in other ſieges) for the entrance of the enemy; perhaps new ſupplies of defendants might have made it up with their carkaſſes: but now, at that once Jericho is turned to a plaine field, every Iſraelite, without reſiſtance, might runne to the next booty, and the throats of their enemies ſeemed to invite their ſwords to a diſpatch.

If but one Iſraelite had knockt at the gates of Jericho, it might have been thought, B their hand had helped to the victory: Now, that God may have all the glory, without the ſhow of any rivall, yea of any meanes, they do but walke and ſhout, and the walls give way. He cannot abide to part with any honour, from himſelfe: As he doth all things, ſo he would be acknowledged.

They ſhout all at once. It is the preſence of Gods Arke & our conjoyning prayers, that are effectuall to the beating downe of wickedneſſe. They may not ſhout, till they be bidden: if we will be unſeaſonable in our good actions, we may hurt, and not benefit our ſelves.

Every living thing in Jericho, man, woman, child, cattel, muſt die: our folly would thinke this mercileſſe: but there can be no mercy in injuſtice, and nothing but injuſtice in not fulfilling the charge of God: The death of Malefactors, the condemna- C tion of wicked men, ſeeme harſh to us; but we muſt learne of God, that there is a puniſhing mercy. Curſed be that mercy that oppoſes the God of mercy.

Yet was not *Ioſhua* ſo intent upon the ſlaughter, as not to be mindful of Gods part, and *Rahabs*: Firſt, he gives charge (under a curſe) of reſerving all the treaſure for God; Then of preſerving the Family of *Rahab*. Thoſe two Spyes, that received life from her, now returne it to her, and hers: They call at the window with the red cord; and ſend up news of life to her, the ſame way which they received theirs: Her houſe is no part of Jericho; neither may fire be ſet to any building of that City, till *Rahab* and her family be ſet ſafe without the hoſt. The actions of our faith and charity will be ſure to pay us; if late, yet ſurely. Now *Rahab* findes what it is to beleeve God; whiles out of an impure idolatrous Citie, ſhe is tranſplanted into the Church of God, and D made a mother of a Royall and holy poſteritie.

Of ACHAN.

WHen the wals of Jericho were falne, *Ioſhua* charged the Iſraelites but with two precepts; Of ſparing *Rahabs* houſe, & of abſtaining from that treaſure, which was anathematized to God; and one of them is broken: As in the entrance to Paradiſe, but one tree was forbidden, and that was eaten of. God hath provided for our weakneſſe in the paucity of commands: but our innocency ſtands not ſo much in ha- E ving few precepts, as in keeping thoſe we have. So much more guilty are we in the breach of one, as we are more favoured in the number. Joſh. 7.

They needed no command to ſpare no living thing in Jericho: but to ſpare the treaſure, no command was enough. Impartialitie of execution is eaſier to performe, then contempt of theſe worldly things; becauſe we are more prone to covet for our ſelves, then to pity others. Had *Ioſhua* bidden ſave the men and divide the treaſure; his charge had been more plauſible, then now to kill the men, and ſave the treaſure; or, if they muſt kill, earthly minds would more gladly ſhed their enemies blood, for a booty, then out of obedience, for the glory of their Maker. But now, it is good reaſon, ſince God threw down thoſe wals, and not they; that both the bloud of that wicked City ſhould be ſpilt to him, not to their own revenge; and that the treaſure ſhould be reſerved for his uſe, not for theirs. Who but a miſcreant can grudge, that God

ſhould ſerve himſelfe of his own? I cannot blame the reſt of Iſrael, if they were well pleaſed with their conditions; onely one *Achan* troubles the peace, and his ſinne is imputed to Iſrael: the innocence of ſo many thouſand Iſraelites, is not ſo forcible to excuſe his one ſinne, as his one ſinne is to taint all Iſrael. A

A lewd man is a pernicious creature: That he damnes his own ſoule, is the leaſt part of his miſchiefe; he commonly draws vengeance upon a thouſand, either by the deſert of his ſinne, or by the infection. Who would not have hoped that the ſame God, which for ten righteous men would have ſpared the five wicked Cities, ſhould not have been content to drowne one ſinne, in the obedience of ſo many righteous? But ſo venemous is ſinne, (eſpecially, when it lights among Gods people) that one dram of it is able to infect the whole maſſe of Iſrael. B

Oh righteous people of Iſrael, that had but one *Achan*! How had their late circumciſion cut away the uncleane foreskin of their diſobedience? How had the bloud of their Paſchal Lamb ſcoured their ſoules from covetous deſires? The world was well mended with them, ſince their ſtubborne murmurings in the Deſert. Since the death of *Moſes*, and the government of *Ioſhua*, I do not find them in any diſorder. After that the Law hath brought us under the conduct of the true Ieſus, our ſins are more rare & our ſelves are more conſcionable. Whiles we are under the Law, we do not ſo keep it, as when we are delivered from it: our Chriſtian freedome is more holy then our ſervitude. Then have the Sacraments of God their due effect, when their receit purgeth us from our old ſinnes; and makes our converſation cleane and ſpirituall.

Little did *Ioſhua* know, that there was any ſacriledge committed by Iſrael: that ſin is not halfe cunning enough, that hath not learned ſecrecie: *Ioſhua* was a vigilant Leader, yet ſome ſinnes will eſcape him: Onely that eye which is every where, findes us out in our cloſe wickedneſſe. It is no blame to authority, that ſome ſinnes are ſecretly committed: The holieſt congregation, or family, may be blemiſht with ſome malefactors: it is juſt blame, that open ſinnes are not puniſhed; we ſhall wrong government, if we ſhall expect, the reach of it ſhould be infinite. He therefore, which if he had known the offence, would have ſent up prayers & teares to God, now ſends Spyes for a further diſcovery of Ai: They returne, with newes of the weakneſſe of their adverſaries: and (as contemning their paucity) perſwades *Ioſhua*, that a wing of Iſrael is enough to overſhadow this city of Ai. The Iſraelites were ſo fleſhed with their former victory, that now they think no wals or men can ſtand before them. Good ſucceſſe lifts up the heart with too much confidence; and whiles it diſſwades men from doing their beſt, oft-times diſappoints them. With God, the meanes can never be too weake; without him, never ſtrong enough. C D

It is not good to contemne an impotent enemy. In this ſecond battell the Iſraeletes are beaten: it was not the fewneſſe of their aſſailants that overthrew them, but the ſin that lay lurking at home. If all the hoſt of Iſrael had ſet upon this poore village of Ai, they had been all equally diſcomfited: The wedge of *Achan* did more fight againſt them, then all the ſwords of the Cananites. The victories of God goe not by ſtrength, but by innocence.

Doubtleſſe, theſe men of Ai inſulted in this foyle of Iſrael, and ſaid; Loe, theſe are the men, from whoſe preſence the waters of Jordan ran back; now they runne as faſt away from ours: Theſe are they, before whom the wals of Jericho fell downe; now they are falne as faſt before us; and all their neighbours took heart from this victory. Wherein I doubt not, but beſides the puniſhment of Iſraels ſinne, God intended the further obduration of the Cananites: Like as ſome skilfull player loſes on purpoſe at the beginning of the game, to draw on the more abetments. The newes of their overthrow ſpred as farre as the fame of their ſpeed; and every City of Canaan could ſay, Why not we as well as Ai? E

But good *Ioſhua* that ſucceeded *Moſes*, no leſſe in the care of Gods glory then in his government, is much dejected with this event. He rends his clothes, falls on his face, caſts duſt upon his head, and (as if he had learned of his Maſter, how to expoſtulate with God) ſayes, *What wilt thou doe to thy mighty Name?*

That *Ioſhua* might ſee, God took no pleaſure to let the Iſraelites lye dead upon the earth,

A earth, before their enemies; himselfe is taxed for but lying all day, upon his face, before the Arke. All his expostulations are answered in one word; *Get thee up*, Israel *hath sinned*. I doe not heare God say, Lye still, & mourne for the sin of Israel. It is to no purpose to pray against punishment, while the sinne continues. And though God loves to be sued to; yet he holds our requests unseasonable, till there be care had of satisfaction. When we have risen, & redressed sin, then may we fal down for pardon.

Victory is in the free hand of God, to dispose where he will; & no man can marvell that the dice of Warre run ever with hazard, on both sides, so as God needed not to have given any other reason of this discomfiture of Israel, but his owne pleasure: yet *Iosua* must now know, that Israel which before prevailed for their faith, is beaten for their sin. When we are crossed in just and holy quarrels, we may well thinke there
B is some secret evill unrepented of, which God would punish in us; which though we see not, yet he so hates, that he will rather be wanting to his owne cause, then not revenge it. When we goe about any enterprise of God, it is good to see that our hearts be cleere from any pollution of sin; and when we are thwarted in our hopes, it is our best course to ransack our selves, & to search for some sin hid from us in our bosom, but open to the view of God.

The Oracle of God, which told him, a great offence was cõmitted, yet reveals not the person It had been as easie for him, to have named the man as the crime. Neither doth *Iosua* request it; but refers that discovery to such a meanes, as whereby the offender (finding himselfe singled out by the lot) might be most convinced. *Achan* thought he might have lyen as close in all that throng of Israel, as the wedge of gold
C lay in his Tent. The same hope of secresie whith moved him to sinne, moved him to confidence in his sinne: but now, when he saw the lot fall upon his Tribe, he began to start a little; when upon his Family, he began to change countenance; when upon his household, to tremble & feare; when upon his person, to be utterly confounded in himselfe. Foolish men thinke to runne away with their privie sinnes; and say, Tush, no eye shall see me: but when they think themselves safest, God puls them out with shame. The man that hath escaped justice, and now is lying downe in death, would thinke; My shame shall never be discloséd, but before men and Angels shall he be brought on the scaffold, and finde confusion, as sure as late.

What needed any other evidence, when God had accused *Achan*? Yet *Iosua* will have the sin out of his mouth, in whose heart it was hatched; *My sonne, I beseech thee*
D *give glory to God*. Whõ God had convinced as a malefactor, *Iosua* beseeches as a son. Some hot spirit would have said; Thou wretched traitor, how hast thou pilfred from thy God, and shed the bloud of so many Israelites, and caused the Host of Israel to shew their backes, with dishonour, to the Heathen? now shall we fetch this sin out of thee with tortures; and plague thee with a condigne death. But like the Disciple of him whose servant he was, he meekly intreats that, which he might have extorted by violence, (*My sonne, I beseech thee.*) Sweetnesse of compellation, is a great help towards the good entertainment of an admonition: roughnesse & rigor, many times hardens those hearts, which meeknesse would have melted to repentance: whether we sue, or convince, or reprove, little good is gotten by bitternesse. Detestation of the sin, may well stand wtth favour to the person: and these two not distinguished cause great
E wrong either in our charity, or justice; for, either we uncharitably hate the creature of God, or unjustly affect the evill of men. Subjects are as they are called, sonnes to the Magistrate: All Israel was not onely of the family, but as of the loynes of *Iosua*; such must be the corrections, such the provisions of Governors, as for their children; as againe, the obedience and love of Subjects must be filiall.

God had glorified himselfe sufficiently, in finding out the wickednesse of *Achan*; neither need he honour from men, much lesse from sinners; They can dishonour him by their iniquities, but what recompence can they give him for their wrongs? yet *Iosua* sayes, *My sonne, give glory to God*; Israel should now see, that the tongue of *Achan* did justifie God in his lot. The confession of our sins doth no lesse honour God, then his glory is blemished by their commission. Who would not be glad to redeeme the honour of his Redeemer, with his own shame?

The lot of God, and the mild words of *Ioshua*, wonne *Achan* to accuse himselfe, ingenuously, impartially: a storme perhaps would not have done that, which a Sunshine had done. If *Achan* had come in uncalled; and before any question made, out of an honest remorse, had brought in his sacrilegious booty, and cast himselfe and it at the foot of *Ioshua*; doubtlesse, Israel had prospered, and his sinne had caried away pardon: now he hath gotten thus much thanke, that he is not a desperate sinner. God will once wring from the conscience of wicked men their own inditements; They have not more carefully hid their sinne, then they shall one day freely proclaime their own shame. A

Achans confession, though it were late, yet was it free and ful: For he doth not onely acknowledge the act, but the ground of his sinne; *I saw, and coveted, and tooke.* The eye betrayed the heart; and that, the hand; and now all conspire in the offence. If we list not to flatter our selves, this hath been the order of our crimes. Evill is uniforme; and beginning at the senses, takes the inmost fort of the soule, and then armes our own outward forces against us; This shall once be the lascivious mans song, I saw, and coveted, and took: This the theeves; this the Idolaters; this the gluttons and drunkards: All these receive their death by the eye. But, oh fooliſh *Achan!* with what eyes didst thou look upon that spoile, which thy fellowes saw and contemned? Why couldest thou not before, as well as now, see shame hid under that gay Babyloniſh garment? and an heap of stones covered with those shekels of silver? The over-prizing, and over-desiring of these earthly things, caries us into all mischiefe; and hides from us the sight of Gods judgements: whosoever desires the glory of metals, or of gay cloathes, or honour, cannot be innocent. B C

Well might *Ioshua* have proceeded to the execution of him, whom God and his own mouth accused: but as one that thought no evidence could be too strong, in a case that was capital; he sends to see, whether there was as much truth in the confession, as there was falshood in the stealth. Magistrates and Judges must pace slowly, and sure, in the punishment of offenders. Presumptions are not ground enough for the sentence of death; no, not in some cases the confessions of the guilty: It is no warrant for the Law to wrong a man, that he hath before wronged himselfe. There is lesse ill in sparing an offender, then in punishing the innocent.

Who would not have expected, since the confession of *Achan* was ingenuous, and his pillage still found entire, that his life should have been pardoned? But here was, Confesse and die; he had been too long sick of this disease, to be recovered. Had his confession been speedy and free, it had saved him. How dangerous it is, to suffer sin to lye fretting into the soule! which if it were washt off betimes with our repentance, could not kill us. In mortall offences, the course of humane justice is not stayd by our penitence: It is well for our soules that we have repented, but the lawes of men take not notice of our sorrow. I know not whether the death, or the teares of a malefactor, be a better sight: The censures of the Church are wip't off with weeping, not the penalties of lawes. D

Neither is *Achan* alone called forth to death, but all his family, all his substance. The actor alone doth not smart with sacriledge; all that concernes him, is enwrapped in the judgment. Those that defile their hands with holy goods, are enemies to their own flesh and bloud. Gods first revenges are so much the more fearefull, because they must be exemplary. E

Of the Gibeonites.

Ios. 9.

THe newes of Israels victory had flown over all the Mountaines, & Valleys of Canaan; & yet those Heathenish Kings and people are mustered together against them. They might have seen themselves in Jericho & Ai; and have well perceived, it was not an arme of flesh, that they must resist, yet they gather their forces, and say, Tush, we shall speed better. It is madnes in a man, not to be warned, but to run upon the point of those judgments, where-

A wherewith he ſees others miſcary, and not to beleeve, till he cannot recover. Our aſſent is purchaſed too late, when we have overſtayed prevention; and truſt to that experience which we cannot live to redeeme.

Onely the Hivites are wiſer then their fellowes, & will rather yeeld & live. Their intelligence was not diverſe from the reſt; all had equally heard of the miraculous conduct, and ſucceſſe of Iſrael: but their reſolution was diverſe. As *Rahab* ſaved her Family, in the midſt of Jericho: ſo theſe foure cities preſerved themſelves, in the midſt of Canaan; and both of them, by beleeving what God would do. The efficacy of Gods marvellous workes, is not in the acts themſelves, but in our apprehenſion; ſome are overcome with thoſe motives, which others have contemned for weake.

Had theſe Gibeonites joyned with the forces of all their neighbours, they had pe-
B riſhed in their common ſlaughter; If they had not gone a way by themſelves, death had met them; It may have more pleaſure, it cannot have ſo much ſafety, to follow the multitude. If examples may lead us, the greateſt part ſhuts out God upon earth, & is excluded from God elſewhere. Some few poore Hivites yeeld to the Church of God, & eſcape the condemnation of the world. It is very like their neighbours flouted at this baſe ſubmiſſion of the Gibeonites, and out of their termes of honour, ſcorned to beg life of an enemy, whiles they were out of the compaſſe of mercy: but when the bodies of theſe proud Jebuſites and Perizzites lay ſtrewed upon the earth, and the Gibeonites ſurvived; whether was more worthy of ſcorne and inſultation?

If the Gibeonites had ſtayed till Iſrael had beſieged their Cities, their yeeldance had been fruitleſſe; now they make an early peace, and are preſerved. There
C is no wiſdome in ſtaying till a judgment come home to us; the onely way to avoid it, is to meet it halfe way. There is the ſame remedy of warre, and of danger: To provoke an enemy in his own borders, is the beſt ſtay of invaſion; and to ſolicit God betimes in a manifeſt danger, is the beſt antidote for death.

I commend their wiſedome in ſeeking peace; I do not commend their falſhood, in the manner of ſeeking it: who can look for any better of Pagans? But as the faith of *Rahab* is ſo rewarded, that her lye is not puniſhed: ſo the fraud of theſe Gibeonites is not an equall match of their beleefe, ſince the name of the Lord God of Iſrael brought them to this ſuit of peace.

Nothing is found fitter to deceive Gods people, then a counterfait copy of age:
D Here are old ſacks, old bottles, old ſhooes, old garments, old bread. The Iſraelites that had worne one ſuit forty yeares, ſeemed new clad in compariſon of them. It is no new policy, that Satan would beguile us with a vaine colour of antiquity, clothing falſhood in rags. Errors are never the elder for their patching: Corruption can do the ſame that time would doe: we may make age as well as ſuffer it. Theſe Gibeonites did teare their bottles, and ſhooes, and clothes, and made them naught, that they might ſeeme old: ſo do the falſe patrons of new errours. If we be caught with this Gibeonitiſh ſtratagem, it is a ſigne we have not conſulted with God.

The ſentence of death was gone out againſt all the inhabitants of Canaan. Theſe Hivites acknowledge the truth, and judgments of God, and yet ſeeke to eſcape by a league with Iſrael. The generall denunciations of the vengeance of God, enwrap all ſinners; Yet may we not deſpaire of mercy. If the ſecret counſell of the Almighty
E had not deſigned theſe men to life, *Ioſhua* could not have been deceived with their league. In the generality there is no hope: Let us come in old rags of our vileneſſe, to the true *Ioſhua*, and make our truce with him; we may live, yea, we ſhall live. Some of the Iſraelites ſuſpect the fraud; & notwithſtanding al their old garments, & proviſions, can ſay, *It may be thou dwelleſt amongſt us*: If *Ioſhua* had continued this doubt, the Gibeonites had torne their bottles in vaine. In caſes and perſons unknowne, it is ſafe not to be too credulous: Charity it ſelfe will allow ſuſpition, where we have ſeen no cauſe to truſt.

If theſe Hivites had not put on new faces, with their old cloathes, they had ſurely changed countenance, when they heard this argument of the Iſraelites, (*It may bee thou dwelleſt amongſt us; how then can I make a league with thee?*) They had (perhaps) hoped, their ſubmiſſion would not have been refuſed, whereſoever they had dwelt:

but leſt their neighbourhood might be a prejudice, they come diſguiſed; and now heare, that their neerneſſe of abode was an unremovable barre of peace. It was quarrell enough, that they were Canaanites: God had forbidden both the league, and the life of the native inhabitants. He that cals himſelfe the God of peace, proclaimes himſelfe the God of Hoſts: and not to fight where he hath commanded, is to breake the peace with God, whiles we nouriſh it with men. Contention with brethren is not more hatefull to him then leagues with Idolaters. The condition that he hath ſet to our peace is our poſſibility and power. That fals not within the poſſibility of our power which we cannot doe lawfully.

What a ſmooth tale did theſe Gibeonites tell for themſelves? of the remoteneſſe of their Country, the motives of their journey, the conſultation of their Elders; the ageing of their proviſions by the way: that it might ſeem not onely ſafe, but deſerved on their parts, that they ſhould be admitted to a peace, ſo far ſought and purchaſed with ſo much toyle, and importunity. Their cloathes and their tongues agreed together; and both diſagree from the truth. Deceit is ever lightly wrapped up in plauſibility of words; as faire faces often-times hide much unchaſtity. But this guile ſped the better, becauſe it was clad with much plainneſſe: For who would have ſuſpected, that clouted ſhooes, and ragged coats could have covered ſo much ſubtilty? The caſe ſeemed ſo cleare, that the Iſraelites thought it needleſſe to conſult with the mouth of the Lord. Their owne eyes and eares were called onely to counſell; and now their credulity hath drawne them into inconvenience.

There is no way to convince the Gibeonitiſh pretences of antiquity, but to have recourſe to the Oracle of God. Had this been adviſed with, none of theſe falſe rags had ſhamed the Church of God: whether in our practice, or judgement, this direction cannot faile us, whereas what wee take upon the words of men, proves ever either light, or falſe wares.

The facility of Iſrael had led them into a league, to an oath, for the ſafety of the Gibeonites: and now within three dayes they find both their neighbourhood and deceit. Thoſe old ſhooes of theirs would eaſily hold to cary them back to their home. The march of a great Army is eaſie: yet within three dayes the Iſraelites were before their Cities. *Ioſhua* might now have taken advantage of their own words, to diſſolve his league, and have ſaid; Ye are come from a farre Country, theſe Cities are neere; Theſe are not therefore the people, to whom we are ingaged by our promiſe, and oath: And if theſe Cities be yours, yet ye are not your ſelves. Erewhile, ye were ſtrangers, now you are Hivites borne, and dwelling in the midſt of Canaan: we will therefore deſtroy theſe Cities neere-hand, and do you ſave your people afarre off. It would ſeeme very queſtionable, Whether *Ioſhua* needed to hold himſelfe bound to this oath; for fraudulent conventions oblige not; and Iſrael had put in a direct caveat of their vicinity: yet dare not *Ioſhua* and the Princes truſt to ſhifts, for the eluding their oath; but muſt faithfully performe, what they have raſhly promiſed.

Ioſhuaes heart was cleare from any intention of a league with a Canaanite, when he gave his oath to theſe diſguiſed ſtrangers: yet he durſt neither repeale it himſelfe, neither doe I heare him ſue to *Eleazar* the High-Prieſt, to diſpenſe with it; but takes himſelfe tyed to the very ſtrict words of his oath, not to his owne purpoſe. His tongue had bound his heart and hands, ſo as neither might ſtirre; leſt while he was curious of fulfilling the will of God, he ſhould violate the oath of God. And if the Gibeonites had not known theſe holy bonds indiſſoluble, they neither had been ſo importunate to obtaine their vow, nor durſt they have truſted it being obtained. If either diſpenſation with oaths, or equivocation in oaths, had been known in the world, or at leaſt approved, theſe Gibeonites had not lived, and Iſrael had ſlain them without ſin: Either Iſrael wanted skill; or our reſervers, honeſty.

The multitude of Iſrael, when they came to the wals of theſe foure exempted Cities, itched to be at the ſpoile; Not out of a deſire to fulfill Gods commandement, but to enrich themſelves, would they have falne upon theſe Hivites; They thought all loſt that fell beſides their fingers. The wealthy City of Jericho was firſt altogether interdicted them; the wals and houſes either fell, or muſt be burnt; the men & cattel killed;

A killed; the goods and treasure confiscate to God. *Achans* booty shewes, that City was both rich and proud: yet Israel might be no whit the better for them, carying away nothing but empty victory : and now foure other Cities must be exempted from their pillage. Many an envious looke did Israel therefore cast upon these wals ; and many bitter words did they cast out against their Princes, the enemies of their gaine; whether for swearing, or for that they would not forsweare : But howsoever, the Princes might have said in a returne to their fraud, We swore indeed to you, but not the people: yet, if any Israelite had but pulled downe one stone from their wals, or shed one drop of Gibeonitish bloud, he had no lesse plagued all Israel for perjury, then *Achan* had before plagued them for sacriledge. The sequell shewes how God would have taken it: For, when three hundred yeares after, *Saul* (perhaps forgetting
B the vow of his fore-fathers) slew some of these Gibeonites, although out of a well-meant zeale; all Israel smarted for the fact, with a three yeares famine, and that in *Davids* raigne, who received this Oracle from God ; *It is for Saul, and for his bloudy house; because he slew the Gibeonites.* Neither could this wrong be expiated, but by the bloud of *Sauls* seven sonnes, hanged up at the very Court-gates of their father.

Iosh. 9. 23. *Iosua* and the Princes had promised them life, they promised them not liberty: no Covenant was past against their servitude. It was just therefore with the Rulers of Israel, to make slavery the price both of their lives, and their deceit. The Israelites had themselves been drudges, if the Gibeonites had not beguiled them, and lived. The old rags therefore wherewith they came disguised, must now be their best suits, and their life must be toilesomely spent in hewing of wood, and drawing of water
C for all Israel. How deare is life to our nature, that men can be content to purchase it with servitude ? It is the wisedome of Gods children to make good use of their over-sights. The rash oath of Israel proves their advantage : Even wicked men gaine by the out-side of good actions : Good men make a benefit of their sinnes.

Contemplations
UPON THE
PRINCIPALL PASSAGES
OF THE
HOLY HISTORY.

The third Volume.
IN THREE BOOKS.

By Jos. HALL, D. of Divinity, and Deane of Worceſter.

LONDON.
Printed by JOHN BEALE.
1642.

1826
1642
18H.

Contemplations

UPON THE

PRINCIPAL PASSAGES

OF THE

HOLY HISTORY.

The third Volume.

IN THREE BOOKS.

By [illegible] D. of Divinity, and Dean of Worcester.

LONDON,

[illegible] by [illegible] PHAER.

[illegible]

CONTEMPLATIONS.

THE NINTH BOOKE.

CONTAINING
- *The Rescue of* GIBEON.
- *The Altar of the Reubenites.*
- EHVD *and* EGLON.
- JAEL *and* SISERA.
- GIDEONS *calling.*
- GIDEONS *preparation & Victory.*
- *The revenge of* Succoth & Penuel.
- ABIMELECS *Usurpation.*

By JOS. HALL, D. of Divinity, and Deane of Worcester.

LONDON.
Printed by JOHN BEALE.
1642.

BOOKE
OF
CONTENTS.

TO THE RIGHT HONOURABLE, MY SINGULAR GOOD LORD, SIR THOMAS EGERTON *KNIGHT, LORD* ELLESMERE, LORD CHANCELLOR OF ENGLAND, CHANCELLOR OF THE UNIVERSITY OF OXFORD, THE SINCERE AND GRAVE ORACLE OF EQUITIE, THE GREAT AND SURE FRIEND OF THE CHURCH, THE SANCTUARY OF THE CLERGIE, THE BOUNTIFULL ENCOURAGER OF LEARNING.

J. H.

WITH THANKFULL ACKNOWLEDGEMENT OF GODS BLESSING UPON THIS STATE, IN SO WORTHY AN INSTRUMENT, AND HUMBLE PRAYERS FOR HIS HAPPY CONTINUANCE, DEDICATES THIS POORE AND UNWORTHY PART OF HIS LABOURS.

CONTEMPLATIONS.
THE NINTH BOOK.

The Rescue of GIBEON.

THE life of the Gibeonites must cost them servitude from Israel, and dangers from their neighbors: if *Joshuah* will but sit still, the deceit of the Gibeonites shall be revenged by his enemies. Five Kings are up in Armes against them, and are ready to pay their fraud with violence. What should these poore men do? If they make not their peace, they dye by strangers; if they doe make their peace with Forrainers, they must dye by neighbors. There is no course that threatens not some danger: We have sped well, if our choice hath light upon the easiest inconvenience. *Josh. 10*

If these Hivites have sinned against God, against Israel; yet what have they done to their neighbours? I heare of no trechery, no secret information, no attempt. I see no sinne but their league with Israel, and their life: yet (for ought we finde) they were freemen; no way either obliged, or obnoxious. As Satan, so wicked men cannot abide to lose any of their community: If a Convert come home, the Angels welcome him with songs, the Divels follow him with uproare and fury, his old Partners with scornes and obloquie.

I find these neighbour Princes halfe dead with feare, and yet they can find time to be sick of envy. Malice in a wicked heart is the King of passions: all other vaile and bow when it comes in place; even their owne life was not so deare to them as revenge. Who would not rather have looked that these Kings should have tryed to have followed the coppie of this League? Or if their fingers did itch to fight, why did they not rather thinke of a defensive warre against Israel, than an offensive against the Gibeonites? *Gibeon* was strong, and would not be wonne without blood; yet these Amorites, which at their best were too weak for Israel, would spend their forces before hand on their Neighbors. Here was a strong hatred in weake brests: they feared, and yet began to fight; they feared Israel, yet began to fight with *Gibeon*. If they had face still, their destruction had not been so sudden: the malice of the wicked, hastens the pace of their own judgement. No rod is so fit for a mischievous man as his owne.

Gibeon and these other Cities of the Hivites, had no King: and none yeelded, and escaped, but they. Their Elders consulted before for their league; neither is there any challenge sent to the King, but to the city: and now these five Kings of the Amorites have unjustly compacted against them. Soveraignty abused, is a great spur to courage: the conceit of authority in great persons, many times lies in the way of their own safety, whiles it will not let them stoop to the ordinary courses of inferiours. Hence it is, that heaven is peopled with so few Great-ones: hence it is, that true contentment seldome dwels high; whiles meaner men of humble spirits, enjoy both earth and heaven.

The Gibeonites had well proved, that though they wanted an Head, yet they wanted

wanted not wit; and now the ſame wit that wonne *Joſhua* and Iſrael to their friendſhip and protection, teacheth them to make uſe of thoſe they had wonne. If they had not more truſted *Joſhua*, than their wals, they had never ſtolne that League; and when ſhould they have uſe of their new protectors, but now that they were aſſailed? Whither ſhould we flie, but to our *Joſhua*, when the powers of darknes (like mighty Amorites) have beſieged us? If ever we will ſend up our prayers to him, it will be when we are beleagured with evils. If we truſt to our owne reſiſtance, wee cannot ſtand; we cannot miſcarry, if we truſt to his: in vaine ſhall we ſend to our *Joſhua* in theſe ſtraits, if we have not before come to him in our freedome. A

Which of us would not have thought *Joſhua* had a good pretence for his forbearance, and have ſaid; You have ſtolne your League with me; why doe you expect helpe from him whom ye have deceived? All that we promiſed you, was a ſufferance to live: enjoy what we promiſed, we will not take your life from you. Hath your faithfulneſſe deſerved to expect more than our covenant? We never promiſed to hazard our lives for you, to give you life with the loſſe of our owne. But that good man durſt not conſtrue his owne covenant to ſuch an advantage: he knew little difference betwixt killing them with his owne ſword, and the ſword of an Amorite: whoſoever ſhould give the blow, the murder would be his. Even permiſſion in thoſe things we may remedy, makes us no leſſe actors than conſent: ſome men kill as much by looking on, as others by ſmiting: We are guilty of all the evil we might have hindred. B

The noble diſpoſition of *Joſhua*, beſides his ingagement, will not let him forſake his new vaſſals: Their confidence in him, is argument enough to draw him into the Field. The greateſt obligation to a good minde, is anothers truſt; which to diſappoint, were mercileſſy perfidious. How much leſſe ſhall our true *Joſhua* faile the confidence of our faith? Oh, my Saviour, if we ſend the meſſengers of our prayers to thee into thy Gilgal, thy mercy bindes thee to reliefe: never any ſoule miſcarried that truſted thee; we may be wanting in our truſt, our truſt can never want ſucceſſe. C

Speed in beſtowing, doubles a gift; a benefit deferred, loſes the thankes, and proves unprofitable. *Joſhua* marches all night, and fights all day for the Gibeonites: They tooke not ſo much paines in comming to deceive him, as he in going to deliver them. It is the nobleſt victory to overcome evill with good: If his very Iſraelites had been in danger, he could have done no more: God, and his *Joſhua*, make no difference betwixt Gibeonites Iſraelited, and his owne naturall people. All are Iſraelites whom he hath taken to league: we ſtrangers of the Gentiles, are now the true Jewes; God never did more for the naturall Olive, than for that wild Impe which he hath grafted in. And as theſe Hivites could never be thankfull enough to ſuch a *Joſhua*, no more can we to ſo gracious a Redeemer, who forgetting our unworthines, deſcended to our Gibeon, and reſcued us from the powers of hell and death. D

Joſhua fought, but God diſcomfited the Amorites. The praiſe is to the workeman, not the inſtrument: Neither did God ſlay them onely with *Joſhua*'s ſword, but with his owne haile-ſtones; that now the Amorites may ſee both theſe revenges come from one hand. Theſe bullets of God doe not wound, but kill: It is no wonder that theſe five Kings flie; they may ſoone run away from their hope, never from their horror. If they looke behind, there is the ſword of Iſrael, which they dare not turne upon, becauſe God had taken their heart from them before their life: if they looke upwards, there is the hail-ſhot of God fighting againſt them out of heaven; which they can neither reſiſt, nor avoid. E

If they had no enemy but Iſrael, they might hope to run away from death, ſith fear is a better footman, than deſire of revenge; but now whitherſoever they run, heaven will be about their heads: and now, all the reaſon that is left them in this confuſion of their thoughts, is to wiſh themſelves well dead; there is no evaſion, where God intends a revenge. We men have deviſed to imitate theſe inſtruments of death, and ſend forth deadly bullets out of a cloud of ſmoak, wherin yet as there is much danger, F

ſo

A so much uncertainty: but this God, that discharges his Ordnance from heaven, directs every shot to an head, and can as easily kill as shoot. It is a fearfull thing to fall into the hands of the living God: he hath moe wayes of vengeance, than he hath creatures. The same heaven that sent forth water to the old world, fire to the Sodomites, lightning and thunder-bolts to the Egyptians, sends out haile-stones to the Amorites. It is a good care how we may not anger God; it is a vaine study how we may flie from his judgements, when we have angred him; if we could run out of the world, even there shall we find his revenges far greater.

Was it not miracle enough that God did braine their Adversaries from heaven, but that the Sun and Moon must stand still in heaven? It is not enough that the Amorites flie, but that the greatest Planets of heaven must stay their owne course, to B witnes and wonder at the discomfiture? For him which gave them both being and motion, to bid them stand still, it seemes no difficulty, although the rarenesse would deserve admiration: but for a man to command the chief stars of heaven (by whose influence he liveth) as the Centurion would do his servant; Sun, stay in Gibeon, and Moon stand still in Aialon, it is more than wonder. It was not *Joshua*, but his faith that did this; not by way of precept, but of prayer; If I may not say, that the request of a faithfull man (as we say of the great) commands. Gods glory was that which *Joshua* aimed at: he knew that all the world must needs be witnesses of that, which the eye of the world stood still to see. Had he respected but the slaughter of the Amorites, he knew the Haile-stones could doe that alone; the Sun needed not stand still to direct that cloud to persecute them; but the glory of the slaughter was C sought by *Joshua*, that he might send that up, whence those Haile-stones and that victory came: All the earth might see the Sun and Moon; all could not see the Cloud of Haile, which becaus of that heavy burthen flew but low. That all Nations might know, the same hand commands both in Earth, in the Clouds, in heaven, *Joshua* now prayes, that he which disheartned his enemies upon earth, and smote them from the cloud, would stay the Sun and Moon in heaven. God never got himselfe so much honour by one dayes worke amongst the Heathen, and when was it more fit than now, when five Heathen Kings are banded against him.

The Sun and the Moone were the ordinary gods of the world: and who would not but thinke that their standing stil but one houre, should be the ruine of nature? And now all Nations shall well see, that there is an higher than their highest, that D their gods are but servants to the God whom themselves should serve, at whose pleasure both they and nature shall stand at once. If that God which meant to worke this miracle, had not raised up his thoughts to desire it, it had beene a blameable presumption, which now is a faith worthy of admiration. To desire a miracle without cause, is a tempting of God. O powerfull God that can effect this! O power of faith that can obtaine it! What is there that God cannot doe? and what is there which God can doe, that faith cannot doe?

The Altar of the Reubenites.

E

Reuben and *Gad* were the first that had an inheritance assigned them; yet they must enjoy it last: So it fals out oft in the heavenly Canaan, the first in Title are last in possession. They had their lot assigned them beyond Jordan; which though it were allotted them in peace, must bee purchased with their warre: that must bee done for their brethren which needed not bee done for themselves: ney must yet still fight, and fight for most, that as they had the first patrimonie, ey might endure the first encounter. I doe not heare them say, This is our are, let us sit downe, and injoy it quietly, fight who will for the rest: but en they knew their owne portion, they leave wives and children to take possession,

seſſion, and march armed before their brethren, till they had conquered all Canaan. Whether ſhould we more commend, their courage, or their charity? Others were moved to fight with hope; they only with love: they could not win more, they might loſe themſelves; yet they will fight, both for that they had ſomething, and that their brethren might have. Thankfulneſſe and love can doe more with Gods children, than deſire to merit, or neceſſity: No true Iſraelite can (if he might chuſe) abide to ſit ſtill beyond Jordan, when all his brethren are in the field. Now, when all this warre of God was ended, and all Canaan is both won and divided, they returne to their owne; yet not till they were diſmiſſed by *Joſhua*: all the ſweet attractives of their private love cannot haſten their peace. If heaven be never ſo ſweet to us, yet may we not runne from this earthen warfare, till our great captaine ſhall pleaſe to diſcharge us. If theſe Reubenites had departed ſooner, they had been recalled, if not as cowards, ſurely as fugitives; now, they are ſent backe with victory and bleſſing. How ſafe and happy it is to attend both the call and the diſpatch of God!

Being returned in peace to their home, their firſt care is, not for Trophees, nor for houſes, but for an Altar to God; an Altar, not for ſacrifice, which had been abominable, but for a memoriall what God they ſerve. The firſt care of true Iſraelites, muſt be the ſafety of Religion; the world, as it is inferiour in worth, ſo muſt it be in reſpect: he never knew God aright, that can abide any competition with his Maker.

The reſt of the Tribes no ſooner heare newes of their new Altar, but they gather to Shiloh, to fight againſt them: they had ſcarce breathing from the Canaanitiſh warre, and now they will goe fight with their brethren: if their brethren will (as they ſuſpected) turne Idolaters, they cannot hold them any other than Canaanites. The Reubenites and their fellowes had newly ſetled the reſt of Iſrael in their poſſeſſions: and now ere they can be warme in their ſeates, Iſrael is up in Armes to thruſt them out of their owne. The hatred of their ſuſpected Idolatry, makes them forget either their blood, or their benefits. Iſraes ſayes, Theſe men were the firſt in our battels, and ſhall be the firſt in our revenge: they fought well for us; we will try how they can fight for themſelves. What if they were our champions? Their revolt from God hath loſt them the thank of their former labours; their Idolatry ſhall make them of brethren, adverſaries; their owne blood ſhall give handſell to their new Altar. O noble and religious zeale of Iſrael! Who would thinke theſe men the ſonnes of them that danced about the molten Calfe? that conſecrated an Altar to that Idoll. Now they are ready to die or kill, rather than endure an Altar without an Idoll? Every overture in matter of Religion, is worthy of ſuſpition, worthy of our ſpeedy oppoſition: God lookes for an early redreſſe of the firſt beginnings of impiety. As in treaſons or mutinies, wiſe Statſ-men find it ſafeſt to kill the ſerpent in the egge; ſo in motions of ſpirituall alterations, one ſpooneſull of water will quench that fire at the firſt, which afterwards whole buckets cannot abate.

Yet doe not theſe zealous Iſraelites run raſhly and furiouſly upon their brethren, nor ſay, What need we expoſtulate? The fact is cleere: what care we for words, when we ſee their Altar? What can this meane, but either ſervice to a falſe god, or diviſion in the ſervice of the true? There can be no excuſe for ſo manifeſt a crime: why doe we not rather thinke of puniſhment, than ſatisfaction? But they ſend ere they goe, and conſult ere they execute. *Phineas* the ſon of *Eleazar* the Prieſt, and ten Princes (for every Tribe one) are addreſſed both to inquire and diſſwade; to inquire of the purpoſe of the fact; to diſſwade from that which they imagined was purpoſed. Wiſdome is a good guide to zeale, and onely can keepe it from running out into fury: If diſcretion doe not hold in the reines, good intentions will both break their owne necks, and the riders: yea, which is ſtrange, without this, the zeale of God may lead us from God.

Not onely wiſedome, but charity moved them to this meſſage. For, grant the

had been guilty, must they perish unwarned? Peaceable meanes must first be used to recall them, ere violence be sent to persecute them. The old rule of Israel, hath been still to inquire of *Abel*; No good shepheard sends his dog to pull out the throat of his straied sheep, but rather fetches it on his shoulders to the fold. Sudden cruelty stands not with Religion: He which will not himselfe break the bruised reed, how will he allow us, either to bruise the whole, or to break the bruised, or to burne the broken!

Neither yet was here more charity in sending, than uncharitablenesse in the misconstruction. They begin with a challenge; and charge their brethren deeply with transgression, apostasie, rebellion. I know not how two contrary qualities fall into love; it is not naturally suspicious, and yet many times suggests jealous feares of those we affect. If these Israelites had not loved their brethren, they would never have sent so farre to restraine them; they had never offered them part of their own patrimony: if they had not been excessively jealous, they had not censured a doubtfull action so sharpely. They met at Shilo, where the Tabernacle was; but if they had consulted with the Arke of God, they had saved both this labour, and this challenge: This case seemed so plaine, that they thought advice needlesse; Their inconsiderateneſse therefore brands their brethren with crimes whereof they were innocent; and makes themselves the onely offenders. In cases which are doubtfull and uncertaine, it is safe either to suspend the judgement, or to passe it in favour; otherwise, a plaine breach of charity in us, shall be worse than a questionable breach of justice in another.

Yet this little gleame of their uncharitable love began at themselves; if they had not feared their owne judgements in the offence of *Reuben*, I know not whether they had been so vehement: The fearefull revenges of their brethrens sin, are still in their eye. The wickednesse of *Peor* stretched not so farre as the plague; *Achan* sinned, and Israel was beaten: therefore by just induction, they argue (Yee rebell to day against the Lord; to morrow will the Lord be wroth with all the Congregation.) They still tremble at the vengeance passed; and finde it time to prevent their owne punishment in punishing their brethren. Gods proceedings have then their right use, when they are both carefully remembred, and made patterns of what he may doe.

Had these Reubenites been as hot in their answer, as the Israelites were in their charge, here had growne a bloody warre out of mis-prision: But now, their answer is mild and moderate, and such as well shewed that though they were further from the Arke, yet no lesse neere to God. They thought in themselves, This act of ours, though it were well meant by us, yet might well be by interpretation scandalous; it is reason our mildnesse should give satisfaction for that offence, which we have not prevented. Hereupon their answer was as pleasing, as their act was dangerous. Even in those actions whereby an offence may be occasioned (though not given) charity bindes us to cleare both our owne name, and the consciences of others.

Little did the Israelites look for so good a ground of an action so suspicious; An Altar without a sacrifice? an Altar and no Tabernacle? an Altar without a precept, and yet not against God? It is not safe to measure all mens actions by our owne conceit, but rather to thinke there may be a further drift and warrant of their act, than we can attaine to see.

By that time the Reubenites have commented upon their owne worke, it appears as justifiable, as before offensive. What wisdome and religion is found in that Altar, which before shewed nothing but Idolatry? This discourse of theirs is full both of reason & piety; We are severed by the river Jordan from the other Tribes; perhaps hereafter, our choice may exclude us from Israel: Posterity may peradventure say, Jordan is the bounds of al natural Israelites; the streams wherof never gave way to those beyond the river: If they had bin ours, either in blood or religion, they would not have been sequestred in habitation. Doubtlesse therefore these men are

the

the off-spring of some strangers, which by vicinity of abode, have gotten some tincture of our language, manners, religion; What have we to doe with them, what have they to do with the Tabernacle of God? Sith therefore we may not either remove Gods Altar to us, or remove our Patrimony to the altar; the Pattern of the altar shall goe with us, not for sacrifice, but for memoriall; that both the posterity of the other Israelites may know we are no lesse derived from them, than this Altar from theirs; and that our posterity may know they pertaine to that Altar whereof this is the resemblance. There was no danger of the present; but posterity might both offer and receive prejudice, if this Monument were not. It is a wise and holy care to prevent the dangers of ensuing times, and to settle Religion upon the succeeding generations. As we affect to leave a perpetuity of our bodily issue, so much more to traduce piety with them. Do we not see good husbands set and plant those trees, whereof their grand-children shall receive the first fruit, and shade? Why are we lesse thrifty in leaving true religion intire to our childrens children?

Ehvd *and* Eglon.

Judg. 3

AS every man is guilty of his owne sorrow, these Israelites bred mischiefe to themselves: It was their mercy, that plagued them with those Canaanites, which their obedience should have rooted out. If foolish pitty be a more humane sinne, yet it is no lesse dangerous than cruelty: Cruelty kils others, unjust pitty kils our selves. They had bin Lords alone of the Promised land, if their cõmiseration had not over-swayd their justice; and now, their enemies are too cruell to them (in the just revenge of God) because they were too mercifull. That God, which in his revealed will had commanded all the Canaanites to the slaughter, yet secretly gives over Israel to a toleration of some Canaanites for their owne punishment. He hath bidden us cleanse our hearts of all our corruptions: yet he will permit some of these thornes still in our sides, for exercise, for humiliation. If we could lay violent hands upon our sins, our soules should have peace; now, our indulgence costs us many stripes: and many teares, what a continued circle is here of sins, judgements, repentance, deliverances? The conversation with Idolaters taints them with sin; their sin draws on judgement, the smart of the judgement moves them to repentance, upon their repentance followes speedy deliverance, upon their peace and deliverance they sin againe.

Othniel, *Calebs* nephew, had rescued them from Idolatry and servitude: his life and their innocence and peace ended together. How powerful the presence of one good man is in a Church or State, is best found in his losse.

A man that is at once eminent in place and goodnes, is like a stake in a hedge; pull that up, and al the rest are but loose and rotten sticks, easily removed: or like the pillar of a vaulted roof, which either supports, or ruins the building. Who would not think Idolatry an absurd and unnatural sin, which as it hath the fewest inducements, so had also the most direct inhibitions from God; and yet after all these warnings, Israel fals into it againe: neither affliction, nor repentance can secure an Israelite, from redoubling the worst sin, if he be left to his owne frailty. It is no censuring of the truth of our present sorrow, by the event of a following miscarriage; The former cries of Israel to God were unfained, yet their present wickednesse is abominable: Let him that thinks he stands, take heed lest he fall.

No sooner had he said (Israel had rest) but he ads, They committed wickednes: The security of any people is the cause of their corruption; standing waters soon grow noisome. Whiles they were exercised with war, how scrupulous were they of the least intimation of Idolatry? the news of a bare Altar beyond Jordan, drew them together for a revenge; now they are at peace with their enemies, they are at variance with

A with God. It is both hard and happy not to be the worse with liberty; The sedentary life is most subject to diseases.

Rather than Israel shall want a scourge for their sinne, God himselfe shall raise them up an enemy: *Moab* had no quarrell but his owne ambition: but God meant by the ambition of the one part, to punish the Idolatry of the other; his justice can make one sin the executioner of another, whilst neither shall look for any other measure from him, but judgement: The evil of the city is so his, that the instrument is not guiltles. Before, God had stirred up the King of Syria against Israel; now, the King of Moab; afterwards, the King of Canaan: He hath more variety of judgements, than there can be offences; if we have once made him our adversary, he shal be sure to make us adversaries enough; which shall revenge his quarrell, whilst B they prosecute their owne.

Even those were Idolaters, by whose hands God plagued the Idolatries of Israel. In Moab, the same wickednesse prospers, which in Gods owne people is punished: the Justice of the Almighty can leave brook evil in his own; the same heathen which provoked Israel to sinne, shall scourge them for sinning. Our very profession hurts us, if we be not innocent.

No lesse than eighteen yeares did the rod of *Moab* rest upon the inheritance of God: Israel seemes as borne to servitude; they came from their bondage in the Land of Ægypt, to serve in the Land of Promise: They had neglected God, now they are neglected of God; their sinnes have made them servants, whom the choice of God had made free, yea, his first borne. Worthy are they to serve those men, C whose false gods they had served; and to serve them alwayes in thraldome, whom they have once served in Idolatry. We may not measure the continuance of punishment, by the time of the commission of sinne; one minuits sin deserves a torment beyond all time.

Doubtlesse, Israel was not so insensible of their owne misery, as not to complaine sooner than the end of eighteene yeares: The first houre they sighed for themselves, but now they cryed unto God. The very purpose of affliction is to make us importunate: He that heares the secret murmurs of our griefe, yet will not seeme to heare us, till our cryes be loud and strong. God sees it best to let the penitent dwell for the time under their sorrowes; he sees us sinking all the while, yet hee lets us alone, till wee be at the bottome: and when once wee can say, D *Out of the depths have I cried to thee*; instantly followes, *The Lord heard me.* A vehement suter cannot but be heard of God, whatsoever he askes. If our prayers want successe, they want heart; their blessing is according to their vigour. Wee live in bondage to these Spirituall Moabites, our owne corruptions; It discontents us: but where are our strong cries unto the God of Heaven? Where are our teares? If we could passionately bemoane our selves to him, how soone should wee be more than conquerours? Some good motions wee have to send up to him, but they faint in the way. We may call long enough, if we cry not to him.

The same hand that raised up *Eglon* against Israel, raised up also *Ehud* for Israel, against *Eglon*: When that Tyrant hath revenged God of his people, God will re- E venge his people of him. It is no priviledge to be an instrument of Gods vengeance by evill meanes. Though *Eglon* were an Usurper, yet had *Ehud* been a Traytor, if God had not sent him: it is onely in the power of him that makes Kings, when they are once setled, to depose them. It is no more possible for our moderne butchers of Princes, to shew they are imployed by God, than to escape the revenge of God, in offering to doe this violence, not being imployed.

What a strange choice doth God make of an Executioner? A man shut of his right hand; either he had but one hand, or used but one, and that the worse, and the more unready. Who would not have thought both hands too little for such a worke; or, if either might have beene spared, how much rather the left. God seeth not as man seeth: It is the ordinary wont of the Al-

mighty, to make choice of the unlikelieſt meanes.

The inſtruments of God muſt not be meaſured by their owne power, or aptitude; but by the will of the Agent. Though *Ehud* had no hands, he that imploied him, had enabled him to this ſlaughter. In humane things, it is good to looke to the meanes; in divine, to the worker; No meanes are to be contemned that God will uſe, no meanes to be truſted that man will uſe without him.

It is good to be ſuſpicious where is leaſt ſhew of danger, and moſt appearance of favour. This left-handed man comes with a preſent in his hand, but a dagger under his skirt. The Tyrant, beſides ſervice, lookt for gifts; and now receives death in his bribe: Neither God nor men doe alwayes give where they love. How oft doth God give extraordinary illumination, power of miracles, beſides wealth and honor, where he hates? So doe men too oft accompany their curſes with preſents; either leaſt an enemy ſhould hurt us, or that we may hurt them. The intention is the favour in gifts, and not the ſubſtance.

Ehuds faith ſupplies the want of his hand: Where God intends ſucceſſe, he lifts up the heart with reſolutions of courage, and contempt of danger. What indifferent beholder of this project would not have condemned it, as unlikely to ſpeed; To ſee a maimed man goe alone to a great King, in the middeſt of all his troopes; to ſingle him out from all witneſſes, to ſet upon him with one hand in his own parlor, where his Courtiers might have heard the leaſt exclamation, and have comne in, if not to the reſcue, yet to the revenge? Every circumſtance is full of improbabilities; Faith evermore over-lookes the difficulties of the way, and bends her eyes onely to the certainty of the end. In this inteſtine ſlaughter of our tyrannical corruptions, when we caſt our eyes upon our ſelves, we might well deſpaire: Alaſſe, what can our left hands doe againſt theſe ſpirituall wickedneſſes? But when we ſee who hath both commanded, and undertaken to proſper theſe Holy deſignes, how can we miſ-doubt the ſucceſſe? *I can doe all things through him that ſtrengthens me.*

When *Ehud* had obtained the convenient ſecrecy both of the weapon and place; now with a confident forehead he approaches the Tyrant, and ſalutes him, with a true and awfull preface to ſo important an act: *I have a meſſage to thee from God.* Even *Ehuds* poynard was Gods meſſage; not onely the vocall admonitions, but alſo the reall Judgements of God, are his errands to the world. He ſpeaks to us in raine and waters, in ſickneſſes and famin, in unſeaſonable times and inundations: Theſe are the ſecondary meſſages of God; if we will not heare the firſt, we muſt heare theſe to our coſt.

I cannot but wonder at the devout reverence of this Heathen Prince: he ſate in his chaire of State; the unweildineſſe of his fat body was ſuch, that he could not riſe with readineſſe and eaſe; yet no ſooner doth he heare newes of a meſſage from God, but he riſes up from his throne, and reverently attends the tenor thereof: Though he had no ſuperiour to controll him, yet he cannot abide to be unmannerly in the buſineſſe of God.

This man was an Idolater, a Tyrant: yet what outward reſpects doth he give to the true God? Externall ceremonies of piety, and complements of devotion, may well be found with falſhood in Religion. They are a good ſhaddow of truth where it is: but where it is not, they are the very body of hypocriſie. He that had riſen up in Armes againſt Gods people, and the true worſhip of God, now riſes up in reverence to his Name. God would have liked well to have had leſſe of his courteſie, more of his obedience.

He lookt to have heard the meſſage with his eares, and he feeles it in his guts; ſo ſharpe a meſſage, that it pierced the body, and let out the ſoule through that uncleane paſſage: neither did it admit of any anſwer, but ſilence and death. In that part had he offended by pampering it, and making it his god; and now his bane finds the ſame way with his ſin.

This one hard and cold morſell, which he cannot digeſt, payes for all thoſe glut-

A gluttonous delicates, whereof he had formerly surfetted. It is the manner of God, to take fearefull revenges of the professed enemies of his Church.

It is a marvel, that neither any noyse in his dying, nor the fall of so grosse a body, called-in some of his attendants: But that God, which hath intended to bring about any designe, disposes of all circumstances to his own purpose. If *Ehud* had not come forth with a calme and setled countenance, and shut the doores after him, all his project had been in the dust. What had it been better that the King of Moab was slaine, if Israel had neither had a messenger to informe, nor a Captain to guide them? Now he departs peaceably, and blowes a Trumpet in Mount Ephraim; gathers Israel, and fals upon the body of Moab, as well as he had done upon the head, and procures freedome to his people. He that would undertake great enterprises, B had need of wisedome, and courage; wisedome to contrive, and courage to execute; wisedome to guide his courage, and courage to second his wisedome: both which, if they meet with a good cause, cannot but succeed.

JAEL *and* SISERA.

C IT is no wonder if they who ere foure score dayes after the Law delivered, fell to Idolatry alone, now after foure score yeares since the Law restored, fel to Idolatry among the Canaanites. Peace could in a shorter time worke looseneſſe in any people. And if forty yeares after *Othoniels* deliverance, they relapsed, what marvell is it that in twice forty after *Ehud*, they thus miscarried? What are they the better to have killed *Eglon* the King of Moab, if the Idolatry of Moab have killed them? The sinne of Moab shall be found a worse Tyrant than their *Eglon*. Israel is for every market; they sold themselves to Idolatry, God sels them to the Canaanites; it is no marvell they are slaves, if they will be Idolaters. After their longest intermission, they have now the sorest bondage. None of their Tyrants were so potent, as *Jabin* with his nine hundred chariots of iron. The longer the reckoning is deferred, the greater is the sum: God provides on purpose mighty Adversaries for his Church, that their humiliation may be the greater in sustaining, and his glory may be greater in deliverance. Judg. 4

D I doe not finde any Prophet in Israel, during their sinne; but so soone as I heare newes of their repentance, mention is made of a Propheteſſe, and Judge of Israel. There is no better signe of Gods reconciliation, than the sending of his holy messengers to any people: He is not utterly falne out with those whom he blesses with prophecy. Whom yet doe I see raised to this honour? Not any of the Princes of Israel; not *Barac* the captaine; not *Lapidoth* the husband; but a woman, for the honor of her sexe; a wife, for the honour of wedlock: *Deborah* the wife of *Lapidoth*.

He that had choice of all the millions of Israel, cals out two weake women, to deliver his people; *Deborah* shall judge, *Jael* shal execute. All the Palaces of Israel must yeeld to the Palme-tree of *Deborah*; The weakneſſe of the instruments, re-E dounds to the greater honor of the Workman. Who shal aske God any reason of his elections, but his owne pleasure? *Deborah* was to sentence, not to strike; to command, not to execute: this act is masculine, fit for some Captaine of Israel; Shee was the head of Israel, it was meet some other should be the hand. It is an imperfect and titular government, where there is a commanding power, without correction, without execution. The message of *Deborah* finds out *Barac* the son of *Abinoam* in his obscure secrecy, and cals him from a corner of Nepthali, to the honour of this exploit. He is sent for, not to get the victory, but to take it; not to overcome, but to kill; to pursue, and not to beat *Sisera*. Who could not have done this worke, whereto not much courage, no skill belonged? Yet even for this, will God have an instrument of his owne choice: It is most fit that God should serve himselfe where he

liſt, of his owne, neither is it to be inquired, whom we think meet for any imployment, but whom God hath called.

Deborah had been no Propheteſſe, if ſhe durſt have ſent in her owne name; Her meſſage is from him that ſent her ſelfe, *Hath not the Lord God of Iſrael commanded?* *Baracs* anſwer is faithful, though conditionate; and doth not ſo much intend a refuſall to goe without her, as a neceſſary bond of her preſence with him. Who can blame him that he would have a Propheteſſe in his company? If the man had not bin as holy as valiant, he would not have wiſhed ſuch ſociety. How many think it a perpetuall bondage to have a Prophet of God at their elbow? God had never ſent for him ſo farre, if he could have been content to goe up without *Deborah*; He knew that there was both a bleſſing, and incouragement in that preſence. It is no putting any truſt in the ſucceſſe of thoſe men, that neglect the meſſengers of God.

To preſcribe that to others, which we draw back from doing our ſelves, is an argument of hollownes and falſity: *Barac* ſhal ſee that *Deborah* doth not offer him that cup whereof ſhe dare not begin; without regard of her ſex, ſhe marches with him to Mount Tabor, and rejoyces to be ſeen of the ten thouſand of Iſrael. With what ſcorne did *Siſera* looke at theſe gleanings of Iſrael? How unequall did this match ſeeme of ten thouſand Iſraelites againſt his three hundred thouſand foot, ten thouſand horſe, nine hundred chariots of Iron? And now in a bravery, he cals for his troops, and means to kill this handfull of Iſrael with the very ſight of his piked chariots; & only feared it would be no victory to cut the throats of ſo few. The faith of *Deborah* and *Barac* was not appalled with this word of Adverſaries, which from Mount Tabor they ſaw hiding all the valley below them; they knew whom they had beleeved, and how little an arme of fleſh could doe againſt the God of Hoſts.

Barac went down againſt *Siſera*, but it was God that deſtroyed him. The Iſraelites did not this day weild their own ſwords, leſt they ſhould arrogate any thing; God told them before-hand it ſhould be his owne act. I heare not of one ſtroke that any Canaanite gave in this fight; as if they were called hither onely to ſuffer. And now proud *Siſera*, after many curſes of the heavineſſe of that iron carriage, is glad to quit his chariot, and betake himſelfe to his heeles. Who ever yet knew any earthly thing truſted in, without diſappointment? It is wonder if God make us not at laſt as weary of whatſoever hath ſtolne our hearts from him, as ever we were fond.

Yet *Siſera* hopes to have ſped better than his followers, in ſo ſeaſonable an harbour of *Jael*. If *Heber* and *Jael* had not been great perſons, there had been no note taken of their Tents; there had been no league betwixt King *Jabin* and them: Now, their greatneſſe makes them knowne, their league makes them truſted. The diſtreſſe of *Siſera* might have made him importunate, but *Jael* begins the courteſie, and exceeds the deſire of her gueſt: He askes water to drink, ſhe gives him milke; he wiſhes but ſhelter, ſhe makes him a bed; he deſires the protection of her Tent, ſhe covers him with a mantle. And now *Siſera* pleaſes himſelfe with his happy change, and thinks how much better it is to be here, than in that whirling of chariots, in that horrour of flight, amongſt thoſe ſhrikes, thoſe wounds, thoſe carkaſſes: Whiles he is in theſe thoughts, his wearineſſe and eaſie repoſall hath brought him aſleep. Who would have looked that in this tumult and danger, even betwixt the very jawes of death, *Siſera* ſhould find time to ſleep? how many worldly hearts doe ſo in the middeſt of their ſpirituall perils?

Now, whiles he was dreaming, doubtleſſe of the claſhing of armors, ratling of chariots, neihging of horſes, the clamor of the cõquered, the furious purſuit of Iſrael, *Jael* ſeeing his temples lie ſo faire, as if they invited the naile & hammer, entred into the thought of this noble execution; certainly not without ſome checks of doubt, and pleas of feare: What if I ſtrike him? And yet who am I, that I ſhould dare to think of ſuch an act? Is not this *Siſera*, the famouſeſt captaine of the world, whoſe name hath wont to be feareſull to whole Nations? What if my hand ſhould ſwerve in the ſtroke? What if he ſhould awake, whiles I am lifting up this inſtrument of death? What if I ſhould be ſurpriſed by ſome of his followers whiles the fact is greene, and

and yet bleeding? Can the murther of so great a Leader be hid, or unrevenged? Or if I might hope so, yet can my heart allow me to be secretly treacherous? Is there not peace betwixt my house and him? Did not I invite him to my Tent? Doth he not trust to my friendship and hospitality? But what doe these weake feares, these idle fancies of civility? If *Sisera* be in league with us, yet is he not at defiance with God? Is he not a Tyrant to Israel? Is it for nothing that God hath brought him into my Tent? May I not now finde meanes to repay unto Israel all their kindnesse to my Grand-father *Jethro*? Doth not God offer me this day, the honour to be the rescuer of his people? Hath God bidden me strike, and shal I hold my hand? No, *Sisera*, sleepe now thy last, and take here this fatall reward of all thy cruelty and oppression.

He that put this instinct into her heart, did put also strength into her hand; he that guided *Sisera* to her Tent, guided the nayle thorow his temples; which hath made a speedy way for his soule thorow those parts, and now hath fastened his eare so close to the earth, as if the body had been listning what was become of the soule. There lies now the great terror of Israel at the foote of a woman: He that brought so many hundred thousands into the field, hath not now one Page left, either to avert his death, or to accompany it, or bewaile it: He that had vaunted of his yron chariots, is slaine by one nayle of yron, wanting onely this one point of his infelicity, that he knows not by whose hand he perished.

GIDEONS *Calling*.

THe judgements of God stil the further they goe, the forer they are; the bondage of Israel under *Jabin* was great, but it was freedome in comparison of the yoke of the Midianites. During the former tyranny, *Deborah* was permitted to judg Israel under a Palme-tree; Under this, not so much as private habitations wil be allowed to Israel. Then, the seat of judgement was in sight of the Sunne; now, their very dwellings must be secret under the earth. They that rejected the protection of God, are glad to seek to the mountaines for shelter; and as they had savagely abused themselves, so they are faine to creep into dens and caves of the rocks, like wilde creatures, for safegard: God had sowne spirituall seed amongst them, and they suffered their heathenish neighbours to pull it up by the roots; and now, no sooner can they sowe their materiall seed; but Midianites and Amalekites are ready by force to destroy it. As they inwardly delt with God, so God deales outwardly by them; Their eyes may tell them what their soules have done: yet that God, whose mercy is above the worst of our sinnes, sends first his Prophet with a message of reproofe, and then his Angell with a message of deliverance. The Israelites had smarted enough with their servitude, yet God sends them a sharpe rebuke: It is a good signe when God chides us; his round reprehensions are ever gracious forerunners of mercy: whereas his silent connivence at the wicked, argues deepe and secret displeasure: the Prophet made way for the Angel, reproofe for deliverance, humiliation for comfort. *Judg. 6.*

Gideon was threshing Wheat by the Wine-presse. Yet Israel hath both Wheat and Wine, for all the incursions of their enemies. The worst estate out of hel, hath either some comfort, or at least, some mitigation; in spight of the malice of the world, God makes secret provision for his own. How should it be, but he that owns the earth, and all creatures, should reserve ever a sufficiency from forrainers (such the wicked are) for his household? In the worst of the Midianitish tyranny, *Gideons* field and barn are priviledged, as his fleece was afterwards from the showre.

Why did *Gideon* thresh out his corn? To hide it; Not from his neighbours, but his enemies: his granary might easily be more close than his barn. As then, Israelites

threshed out their corne, to hide it from the Midianites: but now, Midianites thresh out corne, to hide it from the Israelites. These rurall Tyrants of our time, doe not more lay up corne than curses: he that with-draweth corne, the people will curse him; yea, God will curse him, with them, and for them. A

What shifts nature will make to live! Oh that we could be so carefull to lay up spirituall food for our soules, out of the reach of those spirituall Midianites! we could not but live in despight of all adversaries.

The Angels, that have ever God in their face, and in their thoughts, have him also in their mouthes: *The Lord is with thee.* But this which appeared unto *Gideon*, was the Angell of the Covenant, the Lord of Angels. Whiles he was with *Gideon*, he might well say, *The Lord is with thee.* Hee that sent the Comforter, was also the true Comforter of his Church: He well knew how to lay a sure ground of consolation, and that the onely remedy of sorrow, and beginning of true joy, is, *The presence of God.* The griefe of the Apostles for the expected losse of their Master, could never be cured by any receit but this, of the same Angel, *Behold I am with you to the end of the World.* What is our glory, but the fruition of Gods presence? The punishment of the damned, is a separation from the beatificall face of God; needs must therefore his absence in this life be a great torment to a good heart: and no crosse can be equivalent to this beginning of heaven in the Elect, *The Lord is with thee.* B

Who can complaine either of solitarinesse or opposition, that hath God with him? With him, not only as a witnesse, but as a party: Even wicked men and divels cannot exclude God, not the bars of hell can shut him out: he is with them perforce, but to judge, to punish them: yea, God will be ever with them to their cost; but to protect, comfort, save, he is with none but his. C

Whiles he cals *Gideon* valiant, he make him so. How could he be but valiant, that had God with him? The godlesse man may be carelesse, but cannot be other than cowardly. It pleases God to acknowledge his owne graces in men, that he may interchange his owne glory, with their comfort; how much more should we confesse the graces of one another? An envious nature is prejudiciall to God; he is a strange man in whom there is not some visible good; yea, in the Divels themselves we may easily note some commendable parts, of knowledge, strength, agility: Let God have his owne in the worst creature; yea, let the worst creature have that praise which God would put upon it. D

Gideon cannot passe over this salutation, as some fashionable complement, but laies hold on that part, which was most important; the tenure of all his comfort; and (as not regarding the praise of his valour) inquires after that which should be the ground of his valour, the presence of God: God had spoken particularly to him; he expostulates for all. It had been possible God should be present with him, not with the rest; as he promised to have been with *Moses*, *Israel*: and yet when God saies *The Lord is with thee*, he answers, *Alas Lord, if the Lord be with us. Gideon* cannot conceive of himselfe as an exempt person; but puts himself among the throng of Israel, as one that could not be sensible of any particular comfort, while the common case of Israel laboured. The maine care of a good heart is still for the publick, neither can it injoy it selfe, while the Church of God is distressed. As faith drawes home generalities, so charity diffuses generalities from it selfe to all. E

Yet the valiant man was here weake, weake in faith, weake in discourse; whiles he argues Gods absence by affliction, his presence by deliverances, and the unlikelihood of successe by his owne disability; all grosse inconsequences: rather should he have inferred Gods presence upon their correction; for whersoever God chastises, there he is, yea, there he is in mercy: nothing more proves us his, than his stripes; he will not bestow whipping where he loves not. Fond nature thinks God should not suffer the wind to blow upon his deare ones, because her selfe makes this use of her owne indulgence; but none out of the place of torment, have suffered so much as his deerest children. He saies not we are Idolaters; therefore the Lord hath for-

saken

A saken us, becauſe we have forſaken him: This ſequell had been as good, as the other was faulty; (The Lord hath delivered us unto the Midianites, therefore hee hath forſaken us:) Sins, not afflictions, argue God abſent.

Whiles *Gideon* bewrayeth weakneſſe, God both gives him might, and imploies it; (*Goe in this thy might, and ſave Iſrael.*) Who would not have looked that God ſhould have looked angerly on him, and chid him for his unbeleefe? but he whoſe mercy will not quench the weakeſt fire of grace, though it be but in flax, lookes upon him with compaſſionate eyes; and to make good his owne Word, gives him that valour he had acknowledged.

Gideon had not yet ſaid, *Lord, deliver Iſrael:* much leſſe had he ſaid, *Lord, deliver Iſrael by my hand.* The mercy of God prevents the deſire of *Gideon*: If God ſhould not
B begin with us, we ſhould be ever miſerable; If he ſhould not give us till we aske, yet who ſhould give us to aske? If his Spirit did not worke thoſe holy groanes and ſighs in us, we ſhould never make ſuit to God. He that commonly gives us power to crave, ſometimes gives us without craving, that the benefit might be ſo much more welcome, by how much leſſe it was expected; and we ſo much more thankfull, as he is more forward. When he bids us aske, it is not for that he needs to be intreated; but that he may make us more capable of bleſſings by deſiring them: And where he ſees fervent deſires, he ſtayes not for words; and he that gives ere we aske, how much more will he give when we aske?

He that hath might enough to deliver Iſrael, yet hath not might enough to keep himſelfe from doubting. The ſtrongeſt faith will ever have ſome touch of infidelity.
C And yet this was not ſo much a diſtruſt of the poſſibility of delivering Iſrael, as an inquiry after the meanes; *wherby ſhall I ſave Iſrael?* The ſalutation of the Angel to *Gideon*, was as like *Gabriels* ſalutation of the bleſſed Virgin, as their anſwers were like: Both Angels brought newes of deliverance, both were anſwered with a queſtion of the meanes of performance; with a report of the difficulties in performing: *Ah my Lord, wherby ſhall I ſave Iſrael!* How the good man diſparages himſelfe! It is a great matter (O Lord) that thou ſpeakeſt of, and great actions require mighty Agents: As for me, who am I? My Tribe is none of the greateſt in Iſrael; My fathers family is one of the meaneſt in his Tribe, and I the meaneſt in his family; Poverty is a ſufficient barre to great enterpriſes.

Wherby ſhall I? Humility is both a ſigne of following glory, and a way to it, and an
D occaſion of it: Bragging and height of ſpirit will not carry it with God: None have ever been raiſed by him, but thoſe which have formerly dejected themſelves: None have been confounded by him, that have been abaſed in themſelves. Thereupon it is that he addes; *I will therefore be with thee*; as if he had anſwered, Hadſt thou not been ſo poore in thy ſelfe, I would not have wrought by thee. How ſhould God be magnified in his mercies, if we were not unworthy? How ſhould he be ſtrong, if not in our weakneſſe?

All this while, *Gideon* knew not it was an Angell that ſpake with him; He ſaw a man ſtand before him like a Traveller, with a ſtaffe in his hand. The unuſualneſſe of thoſe revelations in thoſe corrupted times was ſuch, that *Gideon* might think of any thing rather than an Angel: No marvell if ſo ſtrange a promiſe from an unknowne
E meſſenger found not a perfect aſſent; Faine would he beleeve, but faine would he have good warrant for his faith. In matters of faith, we cannot goe upon too ſure grounds. As *Moſes* therefore being ſent upon the ſame errand, deſired a ſigne whereby Iſrael might know that God ſent him: So *Gideon* deſires a ſigne from this bearer to know that his newes is from God.

Yet the very hope of ſo happy newes, not yet ratified, ſtirres up in *Gideon* both joy and thankfulneſſe. After all the injury of the Midianites, he was not ſo poore, but he could beſtow a Kid and cakes upon the reporter of ſuch tidings. Thoſe which are rightly affected with the glad newes of our ſpirituall deliverance, ſtudy to ſhew their loving reſpects to the meſſengers.

The Angel ſtaies for the preparing of *Gideons* feaſt. Such pleaſure doth God take in

in the thankfull indeavours of his ſervants, that he patiently waits upon the leiſure of our performances. *Gideon* intended a dinner, the Angel turned it into a ſacrifice. He, whoſe meat and drinke it was to doe his Fathers will, cals for the broth and fleſh to be powred out upon the ſtone; and when *Gideon* look'd he ſhould have bleſſed, and eaten, he touches the feaſt with his ſtaffe, and conſumes it with fire from the ſtone, and departes. He did not ſtrike the ſtone with his ſtaffe (for the attrition of two hard bodies would naturally beget fire) but he touched the meat, and brought fire from the ſtone: And now, whiles *Gideon* ſaw and wondred at the ſpiritual act, he loſt the ſight of the Agent. A

Hee that came without intreating, would not have departed without taking leave, but that he might increaſe *Gideons* wonder, and that his wonder might increaſe his faith. His ſalutation therefore was not ſo ſtrang, as his farewell. *Moſes* touched the rocke with his ſtaffe, and brought forth water, and yet a man, and yet continued with the Iſraelites. This meſſenger touches the ſtone with his ſtaffe, and brings forth fire, and preſently vaniſhes, that he may approve himſelfe a ſpirit. And now *Gideon*, when he had gathered up himſelfe, muſt needs thinke, He that can raiſe fire out of a ſtone, can raiſe courage and power out of my dead breſt; He that by this fire hath conſumed the broth and fleſh, can by the feeble flame of my fortitude conſume Midian. B

Gideon did not ſo much doubt before, as now he feared. We that ſhall once live with and be like the Angels, in the eſtate of our impotency thinke wee cannot ſee an Angel, and live. *Gideon* was acknowledged for mighty in valour, yet hee trembles at the ſight of an Angel. *Peter*, that durſt draw his ſword upon *Malchus*, and all the traine of *Judas*, yet feares when he thought he had ſeene a ſpirit. Our naturall courage cannot beare us out againſt ſpirituall objects. This Angel was homely and familiar, taking upon him for the time, a reſemblance of that fleſh whereof he would afterwards take the ſubſtance; yet even the valiant *Gideon* quakes to have ſeen him: How aweſull and glorious is the God of Angels, when he will be ſeen in the ſtate of Heaven! C

The Angel that departed for the wonder, yet returnes for the comfort of *Gideon*; It is not the wont of God to leave his children in a maze, but he brings them out in the ſame mercy which led them in, and will magnifie his grace in the one, no leſſe than his power in the other.

Now *Gideon* growes acquainted with God, and enterchanges pledges of familiarity; He builds an Altar to God, and God conferres with him; and (as he uſes where he loves) imployes him. His firſt taske muſt be to deſtroy the god of the Midianites, then the Idolaters themſelves. Whiles *Baals* Altar and grove ſtood in the hill of *Ophrah*, Iſrael ſhould in vaine hope to prevaile: It moſt juſt with God, that judgement ſhould continue with the ſinne, and no leſſe mercy, if it may remove after it. Wouldeſt thou faine be rid of any judgement? Inquire what falſe Altars and groves thou haſt in thy heart! downe with them firſt. D

Firſt muſt *Baals* altar be ruined, ere God's be built; both may not ſtand together; The true God will have no ſociety with Idols, neither will allow it us. I doe not heare him ſay, That Altar and grove which were abuſed to *Baal*, conſecrate now to me; but as one whoſe holy jealouſie will abide no worſhip til there be no Idolatry, he firſt commands down the monuments of ſuperſtition, and then injoyns his own ſervice; yet the wood of *Baals* grove muſt be uſed to burne a ſacrifice unto God: When it was once cut downe, Gods deteſtation and their danger ceaſed. The good creatures of God that have been profaned to Idolatry, may, in a change of their uſe, be imploied to the holy ſervice of their Maker. E

Though ſome Iſraelites were penitent under this humiliation, yet ſtill many of them perſiſted in their wonted idolatry: the very houſhold of *Gideons* father were ſtil Baalites, and his neighbours of *Ophrah* were in the ſame ſin: yea, if his father had bin free, what did he with *Baals* grove and altar? He dares not therefore take his fathers ſervants, though he tooke his Bullocks, but commands his owne. The Maſter is beſt

A best seen in the servants: *Gideons* servants (amongst the Idolatrous retinue of *Joash*) are religious, like their Master; yet the mis-devotion of *Joash*, and the Ophrathites was not obstinate. *Joash* is easily perswaded by his sonnes, and easily perswades his neighbours how unreasonable it is to plead for such a god as cannot speak for himselfe; to revenge his cause, that could not defend himselfe. Let *Baal* plead for himselfe. One example of a resolute on-set in a noted person, may doe more good than a thousand seconds in the proceeding of an action.

Soone are all the Midianites in an uprore to lose their god; They need not now be bidden to muster themselves for revenge. He hath no Religion that can suffer an indignity offered to his god.

B

GIDEONS *Preparation and Victory.*

Jud. 7

OF all the instruments that God did use in so great a worke, I find none so weake as *Gideon*, who yet (of all others) was stiled valiant: naturall valour may well stand with spirituall cowardise. Before he knew that he spake with a God, he might have just colours for his distrust; but after God had approved his presence, and Almighty power, by fetching fire out of the stone, then, to call for a watery signe of his promised deliverance, was no other than to powre water upon the fire of the spirit. C The former triall god gave, vanished; this, upon *Gideons* choice and intreaty: The former miracle was strong enough to carry *Gideon* thorow his first exploit of ruinating the Idolatrous Grove, and Altar; but now when he saw the swarme of the Midianites and Amalekites about his eares, he cals for new aid, and not trusting to his Abiezrites, and his other thousands of Israel, he runs to God for a further assurance of victory.

The refuge was good, but the manner of seeking it, savours of distrust. There is nothing more easie than to be valiant when no perill appeareth; but when evils assaile us upon equall termes, it is hard, and commendable, not to be dismayed. If God had made that proclamation now, which afterwards was commanded to be made by *Gideon*, *Let the timerous depart*; I doubt whether Israel had not wanted a D Guide: yet how willing is the Almighty to satisfie our weak desires!

What tasks is He content to be set by our infirmity? The fleece must be wet, and the ground dry; the ground must be wet, and the fleece dry: Both are done; that now *Gideon* may see whether he would make himselfe hard earth, or yeelding wool; God could at pleasure distinguish betwixt him, and the Midianites; and powre downe either mercies or judgement where he lists; and that he was set on worke by that God which can command all the Elements, and they obey him. Fire, water, earth, serve both him and (when he will) his.

And now, when *Gideon* had his reciprocall proofe of his insuing successe, he goes on (as he well may) harnessed with resolution, and is seene in the head of his troops, and in the face of the Midianites. If we cannot make up the match with E God, when we have our owne asking, we are worthy to sit out.

Gideon had but thirty two thousand souldiers at his heeles; The Midianites covered all the valley, like Grashoppers: and now, whiles the Israelites thinke, Wee are too few; God sayes, *The people are too many*. If the Israelites must have looked for victory from their fingers, they might well have said, The Midianites are too many for us: but that God, whose thoughts and words are unlike to mens, sayes, *They are too many for me to give the Midianites into their hands*. If humane strength were to be opposed, there should have needed an equality; but now, God meant to give the victory, his care is not how to get it, but how not to lose or blemish the glory of it gotten. How jealous God is of his honour! He is willing to give deliverance to Israel, but the praise of the deliverance he will keep to himselfe, and will

shorten

ſhorten the meanes, that he may have the full meaſure of the glory. And if he will not allow lawfull meanes to ſtand in the light of his honour, how wil he indure it to be croſſed ſo much as indirectly? It is leſſe danger to ſteale any thing from God, than his glory.

As a Prince, which if we ſteale, or clip his coyne, may pardon it; but if wee goe about to rob him of his Crowne, will not be appeaſed. There is nothing that we can give to God, of whom we receive all things; that which he is content to part with, he gives us; but he will not abide wee ſhould take ought from him which he would reſerve for himſelfe. It is all one with him to ſave with many, as with few; but he rather chuſes to ſave by few, that all the victory may redownd to himſelfe. O God, what art thou the better for praiſes, to whom, becauſe thou art infinite, nothing can be added? It is for our good that thou wouldeſt be magnified of us; Oh teach us to receive the benefit of they mercifull favours, and to returne thee the thanks.

Gideons Army muſt be leſſened. Who are ſo fit to be caſhiered as the fearefull? God bids him therefore proclaime licence for all faint hearts to leave the field. An ill inſtrument may ſhame a good work: God will not glorifie himſelfe by cowards. As the timerous ſhall be without the gates of heaven, ſo ſhall they be without the liſts of Gods field. Although it was not their courage that ſhould ſave Iſrael, yet without their courage God would not ſerve himſelf of them. Chriſtianity requires men; for if our ſpirituall difficulties meet not with high ſpirits, in ſtead of whetting our fortitude, they quaile it. *Davids* royall Band of Worthies, was the type of the forces of the Church, all valiant men, and able to incounter with thouſands.

Neither muſt we be ſtrong only, but acquainted with our owne reſolutions, not out of any carnall preſumption, but out of a faithfull reliance upon the ſtrength of God, in whom when we are weake, then we are ſtrong. Oh thou white-liver! doth but a foule word or a frowne ſcare thee from Chriſt? Doth the loſſe of a little land, or ſilver diſquiet thee? Doth but the ſight of the Midianites in the valley ſtrike thee? Home then, home to the world; thou art not then for the conquering Band of Chriſt: If thou canſt not reſolve to follow him through infamy, priſons, rackes, jybbets, flames, depart to thine houſe, and ſave thy life to thy loſſe.

Me thinks now, Iſrael ſhould have complained of indignity, and have ſaid, Why ſhouldſt thou think, O *Gideon*, that there can be a cowardly Iſraelite? And if the experience of the power and mercy of God, be not enough to make us fearleſſe: yet the ſenſe of ſervitude muſt needs have made us reſolute; for who had not rather to be buried dead, than quick? Are we not faine to hide our heads in the caves of the earth, and to make our graves our houſes? Not ſo much as the very light that we can freely injoy; the tyranny of death is but ſhort and eaſie, to this of *Midian*: and yet what danger can there be of that, ſith thou haſt ſo certainly aſſured us of Gods promiſe of victory, and his miraculous confirmation? No, *Gideon*, thoſe hearts that have brought us hither after thy colours, can as well keep us from retiring.

But now, who can but bleſſe himſelfe, to find of two and thirty thouſand Iſraelites, two and twenty thouſand cowards? Yet all theſe in *Gideons* march, made as faire a flouriſh of courage as the boldeſt. Who can truſt the faces of men, that ſees in the Army of Iſrael above two for one timerous? How many make a glorious ſhew in the warfaring Church, which, when they ſhall ſee danger of perſecution, ſhal ſhrink from the Standard of God? hope of ſafety, examples of neighbours, deſire of praiſe, feare of cenſures, coaction of laws, fellowſhip of friends, draw many into the field; which ſo ſoone as ever they ſee the Adverſary, repent of their conditions: and if they may cleanly eſcape, will be gone early from Mount Gilead. Can any man be offended at the number of theſe ſhrinkers, when he ſees but ten thouſand Iſraelites left of two and thirty thouſand in a morning?

Theſe men that would have been aſhamed to goe away by day, now drop away by night: and if *Gideon* ſhould have called any one of them back, and ſaid, Wilt thou flie? would have made an excuſe; The darkneſſe is a fit vaile for their paleneſſe,

or

A or blushing; fearfulnesse cannot abide the light: None of these thousands of Israel but would have been loth *Gideon* should have seen his face whiles he said, I am fearfull; Very shame holds some in their station, whose hearts are already fled. And if we cannot indure that men should be witnesses of that fear which we might live to correct, how shall we abide once to shew our fearfull heads before that terrible Judge, when he cals us forth to the punishment of our feare? O the vanity of foolish hypocrites, that run upon the terrors of God, whilst they would avoid the shame of men!

How doe we think the small remainder of Israel looked, when in the next morning-muster they found themselves but ten thousand left? How did they accuse their timerous Countrymen, that had left but this handfull to encounter the millions of *Midian*? and yet still, God complaines of too many; and upon his triall,

B dismisses nine thousand seven hundred more. His first tryall was of the valour of their mindes: his next is of the ability of their bodies. Those, which besides boldnesse, are not strong, patient of labour and thirst, willing to stoope, content with a little (such were those that tooke up water with their hands) are not for the select Band of God. The Lord of Hosts will serve himselfe of none but able Champions: If he have therfore singled us into his combate, this very choice argues that he finds that strength in us, which we cannot confesse in our selves. How can it but comfort us in our great trials, that if the searcher of hearts did not find us fit, he would never honour us with so hard an imployment?

Now, when there is not scarce left one Israelite to every thousand of the Midianites, it is seasonable with God to joyne battell. When God hath stripped us of all

C our earthly confidence, then doth he find time to give us victory; and not till then, lest he should be a loser in our gaine: like as at last he unclothes us of our body, that he may cloath us upon with glory.

If *Gideon* feared when he had two and thirty thousand Israelites at his heeles, is it any wonder if he feared when all these were shrunk into three hundred? Though his confirmation were more, yet his meanes were abated. Why was not *Gideon* rather the Leader of those two and twenty thousand run-awayes, than of these three hundred souldiers? O infinite mercy and forbearance of God, that takes not vantage of so strong an infirmity, but in stead of casting, encourages him! That wise providence hath prepared a dreame in the head of one Midianite, an interpretation in the mouth of another, and hath brought *Gideon* to be an auditor of both, and hath

D made his enemies Prophets of his victory, incouragers of the attempt, proclaimers of their owne confusion. A Midianite dreames, a Midianite interprets. Our very dreames many times are not without God; there is a providence in our sleeping fancies: even the enemies of God may have visions, and power to construe them aright. How usually are wicked men forewarned of their own destruction? To foreknow and not avoid, is but an aggravation of judgement.

When *Gideon* heard good newes (though from an enemy) he fell downe and worshipped. To heare himselfe but a Barly-cake, troubled him not, when he heard withall, that his roling downe the hill should breake the Tents of Midian. It matters not how base wee be thought, so wee may be victorious. The

E soule that hath received full confirmation from God in the assurance of his salvation, cannot but bow the knee, and by all gestures of body tell how it is ravished. I would have thought, *Gideon* should rather have found full confirmation in the promise and act of God, than in the dreame of the Midianite. Dreames may be full of uncertainty; Gods undertakings are infallible: well therefore might the Miracle of God give strength to the dreame of a Midianite; but what strength could a Pagans dreame give to the miraculous Act of God? yet by this is *Gideon* throughly setled. When we are going, a little thing drives us on; when we are come neere to the shore, the very tide without sails is enough to put us into the harbor. We shal now hear no more of *Gideons* doubts, but of his atchievements. And though God had promised by these three hundred to chase the Midianites, yet he neglects not wise stratagems to effect it. To wait for Gods per-

formance

formance in doing nothing, is to abuse that divine providence, which will so work, that will not allow us idle. A

Now, when we would looke that *Gideon* should give charge of whetting their swords, and sharpening their speares, and fitting their Armour, he onely gives order for empty Pitchers and Lights, and Trumpets. The cracking of these pitchers shall breake in peices this Midianitish clay: the kindling of these lights shall extinguish the light of *Midian*: these Trumpets sound no other than a soule-peale to all the Hoast of *Midian*: there shall need nothing but noise and light to confound this innumerable Army.

And if the pitchers, and brands, and trumpets of *Gideon*, did so daunt and dismay the proud troopes of *Midian* and *Amaleck*, who can we thinke shall be able to stand before the last terror, wherein the Trumpet of the Archangell shall sound, and the Heavens shall passe away with a noise, and the Elements shall be on a flame about our eares? B

Any of the weakest Israelites would have served to have broken an empty pitcher, to have carried a light, and to have sounded a Trumpet, and to strike a flying adversary. Not to the basest use will God employ an unworthy Agent; he will not allow so much as a cowardly Torch-bearer.

Those two and twenty thousand Israelites that slipt away for feare, when the feareful Midianites fled, can pursue and kill them, and can follow them at the heels, whom they durst not looke in the face. Our flight gives advantage to the feeblest adversary, whereas our resistance foileth the greatest: How much more, if we have once turned our backes upon a tentation, shall our spirituall enemies (which are ever strong) trample us in the dust? Resist, and they shall flee: stand still, and we shall see the salvation of the Lord. C

The revenge of Succoth *and* Penuel.

Judg. 8. 12

Gideon was of *Manasseh*: *Ephraim* and he were brothers, sonnes of *Joseph*: None of all the Tribes of Israel fall out with their victorious Leader, but he. The agreement of brothers is rare; by how much nature hath more endeared them, by so much are their quarrels more frequent and dangerous. I did not heare the Ephraimites offering themselves into the front of the Army, before they fight: and now they are ready to fight with *Gideon*, because they were not called to fight with *Midian*: I heare them expostulating after it; After the exploit done, cowards are valiant. Their quarrell was, that they were not called: It had beene a greater praise of their valour to have gone unbidden. What need was there to call them, when God complained of multitude, and sent away those which were called? None spake so big in the end of the fray, as the fearfullest. D

Ephraim flies upon *Gideon*, whilest the Midianites flie from him; when *Gideon* should be pursuing his enemies, he is pursued by brethren, and now is glad to spend that wind in pacifying of his own, which should have been bestowed in the slaughter of a common adversary. It is a wonder, if Satan suffer us to be quiet at home, whiles we are exercised with wars abroad. Had not *Gideon* learned to speak faire, as well as to smite, he had found worke enough from the swords of *Josephs* sons: his good words are as victorious as his sword; his pacification of friends, better than his execution of enemies. E

For ought I see, the envy of Israelites was not more troublesom to *Gideon*, than the opposition of *Midian*: He hath left the envy of *Ephraim* behind him; before him, he finds the envy of *Succoth* and *Penuel*: The one envies that he should overcome without them; the other, that he should say, He had overcome. His pursuit leads him to *Succoth*, there he craves relieve, and is repelled. Had he said, Come forth and draw your sword with me against *Zeba* and *Zalmunna*, the motion had beene but equall:

A quall: A common intereſt challenges an univerſall aid: Now he ſayes but, *Give morſels of bread to my followers*; He is turned off with a ſcorne; He aſkes bread, and they give him a ſtone. Could he aske a more ſlender recompence of their deliverance, or a leſſe reward of his victory? *Give morſels of bread.* Before this act, all their ſubſtance had been to ſmall an hire for their freedome from *Midian*; now, when it is done, a morſel of breed is too much: Wel might he challenge bread, where he gave liberty and life. It is hard, if thoſe which fight the warres of God, may not have neceſſary reliefe; that whiles the enemy dies by them, they ſhould die by famine. If they had laboured for God at home in peace, they had bin worthy of maintenance; how much more now, that danger is added to their toile? Even very executioners look for fees: but here were not malefactors, but adverſaries to be ſlaine; the ſword of power and
B revenge was now to be weilded, not of quiet juſtice. Thoſe that fight for our ſoules againſt ſpiritual powers, may challenge bread from us; and it is ſhameleſſe unthankfulnes to deny it. When *Abraham* had vanquiſhed the five Kings, and delivered *Lot* and his family, the King of Salem met him with bread and wine; and now theſe ſons of *Abraham*, after an equal victory, aske dry bread, and are denied by their brethren: Craftily yet, and under pretence of a falſe title; had they acknowledged the victory of *Gideon*, with what forehead could they have denied him bread?

Now, I know not whether their faithleſneſſe, or envy lie in their way? *Are the hands of Zeba and Zalmunna, in thy hands?* There were none of theſe Princes of *Succoth* and *Penuel*, but thought themſelves better men than *Gideon*; That he therefore
C alone ſhould doe that, which all the Princes of Iſrael durſt not attempt, they hated and ſcorned to heare. It is never ſafe to meaſure events by the power of the inſtrument; nor in the cauſes of God (whoſe calling makes the difference) to meaſure others by themſelves: There is nothing more dangerous, than in holy buſineſſes to ſtand upon compariſons, and our own reputation; ſith it is reaſon God ſhould both chuſe, and bleſſe where he liſts.

To have queſtioned ſo ſudden a victory, had been pardonable: but to deny it ſcornefully, was unworthy of Iſraelites. Carnall men thinke that impoſſible to others, which themſelves cannot doe: From hence are their cenſures, hence their exclamations.

Gideon hath vowed a fearefull revenge, and now performes it; the taunts of his brethren may not ſtay him from the purſuit of the *Midianites*; common enmities
D muſt firſt be oppoſed, domeſticall at more leaſure. The Princes of *Succoth* feared the tyranny of the *Midianitiſh* Kings, but they more feared *Gideons* victory. What a condition hath their envy drawne them into? That they are ſorry to ſee Gods enemies captive; that Iſraels freedome muſt be their death, that the Midianites and they muſt tremble at one and the ſame Revenger. To ſee themſelves priſoners to *Zeba* and *Zalmunna*, had not been ſo fearefull, as to ſee *Zeba* and *Zalmunna* priſoners to *Gideon*. Nothing is more terrible to evill mindes, than to reade their owne condemnation in the happy ſucceſſe of others; Hell it ſelfe would want one piece of his torment, if the wicked did not know thoſe whom they contemned, glorious.

I know not whether more to commend *Gideons* wiſedome and moderation in the
E proceedings, than his reſolution and juſtice in the execution of this buſineſſe. I doe not ſee him run furiouſly into the City, and kill the next; His ſword had not been ſo drunken with blood, that it ſhould know no difference: But he writes down the names of the Princes, and ſingles them forth for revenge.

When the Leaders of God come to Jericho, or Ai, their ſlaughter was unpartiall; not a woman or childe might live to tell newes; but now that *Gideon* comes to a *Succoth*, a City of Iſraelites, the Rulers are called forth to death, the people are frighted with the example, not hurt with the judgement. To enwrappe the innocent in any vengeance, is a murderous injuſtice: indeed where all joyne in the ſinne, all are worthy to meet in the puniſhment. It is like, the Citizens of *Succoth* could have beene glad to ſuccor *Gideon*, if their

Rulers had not forbidden: they must therefore escape, whiles their Princes perish. A

I cannot thinke of *Gideons* revenge, without horror; That the Rulers of *Succoth* should have their flesh torne from their backs with thornes and briers, that they should bee at once beaten and scratcht to death: What a spectacle it was to see their bare bones looking some-where thorow the bloody ragges of their flesh and skinne, and every stroke worse than the last; death multiplyed by torment! Justice is sometimes so severe, that a tender beholder can scarce discerne it from cruelty.

I see the Midianites fare lesse ill; the edge of the sword makes a speedy and easie passage for their lives, whiles these rebellious Israelites dye lingring under thornes and briers, envying those in their death, whom their life abhorred. How soever men live or dye without the pale of the Church, a wicked Israelite shall be sure of B plagues. How many shall unwish themselves Christians, when Gods revenges have found them out?

Peni-el The place where *Jacob* wrestled with God, and prevailed, now hath wrestled against God, and takes a fall; they see God avenged, which would not beleeve him delivering.

It was now time for *Zeba* and *Zalmunna* to follow those their troops to the grave, whom they had led in the field: Those which the day before were attended with an hundred thirty five thousand followers, have not so much as a Page now left to weepe for their death, and have lived onely to see all their friends, and some enemies dye for their sakes.

Who can regard earthly greatnesse, that sees one night change two of the great- C est Kings of the World into captives? It had been both pitty and sinne, that the Heads of that Midianitish tyranny, into which they had drawn so many thousands, should have escaped that death.

And yet, if private revenge had not made *Gideon* just, I doubt whether they had died; The blood of his brothers cals for theirs, and awakes his sword to their execution; He both knew and complained of the Midianitish oppression, under which Israel groaned: yet the cruelty offered to all the thousands of his Fathers sons, had not drawne the blood of *Zeba* and *Zalmunna*, if his own mothers sons had not bled by their hands.

He that slew the Rulers of *Succoth* and *Penuel*, and spared the people, now hath slaine the people of Midian, and would have spared their Rulers: but that God D which will find occasions to winde wicked men into judgement, will have them slaine in a private quarrel, which had more deserved it for the publike; If we may not rather say, that *Gideon* revenged these as a Magistrate, not as a brother: For Governours to respect their owne ends in publike actions, and to weare the sword of justice in their owne sheath, it is a wrongfull abuse of authority. The slaughter of *Gideons* brethren, was not the greatest sin of the Midianitish Kings; this alone shall kill them, when the rest expected an unjust remission. How many lewd men hath God paid with some one sin for all the rest.

Some that have gone away with unnaturall filthinesse, and capital thefts, have clipped off their owne dayes with their coine; Others, whose bloody murders have been punished in a mutinous word; Others, whose suspected felony hath payd the E price of their unknowne rape. O God, thy judgements are just, even when mens are unjust!

Gideons yong son is bidden to revenge the death of his Uncles; His sword had not yet learned the way to blood, especially of Kings, though in Irons: Deadly executions require strength both of heart & face. How are those aged in evil, that can draw their swords upon the lawfully Anointed of God? These Tyrants plead not now for continuance of life, but for the haste of their death; *Fall thou upon us.* Death is ever accompanied with paine, which it is no marvell if we wish short: We doe not more affect protraction of an easfull life, than speed in our dissolution; for here every pang that tends towards death, renues it: To lie an houre under death, is tedious; but to be

dying

dying a whole day, we thinke above the ſtrength of humane patience. O, what [illegible] we then conceive of that death, which knowes no end? As this life is no leſſe frail than the body which it animates; ſo that death is no leſſe eternall than the ſoule which muſt endure it.

For us to be dying ſo long as we now have leave to live, is intolerable; and yet one onely minuit of that other tormenting death, is worſe than an age of this. O the deſperate infidelity of careleſſe men, that ſhrink at the thought of a momentany death, and feare not eternall! This is but a killing of the body; that is a deſtruction of body and ſoule.

Who is ſo worthy to weare the Crowne of Iſrael, as he that wonne the Crowne from Midian? Their Vſurpers were gone, now they are headleſſe; It is a doubt whether they were better to have had no Kings, or Tyrants: they ſue to *Gideon* to accept of the Kingdome, and are repulſed: There is no greater example of modeſty than *Gideon*. When the Angel ſpake to him, he abaſed himſelfe below all Iſrael; when the Ephraimits contended with him, he prefers their gleanings to his vintage, and caſts his honour at their feet: and now when Iſrael proffers him that Kingdome which he had merited, he refuſes it. He that in overcomming would allow them to cry, *The ſword of the Lord, and of Gideon*, in governing, will have none but *The ſword of the Lord.*

That which others plot, and ſue, and ſweare, and bribe for, *Dignity and ſuperiority*, he ſeriouſly rejects; whether it were, for that he knew God had not yet called them to a Monarchy; or rather, for that he ſaw the Crowne among thornes? What doe we ambitiouſly affect the command of theſe mole-hils of earth, when wiſe men have refuſed the proffers of Kingdomes? Why doe not we rather labour for that Kingdome which is free from all cares, from all uncertainty?

Yet he that refuſes their Crown, cals for their eare-rings, although not to enrich himſelfe, but religion. So long had God been a ſtranger to Iſrael, that now ſuperſtition goes currant for devout worſhip. It were pitty that good intentions ſhould make any man wicked; here they did ſo. Never man meant better than *Gideon* in his rich Ephod; yet this very act ſet all Iſrael on whoreing: God had choſen a place and a ſervice of his owne. When the wit of man will bee over-pleaſing God with better devices than his owne, it turnes to madneſſe, and ends in miſchiefe.

ABIMELECS *Vsurpation.*

Gideon refuſed the Kingdome of Iſrael when it was offered; his ſeventy ſonnes offered not to obtaine that Scepter, which their Fathers victory had deſerved to make hereditary: onely *Abimelec* the coucubines ſonne, ſues, and ambitiouſly plots for it. What could *Abimelec* ſee in himſelfe, that hee ſhould over-looke all his brethren? If hee looke to his Father, they were his equals; if to his mother, they were his betters. Thoſe that are moſt unworthy of honour, are hotteſt in the chaſe of it, whilſt the conſcience of better deſerts bids men ſit ſtill, and ſtay to be either importuned, or neglected. There can bee no greater ſigne of unfitneſſe, than vehement ſute. It is hard to ſay, whether there be more pride, or ignorance in Ambition. I have noted this difference betwixt Spirituall and earthly honour, and the Clients of both; wee cannot be worthy of the one without earneſt proſecution; nor with earneſt proſecution worthy of the other: The violent obtaine heaven; onely the meek are worthy to inherit the earth.

That which an aſpiring heart hath projected, it wil find both argument and means to effect. If either bribes or favour will carry it, the proud man will not ſit out. The Shechemites are fit brokers for *Abimelec*; That City which once betrayed it ſelfe

to utter depopulation in yeelding to the ſuit of *Hamor*, now betraies it ſelfe, and all Iſrael, in yeelding to the requeſt of *Abimelec*. By them hath this Uſurper made himſelfe a faire way to the Throne. It was an eaſie queſtion, Whether will ye admit of the ſons of *Gideon* for your Rulers, or of ſtrangers? If of the ſons of *Gideon*, whether of al, or one? If of one, whether of your own fleſh and blood, or of others unknown? To caſt off the ſons of *Gideon* for ſtrangers, were unthankfull: To admit of ſeventy Kings in one ſmall Countrey, were unreaſonable; To admit of any other rather than their own kinſman, were unnaturall. *Gideons* ſons therefore muſt rule amongſt all Iſrael; One of his ſonnes amongſt thoſe ſeventy: and who ſhould bee that one but *Abimelec*? Natural reſpects are the moſt dangerous corrupters of all elections; What hope can there be of worthy Superiours in any free people, where neerneſſe of blood carries it from fitneſſe of diſpoſition? Whileſt they ſay, *He is our brother*, they are enemies to themſelves and Iſrael.

Faire words have won his brethren; they the Shechemites; the Shechemites furniſh him with money; money with men; His men begin with murder, and now *Abimelec* raignes alone; Flattery, bribes and blood, are the uſuall ſtaires of the Ambitious: The money of *Baal* is a fit hire for murderers; that which Idolatry hath gathered, is fitly ſpent upon Treaſon: One Devill is ready to helpe another in miſchiefe; ſeldome ever is ill gotten riches better imployed. It is no wonder if he that hath *Baal* his Idoll, now make an Idoll of Honour. There was never any man that worſhipped but one Idoll. Woe be to them that lie in the way of the aſpiring: Though they be brothers, they ſhall bleed; yea, the neerer they are, the more ſure is their ruine. Who would not now think that *Abimelec* ſhould find an hell in his breſt, after ſo barbarous and unnaturall a maſſacre? and yet behold, he is as ſenſleſſe as the ſtone, upon which the blood of his ſeventy brethren was ſpilt. Where ambition hath poſſeſt it ſelfe throughly of the ſoule, it turnes the heart into ſteele, and makes it uncapable of a conſcience; All ſins will eaſily downe with the man that is reſolved to riſe.

Onely *Jotham* fell not at that fatall ſtone with his brethren: It is an hard battell were none eſcapes. He eſcapes, not to raigne, nor to revenge; but to be a Prophet, and a witneſſe of the vengeance of God upon the Uſurper, upon the abettors: He lives to tell *Abimelec* that he was but a bramble, a weed rather than a tree. A right bramble indeed; that grew but out of the baſe hedge-row of a Concubine, that could not liſt up his head from the earth, unleſſe he were ſupported by ſome buſh or pale of *Shechem*, that had laid hold of the fleece of Iſrael, and had drawne blood of all his brethren; and laſtly, that had no ſubſtance in him, but the ſap of vaine-glory, and the pricks of cruelty. It was better than a Kingdome to him, out of his obſcure Beer, to ſee the fire out of this bramble to conſume thoſe trees; The view of Gods revenge, is ſo much more pleaſing to a good heart, than his owne by how much it is more juſt and full.

There was never ſuch a patterne of unthankfulneſſe, as theſe Iſraelites: They which lately thought a Kingdome too ſmall recompence for *Gideon* and his ſonnes, now thinke it too much for his ſeed to live; and take life away from the ſonnes of him, that gave them both life and liberty. Yet if this had beene ſome hunderd of yeares after, when time had worne out the memory of *Jerub-baal*, it might have borne a better excuſe. No man can hope to hold pace with Time; The beſt names may not think ſcorne to be unknowne to following generations: but, ere their Deliverer was cold in his coffin, to pay his benefits (which deſerved to be everlaſting:) with the extirpation of his Poſterite, it was more than ſavage. What can bee looked for from Idolaters? If a man have caſt off his God, he will eaſily caſt off his freinds: When religion is once gone, humanity wil not ſtay long after.

That which the people were puniſhed afterwards for but deſiring, he enjoies. Now is *Abimelec* ſeated in the Throne which his father refuſed, and no rivall is ſeen to envy his peace. But how long will this glory laſt? Stay but three years, and ye ſhall ſee this

this bramble withered, and burnt. The proſperity of the wicked is ſhort and fickle; a ſtolne Crowne (though it may looke faire) cannot be made of any but brittle ſtuffe. All life is uncertaine; but wickedneſſe over-runs nature.

The evil ſpirit thruſt himſelf into the plot of *Abimelecs* uſurpation and murder, and wrought with the Shechemites for both: and now God ſends the evill ſpirit betwixt *Abimelec* and the Shechemites, to worke the ruine of each other. The firſt could not have been without God; but in the ſecond, God challenges a part: Revenge is his, where the ſinne is ours. It had been pitty that the Shechemites ſhould have been plagued by any other hand than *Abimelecs*: They raiſed him unjuſtly to the Throne, they are the firſt that feele the weight of his Scepter. The fooliſh bird limes her ſelfe with that which grew from her owne excretion: Who wonders to ſee the kind Peaſant ſtung with his owne ſnake?

The breach begins at Shechem: his owne Countrey-men flie off from their promiſed allegeance: Though all Iſrael ſhould have falne off from *Abimelec*, yet they of Shechem ſhould have ſtuck cloſe: It was their act, they ought to have made it good. How ſhould good Princes be honoured, when even *Abimelecs* once ſetled, cannot be oppoſed with ſafety? Now they beginne to revolt to the reſt of Iſrael. Yet, if this had been done out of repentance, it had been praiſe-worthy; but to be done out of a treacherous inconſtancy, was unworthy of Iſraelites. How could *Abimelec* hope for fidelity of them, whom he had made and found traitors to his fathers blood? No man knows how to be ſure of him that is unconſcionable: He that hath been unfaithfull to one, knowes the way to be perfidious, and is onely fit for his truſt that is worthy to be deceived: whereas faithfulneſſe, beſides the preſent good, layes a ground of further aſſurance. The friendſhip that is begun in evill, cannot ſtand; wickedneſſe, both of it owne nature, and through the curſe of God, is ever unſteady: and though there be not a diſagreement in hell (being but the place of retribution, not of action) yet on earth there is no peace among the wicked; whereas that affection which is knit in God, is indiſſoluble.

If the men of Shechem had abandoned their falſe god, with their falſe King, and out of a ſerious remorſe, and deſire of ſatisfaction for their Idolatry and blood, had oppoſed this Tyrant, and preferred *Jotham* to his Throne, there might have been both warrant for their quarrel, and hope of ſucceſſe: but now, if *Abimelec* be a wicked uſurper, yet the Shechemites are idolatrous Traitors. How could they thinke, that God would rather revenge *Abimelecs* bloody intruſion by them, than their treachery and Idolatry by *Abimelec*? When the quarrell is betwixt God and Satan, there is no doubt of the iſſue; but when one divell fights with another, what certainty is there of the victory? Though the cauſe of God had been good, yet it had been ſafe for them to looke to themſelves: The unworthineſſe of the agent many times curſes a good enterprize.

No ſooner is a ſecret diſlike kindled in any people againſt their governours, than there is a *Gaal* ready to blow the coales; It were a wonder if ever any faction ſhould want an Head; As contrarily, never any man was ſo ill, as not to have ſome favourers: *Abimelec* hath a *Zebul* in the midſt of Shechem; Lightly, all treaſons are betrayed even with ſome of their owne; His intelligence brings the ſword of *Abimelec* upon Shechem, who now hath demoliſhed the City, and ſowne it with Salt. O the juſt ſucceſſions of the revenges of God! *Gideons* Ephod is puniſhed with the blood of his ſons; the blood of his ſons is ſhed by the procurement of the Shechemites: the blood of the Shechemites is ſhed by *Abimelec*: the blood of *Abimelec* is ſpilt by a woman. The retaliations of God are ſure and juſt, and make a more due pedigree, than deſcent of nature.

The purſued Shechemites flie to the houſe of their god *Berith*; now they are ſafe: that place is at once a fort, and a ſanctuary. Whither ſhould we flie in our diſtreſſe but to our God? And now this refuge ſhall teach them what a God they have ſerved: The jealous God whom they had forſaken, hath them now where he would, and rejoyces at once to be avenged of their god, and them: Had they not

made the house of *Baal* their shelter, they had not died so fearefully. Now, according to the prophecy of *Jotham*, a fire goes out of the bramble, and consumes these Cedars, and their eternall flames begin in the house of their *Berith*: the confusion of wicked men, rises out of the false Deities which they have doted on. A

Of all the Conspiratours against *Gideons* sons, onely *Abimelec* yet survives, and his day is now comming. His successe against Shechem, hath filled his heart with thoughts of victory; He hath caged up the inhabitants of Tebez within their tower also; and what remaines for them, but the same end with their neighbours? And behold while his hand is busie in putting fire to the door of their tower, which yet was not high (for then he could not have discerned a woman to be his Executioner) a stone from a womans hand strikes his head; His paine in dying, was not so much as his indignation to know by whom he died: and rather will he dye twice than a woman shall kill him. If God had not knowne his stomack so big, he had not vexed him with the impotency of his victor: God finds a time to reckon with wicked men for al the arrerages of their sinnes. Our sins are not more our debts to God, than his Judgements are his debts to our sinnes, which at last he will be sure to pay home. There now lies the greatnesse of *Abimelec*; upon one stone had he slaine his seventy brethren, and now a stone slaies him; His head had stolne the crowne of Israel, and now his head is smitten: And what is *Abimelec* better that he was a King? What difference is there between him and any of his seventy brethren whom he murthered, save onely in guiltinesse? They beare but their owne blood; he, the weight of all theirs. How happy a thing is it to live well! that our death, as it is certaine, so may be comfortable: What a vanity is it to insult in the death of them, whom we must follow the same way? B C

The Tyrant hath his payment, and that time which he should have bestowed in calling for mercy to God, and washing his soule with the last teares of contrition, he vainely spends in deprecating an idle reproch; *Kil me, that it may not be said he died by a woman:* A fit conclusion for such a life. The expectation of true and endlesse torment, doth not so much vex him, as the frivolous report of a dishonor: neither is he so much troubled with *Abimelec* is frying in hell, as *Abimelec* is slaine by a woman. So, vaine fooles are niggardly of their reputation, and prodigall of their soules; Doe we not see them runne wilfully into the field, into the grave, into hell? and all, lest it should be said, They have but as much feare as wit.

CONTEMPLATIONS.

THE TENTH BOOKE.

CONTAINING
- JEPTHA.
- SAMSON *conceived.*
- SAMSONS *marriage.*
- SAMSONS *victory.*
- SAMSONS *end.*
- MICHAES *Idolatry.*

By Jos. HALL, D. of Divinity, and Deane of Worcester.

LONDON.
Printed by JOHN BEALE.
1642.

TO THE RIGHT HONOURABLE, MY SINGULAR GOOD LORD, SIR HENRY DANVERS *KNIGHT, BARON OF* DANTESEY, A WORTHY PATTERNE OF ALL TRUE NOBILITY, ACCOMPLISHED BOTH FOR WARRE AND PEACE; A MUNIFICENT FAVOURER OF ALL TRUE LEARNING AND VERTUE.

J. H.

WITH HUMBLE APPRECATION OF ALL TRUE HAPPINESSE, DEDICATES THIS PART OF HIS POORE LABOURS.

CONTEMPLATIONS.

THE TENTH BOOK.

JEPTHA.

ISrael, that had now long gone a whoring from God, hath beene punished by the regiment of the Concubines sonne, and at last seekes protection from the son of an harlot: It is no small misery to be obliged unto the unworthy. The Concubines son, made sute to them; They make sute to the son of the harlot. It was no fault of *Jeptha* that he had an ill mother, yet is he branded with the indignity of his bastardy; neither would God conceale this blemish of nature, which *Jeptha* could neither avoide nor remedy. God, to shew his detestation of whoredome, revenges it not onely upon the actors, but upon their issue: Hence he hath shut out the base sonne from the Congregation of Israel, to the tenth generation, that a transient evill might have a during reproach attending it; and that after the death of the Adulterer, yet his shame might live. But, that God, who justly ties men to his lawes, will not abide that we should tie him to our lawes, or his owne; He can both rectifie and ennoble the blood of *Jeptha*. That no man should be too much discouraged with the errors of his propagation, even the base son of man may be the lawfully begotten of God; and though he be cast out from the inheritance of his brethren upon earth, may be admitted to the Kingdome of Israel.

I heare no praise of the lawful issue of *Gilead*; onely this miss-begotten son is commended for his valour, and set at the sterne of Israel: The common gifts of God, respect not the parentage or blood, but are indifferently scattered where he pleases to let them fall. The choice of the Almighty is not guided by our rules; As in spirituall, so in earthly things, it is not in him that willeth. If God would have men glory in these outward privileges, he would bestow them upon none but the worthy.

Now, who can be proud of strength or greatnesse, when he sees him that is not so honest, yet is more valiant, and more advanced? Had not *Jeptha* been base, he had not been thrust out; and if he had not been thrust out from his brethren, he had never been the Captaine of Israel. By contrary paces to ours, it pleaseth God to come to his owne ends: and how usually doth he looke the contrary way, to that he moves? No man can measure the conclusion of Gods act by his beginning: He that fetches good out of evill, raises the glory of men out of their ruine. Men love to goe the neerest way, and often faile: God commonly goes about, and in his own time comes safely home.

The Gileadites were not so forward to expell *Jeptha*, as glad to recall him: No Ammonite threatned them when they parted with such an helper: Now, whom they cast out in their peace, they fetch home in their danger and misery. That God, who never gave ought in vaine, will finde a time to make use of any gift that hee hath bestowed upon men: The valour of *Jeptha* shall not rust in his secrecy, but be imploied to the common preservation of Israel. Necessity wil drive us to seek up al our

our helps, even those whom our wantonnesse hath despised. A

How justly are the suits of our need upbraided with the errors of our prosperity! The Elders of Gilead now heare of their ancient wrong, and dare not find fault with their exprobration; *Did ye not hate me and expell me out of my Fathers house? How then come yee now to mee in time of tribulation?* The same expostulation that *Jeptha* makes with Gilead, God also at the same time makes with Israel; *Ye have forsaken me, and served other gods; wherefore should I deliver you any more? Goe and cry unto the gods whom ye have served.* As wee, so God also findes it seasonable, to tell his children of their faults, whiles he is whipping them. It is a safe and wise course, to make much of those in our peace, whom we must make use of in our extremity; else it is but just, that we should be rejected of those, whom we have rejected.

Can we look for any other answer from God than this? Did ye not drive me out B
of your houses, out of your hearts, in the time of your health and jollity? Did ye not plead the strictnesse of my charge, and the weight of my yoke? Did not your wilfull sinnes expell me from your soules? What do you now crouching and creeping to me in the evill day? Surely, O God, it is but justice, if thou be not found of those which were glad to lose thee; it is thy mercy, if after many checks and delayes, thou wilt be found at last. Where an act cannot be reversed, there is no amends, but confession; and if God himselfe take up with this satisfaction, *He that confesses, shall finde mercy*; how much more should men hold themselves well payd with words of humility and deprecation?

Jeptha's wisdome had not been answerable to his valour, if he had not made his match before-hand; Hee could not but know how treacherously Israel had dealt C
with *Gideon*. We cannot make too sure worke when we have to doe with unfaithfull men: It hath been an old policy to serve our selves of men; and after our advantage, to turne them up. He bargaines therefore for his Soveraignty ere he win it, *Shall I be your Head?* We are all naturally ambitious, and are ready to buy honor even with hazard. And if the hope of a troublesome superiority incouraged *Jeptha* to fight against the forces of *Ammon*, what heart should we take in the battels of God against spirituall wickednesses, when the God of Heaven hath said, *To him that overcomes, will I give power over nations, and to sit with me in my Throne?* O that we could bend our eies upon the recompence of our reward; how willingly should we march forward against these mighty Ammonites! *Jeptha* is noted for his valor, and yet he D
intreats with *Ammon*, ere he fights. To make war any other than our last remedy, is D
not courage, but cruelty and rashnes: And now, when reason will not prevaile, he betakes himselfe to his sword.

As God began the war with *Jeptha*, in raising up his heart to that pitch of fortitude; so *Jeptha* began his warre at God, in craving victory from him, and powring out his vow to him: His hand took hold of his sword; his heart of God: therefore he whom the old Testament stiles valiant, the new stiles faithfull; he who is commended for his strength, dares trust in none, but the arme of God: *If thou wilt give the Ammonites into my hand.* If *Jeptha* had not lookt upward for his victory, in vaine had the Gileadites lookt up to him. This is the disposition of all good hearts; they looke to their sword or their bow, as servants, not as Patrones; and whilst they use them, trust to God. If we could doe so in all our businesses, we should have both E
more joy in their successe, and lesse discomfort in their miscarriage. It was his zeale to vow: it was his sin to vow rashly. *Jacob*, his forefather, of whom he learned to vow, might have taught him a better forme, *If God will be with me, then shall the Lord be my God.* It is well with vowes, when the thing promised makes the promise good: But when *Jeptha* saves, *whatsoever thing commeth out of the doores of my house, shal be the Lords, or I will offer it for a burnt sacrifice*; his devotion is blind, and his good affection overruns his judgement: For what if a dog, or a swine, or an asse had met him? where had been the promise of his consecration?

Vowes are as they are made; like unto Sents, if they be of ill composition, nothing offends more; if wel tempered, nothing is more pleasant: Either certainty of evil, or uncer-

A uncertainty of good, or impossibility of performance, makes vows no service to God. When we vow what we cannot, or what we ought not doe, we mock God in stead of honouring him: It is a vaine thing for to goe about to catch God hood-winkt: The conscience shall never find peace in any way, but that which we see before us, and which we know safe, both in the kind, and circumstances. There is no comfort in (Peradventure I may please God;) What good childe will not take part of the Parents joy? If *Jeptha* returne with Trophees, it is no marvell if his daughter meet him with Timbrels: O that we could be so affected with the glorious acts of our heavenly Father! Thou subduest thine enemies, and mightily deliverest thy people, O God; a song waiteth for thee in Sion.

Who would have suspected danger in a dutifull Triumph? Well might *Jepthaes* B daughter have thought; My sexe forbade me to doe any thing towards the helpe of my Fathers victory; I can doe little, if I cannot applaud it: If nature have made me weake, yet not unthankfull; nothing forbids my joy to be as strong as the victors: Though I might not go out with my father to fight, yet I may meet him with gratulations; A Timbrel may become these hands which were unfit for a sword; This day hath made me the daughter of the Head of Israel; This day hath made both Israel free, my Father a Conquerer, and my selfe in him noble: and shall my affection make no difference? What must my Father needs think, if he shall find me sitting sullenly at home, whiles all Israel strives who shal run first to blesse him with their acclamations? Should I onely be insensible of his and the common happinesse?

And now, behold when she lookes for most thankes, her Father answers the mea- C sures of her feet with the knockings of his breast, and weepes at her musick, and teares his clothes, to looke upon her whom he best loved, and gives no answer to her Timbrels, but *Alasse, my daughter, thou art of them that trouble me*: Her joy alone hath changed the day, and lost the comfort of that victory, which she injoyed to see wonne. It fals out often, that those times and occasions which promise most contentment, prove most dolefull in the issue: The heart of this virgin was never lifted up so high as now, neither did any day of her life seeme happy but this; and this onely proves the day of her solemne and perpetuall mourning: As contrarily, the times and events which we have most distrusted, prove most beneficiall. It is good in a faire morning, to thinke of that storme that may rise ere night, and to injoy both good and evill fearefully.

D Miserable is that devotion which troubles us in the performance; Nothing is more pleasant than the acts of true piety: *Jeptha* might well see the wrong of this religion, in the distaste of it; yet whiles himselfe had troubled his daughter, he sayes, *Alasse, my daughter, thou art of them that trouble me*: She did but her duty: hee did what he should not; yet he would be rid of the blame, though he cannot of the smart. No man is willing to own a sin; the first man shifted it from himselfe to his wife; this, from himselfe to his daughter: He was ready to accuse another which only committed it himself. It were happy if we could be as loth to commit sin, as to acknowledge it.

The inconsideration of this vow was very rough, and setled; *I have opened my* E *mouth, and cannot goe backe*. If there were just cause to repent, it was the weakenesse of his zeale, to thinke that a vow could bind him to evill; An unlawfull vow is ill made, but worse performed. It were pitty this constancy should light upon any, but an holy object; No loane can make a truer debt, than our vow; which if we pay not in our performance, God will pay us with judgement. We have all opened our mouthes to God in that initiall and solemne vow of Christianity; Oh that we could not goe backe! So much more is our vow obligatory, by how much the thing vowed is more necessary.

Why was the soul of *Jeptha* thus troubled, but because he saw the entail of his new honor thus suddenly cut off? he saw the hope of posterity extinguish'd, in the virginity of his daughter. It is natural to us, to affect that perpetuity in our succession, w^ch is denied us in our persons; our very bodyes would emulate the eternity of the soul.

And

And if God have built any of us an houſe on earth, as well as prepared us an houſe in Heaven, it muſt be confeſſed a favour, worth our thankfulneſſe: but as the perpetuity of our earthly houſes is uncertain; ſo let us not reſt our hearts upon that, but make ſure of the Houſe which is eternall in the heavens. A

Doubtleſſe, the goodnes of the Daughter added to the Fathers ſorrow: She was not more loving, than religious; neither is ſhe leſſe willing to be the Lords, than her fathers: and as provoking her Father to that which he thought piety, though to her owne wrong, ſhe ſayes, *If thou haſt opened thy mouth unto the Lord, doe with me as thou haſt promiſed.* Many a daughter would have diſſwaded her Father with teares, and have wiſht rather her fathers impiety, than her own prejudice; She ſues for the ſmart of her fathers vow. How obſequious ſhould children be to the wil of their careſull Parents even in their final diſpoſition in the world, when they ſee this holy maid willing to abandon the world upon the raſh vow of a Father! They are the living goods of their Parents, and muſt therefore wait upon the beſtowing of their owners: They miſtake themſelves, which thinke they are their owne; If this maid had vowed her ſelfe to God without her Father, it had been in his power to abrogate it; but now that he vowed her to God without her ſelfe, it ſtands in force. But what ſhall we ſay to thoſe children, whom their Parents Vow and Care cannot make ſo much as honeſt; that will be no other than godleſſe, in ſpight of their Baptiſme and Education? What, but that they are given their Parents for a curſe, and ſhall one day find what it is to be rebellious. B

All her deſire is, that ſhe may have leave to bewaile that which ſhe muſt be forced to keep, her virginity: If ſhe had not held it an affliction, there had bin no cauſe to bewaile it; it had been no thank to undergoe it, if ſhe had not knowne it to be a croſſe. Teares are no argument of impatience; we may mourne for that we repine not to beare. How comes that to be a meritorious vertue under the Goſpel, which was but a puniſhment under the Law? The daughters of Iſrael had been too laviſh of their tears, if virginity had been abſolutely good: What injury ſhould it have been to lament that ſpirituall preferment, which they ſhould rather have emulated? C

While *Jepthaes* daughter was two months in the mountaines, ſhe might have had good opportunity to eſcape her fathers vow; but as one, whom her obedience tyed as cloſe to her father, as his vow tied him to God, ſhe returnes to take up that burden, which ſhe had bewailed to fore-ſee: If we be truly dutifull to our Father in heaven, we would not ſlip our necks out of the yoke though we might, nor flie from his commands, though the dore were open. D

Samson *conceived.*

Judg. 13

OF extraordinary perſons, the very birth and conception is extraordinary; God begins his wonders betimes, in thoſe whom he will make wonderfull; There was never any of thoſe which were miraculouſly conceived, whoſe lives were not notable and ſingular. The preſages of the wombe, and the cradle, are commonly anſwered in the life: It is not the uſe of God to caſt away ſtrange beginnings. If *Manoahs* wife had not beene barren, the Angell had not been ſent to her: Afflictions have this advantage, that they occaſion God to ſhew that mercy to us, whereof the proſperous are uncapable; It would not beſeeme a mother to be ſo indulgent to an healthfull child, as to a ſicke. It was to the woman that the Angell appeared, not to the husband; whether for that the reproach of barrenneſſe lay upon her more heavily, than on the Father, or for that the birth of the childe ſhould coſt her more deare than her husband; or laſtly, for that the difficulty of this newes was more in her conception, than in his generation: As Satan layes his batteries ever to the weakeſt; ſo contrarily, God addreſſeth his comforts to thoſe hearts that have E

moſt

A most need; As at the first, because *Eve* had most reason to be dejected, for that her sinne had drawne man into the transgression, therefore the Cordiall of God most respecteth her; *The seed of the woman shall break the Serpents head.*

As a Physician first tels the state of the disease with his symptomes, and then prescribes; so doth the Angell of God, first tell the wife of *Manoah* her complaint, then her remedy; *Thou art barren*: All our Afflictions are more noted of that God which sends them, than of the Patient that suffers them: how can it be but lesse possible to indure any thing that he knows not, than that he inflicteth it not? He saith to one, Thou art sicke; to another, thou art poore; to a third, thou are defamed; Thou art oppressed, to another: That All-seeing eye takes notice from heaven of every mans condition, no lesse than if he should send an Angell to tell us he knew it; His B knowledge compared with his mercy, is the just comfort of all our sufferings. O God, we are many times miserable, and feele it not; Thou knowst even those sorrows which we might have; Thou knowest what thou hast done: doe what thou wilt.

Thou art barren. Not that the Angell would upbraid the poore woman with her affliction; but therefore he names her paine, that the mention of her cure might be so much more welcome; Comfort shall come unseasonably to that heart, which is not apprehensive of his owne sorrow: We must first know our evils, ere we can quit them. It is the just method of every true Angell of God, first to let us see that whereof either we doe, or should complaine, and then to apply comforts: Like as a good Physician first puls downe the body, and then raises it with cordials. If we cannot abide to heare of our faults, we are not capable of amendment.

C If the Angell had first said, *Thou shalt conceive*, and not premised, *Thou art barren*; I doubt whether she had conceived faith in her soule, of that infant which her body should conceive; Now, his knowledge of her present estate, makes way for the assurance of the future. Thus ever it pleases our good God, to leave a pawne of his fidelity with us; that we should not distrust him in what he will doe, when we finde him faithfull in that which we see done.

It is good reason, that he which gives the sonne to the barren mother, should dispose of him, and diet him both in the wombe first, and after in the world. The mother must first be a Nazarite, that her son may be so. Whiles she was barren, she might drinke what she would: but now, that she shall conceive a *Samson*, her choice must be limited; There is an holy austerity that ever followes the speciall calling D of God: The worldling may take his full scope, and deny his backe and belly nothing; but he that hath once conceived that blessed burthen, whereof *Samson* was a type, must be strict and severe to himselfe; neither his tongue, nor his pallat, nor his hand, may runne ryot: Those pleasures which seemed not unseemely for the multitude, are now debarred him. We borrow more names of our Saviour than one; As we are Christians, so we are Nazarites; The consecration of our God is upon our heads, and therefore our very haire should be holy. Our appetite must be curbed, our passions moderated, and so estranged from the world, that in the losse of Parents, or children, nature may not make us forget grace. What doth the loosenesse of vaine men perswade them that God is not curious, when they see him thus precisely ordering the very diet of his Nazarites? Nature pleads for liberty; Reli- E gion for restraint: not that there is more uncleanesse in the grape, than in the fountaine; but that wine finds more uncleanesse in us, than water; and that the high feed is not so fit for devotion, as abstinence. Who sees not a ceremony in this command? which yet carries with it this substance of everlasting use, that God and the belly will not admit of one servant; that quaffing and cramming is not the way to heaven: A drunken Nazarite is a monster among men. We have now more scope than the ancient: not drinking of wine, but drunkennesse with wine is forbidden to the Evangelicall Nazarite; wine, wherein is excesse. Oh that ever Christians should quench the Spirit of God, with a liquour of Gods owne making! that they should suffer their hearts to be drowned with wine, and should so live, as if the practice of the Gospel were quite contrary to the rule of the Law.

The mother must conceive the onely Giant of Israel, and yet must drinke but water; neither must the child touch any other cup. Never wine made so strong a champion as water did here. The power of nourishment is not in the creatures, but in their Maker. *Daniel* and his three companions kept their complexion, with the same diet wherewith *Samson* got his strength; he that gave that power to the grape, can give it to the streame. O God, how justly doe we raise our eyes from our tables unto thee, which canst make water nourish, and wine enfeeble us!

Samson had not a better mother, than *Manoah* had a wife; she hides not the good newes in her owne bosome, but imparts it to her husband: That wife hath learned to make a true use of her head, which is ever ready to consult with him about the messages of God. If she were made for his helper, he is much more hers. Thus should good women make amends for their first offence; that as *Eve* no sooner had received an ill motion, but she delivered it to her husband; so they should no sooner receive good, than they should impart it.

Manoah (like one which in those lewd times had not lost his acquaintance with God) so soone as he heares the newes, fals downe upon his knees. I doe not heare him call forth and addresse his servants to all the coasts of heaven (as the children of the Prophets did in the search of *Elias*) to finde out the messenger; but I see him rather looke straight up, to that God which sent him; *My Lord, I pray thee let that man of God come againe*. As a straight line is the shortest, the neerest cut to any blessing is to goe by heaven; As we may not sue to God, and neglect means, so we must sue to God for those meanes which we shall use.

When I see the strength of *Manoahs* faith, I marvell not that he had a *Samson* to his sonne; he saw not the messenger, he heard not the errand, he examined not the circumstances; yet now he takes thought, not whether he shall have a sonne, but how he shall order the son which he must have; and sues to God, not for the son which as yet he had not, but for the direction of governing him, when he should be. *Zachariah* had the same message, and craving a signe, lost that voyce wherewith he craved it: *Manoah* seeks no signe for the promise, but counsel for himselfe; and yet, that Angel spake to *Zachary* himselfe, this only to the wife of *Manoah*; that, in the Temple, like a glorious spirit; this, in the house, or field, like some Prophet, or Traveller; that to a Priest, this to a Woman. All good men have not equall measures of faith; The bodies of men have not more differences of stature, than their graces: Credulity to men is faulty and dangerous; but in the matters of God, is the greatest vertue of a Christian; Happy are they that have not seen, yet beleeved: True faith takes all for granted, yea for performed, which is once promised.

He that before sent his Angel unasked, will much more send him againe, upon intreaty; those heavenly messengers are ready both to obey their Maker, and to releive his children. Never any man prayed for direction in his duties to God, and was repulsed: rather will God send an Angel from Heaven to instruct us, than our good desires shall be frustrate.

Manoah prayed, the Angel appeared againe; not to him, but to his wife. It had been the shorter way to have come first to the man, whose prayers procured his presence: But as *Manoah* went directly, and immediately to God, so God comes mediately and about to him; and will make her the meanes to beare the message to her husband, who must beare him the sonne: Both the blessing and the charge are chiefly meant to her. It was a good care of *Manoah*, when the Angell had given order to his wife alone for the governing of the childs diet, to proffer himselfe to his charge; *How shall wee order the childe?* As both the Parents have their part in the being of their children, so should they have in their education; it is both unreasonable and unnaturall in husbands to cast this burden upon the weaker vessell alone: it is no reason that she which alone hath had the paine of their birth, should have the paine of their breeding. Though the charge be renued to the wife, yet the speech is directed to the husband; the act must be hers, his must be the over-sight; *Let her observe al I commanded her*. The head must over-look the body;

A body; it is the duty of the husband, to be carefull that the wife doe her duty to God.

As yet, *Manoah* saw nothing but the out-side of a man, and therefore offers the Angel an answerable entertainment, wherein there is at once Hospitality and Thankfulnesse. No man shall bring him good newes from God, and goe away unrecompenced; How forward he is to feast him, whom he took for a Prophet! their feet should be so much more beautifull, that bring us newes of salvation, by how much their errand is better.

That *Manoah* might learn to acknowledge God in this man, he sets off the proffer of his thankfulnesse from himselfe, to God; and (as the same Angel which appeared to *Gideon*) turnes his feast into a sacrifice: And now he is *Manoahs* solicitor to
B better thankes than he offered. How forward the good Angels are to incite us unto piety! Either this was the Sonne himselfe, which said it was his meat and drinke to doe his Fathers will, or else one of his spiritual attendance of the same diet. We can never feast the Angels better, than with our hearty sacrifices to God; Why doe not we learne this lesson of them, whom we propound to our selves as patterns of our obedience? We shall be once like the Angels in condition: why are we not in the meane time in our dispositions? If we doe not provoke, and exhort one another to godlinesse, and doe care more for a feast than a sacrifice, our appetite is not Angelicall, but brutish.

It was an honest mind in *Manoah*, while he was addressing a sacrifice to God, yet not to neglect his messenger; faine would he know whom to honour; True piety is
C not uncivill, but whiles it magnifies the Authour of all blessings, is thankfull to the meanes. Secondary causes are worthy of regard: neither need it detract any thing from the praise of the agent, to honour the instrument. It is not only rudenes, but injustice in those, which can be content to heare good newes from God, with contempt of the bearers.

The Angel will neither take nor give, but conceales his very name from *Manoah*. All honest motions are not fit to be yeelded to; good intentions are not always sufficient grounds of condiscent. If we doe sometimes aske what we know not, it is no marvell if we receive not what we aske. In some cases, the Angel of God tels his name unasked, as *Gabriel* to the Virgin; here, not by intreaty: If it were the Angel of the covenant, he had as yet no name but *Jehovah*: If a created Angel, he had no
D commission to tell his name; and a faithfull messenger hath not a word beyond his charge: Besides that, he saw it would be of more use for *Manoah*, to know him really, than by words. O the bold presumption of those men, which (as if they had long sojourned in heaven, and been acquainted with all the holy legions of spirits) discourse of their orders, of their titles, when this one Angel stops the mouth of a better man than they, with *why doest thou aske after my name, which is secret?* Secret things to God; revealed to us and our children. No word can be so significant as actions; The act of the Angel tels best who he was; He did wonderfully: Wonderful therefore was his name. So soon as ever the flame of the sacrifice ascended, he mounted up in the smoake of it; that *Manoah* might see ths sacrifice, and the messenger be-
E longed both to one God; and might know, both whence to acknowledge the message, and whence to expect the performance.

Gideons Angel vanished at his sacrifice, but this in the sacrifice; that *Manoah* might at once see both the confirmation of his promise, and the acceptation of his obedience, whiles the Angel of God vouchsafed to perfume himself with that holy smoake, and carry the sent of it up into heaven. *Manoah* beleeved before, and craved no signe to assure him; God voluntarily confirmes it to him above his desire: *To him that hath, shall be given*: Where there are be ginnings of faith, the mercy of God will add perfection.

How doe we think *Manoah* and his wife looked to see this spectacle? They had not spirit enough left to looke one upon another: but in stead of looking up cheerfully to heaven, they fall down to the earth upon their faces; as weake eyes are

dazled with that which ſhould comfort them. This is the infirmity of our nature, to be afflicted with the cauſes of our joy; to be aſtoniſhed with our confirmations; to conceive death in that viſion of God, wherein our life and happineſſe conſiſts. If this homely ſight of the Angel did ſo confound good *Manoah*, what ſhall become of the enemies of God, when they ſhall be brought before the glorious Tribunall of the God of Angels?

I marvell not now, that the Angel appeared both times rather to the wife of *Manoah*; her faith was the ſtronger of the two. It fals out ſometimes, that the weaker veſſel is fuller; and that of more precious liquor: that wife is no helper, which is not ready to give ſpiritual comfort to her husband. The reaſon was good, and irrefragable, *If the Lord were pleaſed to kill us, he would not have received a burnt offering from us.* God wil not accept gifts, where he intends puniſhment, and profeſſes hatred. The ſacrifice of the wicked, is an abomination to the Lord. If we can find aſſurance of Gods acceptation of our ſacrifices, we may be ſure he loves our perſons. If I incline to wickedneſſe in my heart, the Lord will not heare me; but the Lord hath heard me.

Samsons Marriage.

Of al the Deliverers of Iſrael, there is none of whom are reported ſo many weakneſſes, or ſo many miracles, as of *Samſon*. The newes which the Angel told of his conception and education, was not more ſtrange, than the newes of his owne choyce; he but ſees a daughter of the Philiſtims, and fals in love; All this ſtrength begins in infirmity; One maid of the Philiſtims overcomes that Champion, which was given to overcome the Philiſtims: Even he that was dieted with water, found heat of unfit deſires. As his body was ſtrong, notwithſtanding that fare, ſo were his paſſions; without the gift of continency, a low feed may impaire nature, but not inordination. To follow nothing but the eye in the choice of his wife, was a luſt unworthy of a Nazarite; This is to make the ſenſe not a Counſeller, but a Tyran.

Yet was *Samſon* in this very impotency, dutiful; He did not in the preſumption of his ſtrength, raviſh her forcibly; He did not make up a clandeſtine match without conſulting with his parents, but he makes ſute to them for conſent; *Give me her to wife*: As one that could be maſter of his owne act, though not of his paſſion; and as one that had learned ſo to be a ſutor, as not to forget himſelfe to be a ſon. Even in this deplored ſtate of Iſrael, children durſt not preſume to be their own carvers; how much leſſe is this tolerable in a wel-guided and Chriſtian Common-wealth? Whoſoever now diſpoſe of themſelves without their Parents, they doe wilfully unchild themſelves, and change naturall affection for violent.

It is no marvell if *Manoah* and his wife were aſtoniſhed at this unequal motion of their ſon; Did not the Angel (thought they) tell us that this child ſhould be conſecrated to God; and muſt he begin his youth in unholy wedlock? Did not the Angel ſay, that our ſon ſhould begin to ſave Iſrael from the Philiſtims; and is he now captived in his affections by a daughter of the Philiſtims? Shal our deliverance from the Philiſtims begin in an alliance? Have we bin ſo ſcrupulouſly carefull, that he ſhould eate no uncleane thing, and ſhall we now conſent to an Heatheniſh match? Now therefore, they gravely indeavour to cool this intemperate heat of his paſſion, with good counſell; as thoſe which well knew the inconveniences of an unequall yoke; corruption in Religion, alienation of affections, diſtraction of thoughts, connivence at Idolatry, death of zeale, dangerous underminings, and laſtly, an unholy ſeed: Who can blame them, if they were unwilling to call a Philiſtim daughter?

I wiſh *Manoah* could ſpeak ſo loud, that all our Iſraelites might hear him; *Is there never a woman among the daughters of thy brethren, or among al Gods people, that thou goeſt to take a wife of the uncircumciſed Philiſtims?* If Religion be any other than a cypher, how

A how dare we not regard it in our most important choice? Is she a faire Philistim? Why is not this deformity of the soule more powerfull to dissuade us, than the beauty of the face, or of metall, to allure us? To dote upon a faire skin, when we see a Philistim under it, is sensuall and brutish.

Affection is not more blinde, than deafe. In vaine doe the parents seeke to alter a young man, not more strong in body, than in will; Though he cannot defend his desires, yet he pursues them; *Get her, for she pleases me.* And although it must needs be a weak motion that can plead no reason, but appetite; yet the good Parents, sith they cannot bow the affection of their son with perswasion, dare not breake it with violence. As it becomes not children to be forward in their choyce; so parents maynot be too peremptory in their deniall: It is not safe for children to over-
B run parents in setling their affections; nor for parents (where the impediments are not very material) to come short of their children, when the affections are once setled: The one is disobedience; the other may be tyranny.

I know not wether I may excuse either *Samson* in making this sute, or his parents in yeelding to it, by a divine dispensation in both: For on the one side, whiles the Spirit of God notes, that as yet his parents knew not this was of the Lord, it may seeme that he knew it; and is it likely he would know and not impart it? This alone was enough to win, yea to command his parents; It is not mine eye onely, but the counsell of God that leads me to this choice: The way to quarrell with the Philistims, is to match with them; If I follow mine affection, mine affection followes God, in this project. Surely, he that commanded his Prophet afterwards to marry
C an harlot, may have appointed his Nazarite to marry with a Philistim: On the other side, whether it were of Gods permitting, or allowing, I find not: It might so be of God, as all the evil in the city; and then the interposition of Gods decree, shal be no excuse of *Samsons* infirmity. I would rather thinke, that God meant onely to make a Treacle of a Viper; and rather appointed to fetch good out of *Samsons* evil, than to approve that for god in *Samson*, which in it selfe was evill.

When *Samson* went on wooing, he might have made the sluggards excuse, *There is a Lion in the way:* but he that could not be staid by perswasion, will not by feare. A Lion, young, wilde, fierce, hungry, comes roaring upon him, when he had no weapon but his hand, no fence but his strength: the same providence that carried him to Timnah, brought the Lion to him. It hath been ever the fashion of God, to ex-
D ercise his Champions with some initiatory incounters: Both *Samson* and *David* must first fight with Lions, then with Philistims; and he whose type they bore, meetes with that roaring Lion of the wildernesse, in the very threshold of his publike charge. The same hand that prepared a Lion for *Samson*, hath proportionable matches for every Christian; God never gives strength, but he imployes it: Poverty meets one like an armed man; Infamy, like some furious Mastive, comes flying in the face of another: the wild Bore out of the forrest, or the bloody Tiger of persecution sets upon one; the brawling curs of hereticall pravity or contentious neighbourhood, are ready to bait another: and by all these meaner and brutish adversaries, will God fit us for greater conflicts: It is a pledge of our future victory over the spirituall Philistims, if we can say, My soule hath been among Lions. Come
E forth now, thou weak Christian, and behold this preparatory battel of *Samson*; Dost thou thinke God deals hardly with thee in matching thee so hard, and calling thee forth to so many fraies? What doest thou but repine at thine owne glory? How shouldst thou be victorious without resistance?

If the parents of *Samson* had now stood behind the hedge, and seene this incounter, they would have taken no further care of matching their sonne with a Philistim; For who that should see a strong Lion ramping upon an unarmed man, would hope for his life and victory? The beast came bristling up his fearefull mane, wafting his raised sterne; his eyes sparkling with fury, his mouth roaring out knels of his last passage, and breathing death from his nostrils, & now rejoiced at so faire a prey. Surely, if the Lion had had no other adversary than him whom he saw,

he had not loſt his hope; but now he could not ſee that his Maker was his enimy; *The Spirit of the Lord came upon Samſon*; What is a beaſt in the hand of the Creator? He that ſtroke the Lions with the awe of *Adam*, *Noah*, and *Daniel*, ſubdued this rebellious beaſt to *Samſon*; What marvell is it, if *Samſon* now tore him, as if it had beene a young Kid? If his bones had been braſſe, and his skinne plates of Iron, all had been one: The right hand of the Lord bringeth mighty things to paſſe. A

If that roaring Lion that goes about continually ſeeking whom he may devoure, find us alone among the vineyards of the Philiſtims, where is our hope? Not in our heeles; he is ſwifter than we: not in our weapons; we are naturally unarmed: not in our hands, which are weake and languiſhing; but in the Spirit of that God, by whom we can doe all things: If God fight in us, who can reſiſt us? There is a ſtronger Lion in us, than that againſt us. B

Samſon was not more valiant than modeſt; he made no words of this great exployt: The greateſt performers ever make the leaſt noyſe; He that works wonders alone, could ſay, *See thou tell no man*; whereas thoſe, whoſe hands are moſt impotent, are buſieſt of their tongues. Great talkers ſhew, that they deſire only to be thought eminent, whereas the deepeſt waters are leaſt heard.

But whiles he concealed his event from others, he pondered it in himſelfe; and when he returned to Timnah, went out of the way to ſee his dead Adverſary, and could not but recall to himſelfe his danger, and deliverance; Here the beaſt met me, thus he fought, thus I ſlew him. The very dead Lyon taught *Samſon* thankfulnes: there was more honey in this thought, than in the carkaſſe. The mercies of God are ill beſtowed upon us, if we cannot ſtep aſide to view the monuments of his deliverances; Dangers may be at once paſt, and forgotten. As *Samſon* had not found his honey-combe, if he had not turned aſide to ſee his Lyon; ſo we ſhall loſe the comfort of Gods benefits, if he doe not renew our perils by meditation. C

Leſt any thing ſhould befall *Samſon* wherein is not ſome wonder, his Lyon doth more amaze him dead than alive; For loe, that carkaſſe is made an Hive; and the bitterneſſe of death is turned into the ſweetneſſe of honey. The Bee a nice and dainty creature, builds her cels in an unſavory carkaſſe; the carkaſſe that promiſed nothing but ſtrength, and annoyance, now offers comfort and refreſhing; and in a ſort, payes *Samſon* for the wrong offered. Oh the wonderfull goodneſſe of our God, that can change our terrors into pleaſure, and can make the greateſt evils beneficiall? Is any man by his humiliation under the hand of God, growne more faithfull and conſcionable? there is honey out of the Lyon. Is any man by his temptation or fall, become more circumſpect? there is alſo honey out of the Lyon: there is no *Samſon*, to whom every Lyon doth not yeeld honey: Every Chriſtian is the better for his evils; yea, Satan himſelfe, in his exerciſe of Gods children, advantageth them. D

Samſon doth not diſdaine theſe ſweets, becauſe he finds them uncleanly laid; His diet was ſtrict, and forbad him any thing that favoured of legall impurity; yet he eates the honey-combe out of the belly of a dead beaſt; good may not be refuſed, becauſe the meanes are accidentally evill; Hony is hony ſtill, though in a dead Lyon. Thoſe are leſſe wiſe, and more ſcrupulous than *Samſon*, which abhorre the graces of God, becauſe they finde them in ill veſſels: One cares not for the Preachers true Doctrine, becauſe his life is evill; Another will not take a good receit from the hand of a Phyſician, becauſe he is given to unlawfull ſtudies; A third will not receive a deſerved contribution from the hands of a Vſurer. It is a weake neglect not to take the hony, becauſe we hate the Lyon: Gods children have right to their fathers bleſſings whereſoever they find them. E

The match is now made; *Samſon* (though a Nazarite) hath both a wedding, and a feaſt; God never miſliked moderate ſolemnities in the ſevereſt life; and yet this Bridall feaſt was long, the ſpace of ſeven dayes. If *Samſon* had matched with the beſt Iſraelite, this celebration had beene no greater; neither had this, perhaps, been ſo long, if the cuſtome of the place had not required it. Now I doe not heare

him

him plead his Nazaritiſme for a colour of ſingularity: It is both lawfull and fit, in things not prohibited, to conforme our ſelves to the manners and rites of thoſe with whom we live.

That *Samſon* might thinke it an honour to match with the Philiſtims, he, whom before the Lyon found alone, is now accompanied with thirty attendants; They called them companions, but they meant them for ſpies. The courteſies of the world are hollow and thankleſſe; neither doth it ever purpoſe ſo il, as when it ſhews faireſt. None are ſo neer to danger, as thoſe whom it entertaines with ſmiles; whiles it frownes, we know what to truſt to; but the favours of it are worthy of nothing but fears and ſuſpition: Open defiance is better than falſe love.

Auſterity had not made *Samſon* uncivill; he knowes how to entertaine Philiſtims with a formall familiarity: And that his intellectuall parts might be approved anſwerable to his armes, he will firſt try maſteries of wit, and ſet their braines on work with harmeleſſe thoughts; His Riddle ſhall oppoſe them, and a deepe wager ſhall binde the ſolution; Thirty ſhirts, and thirty ſuits of raiment; neither their loſſe, nor their gaine could be much, beſides the victory, being divided unto thirty partners: but *Samſons* muſt needs be both wayes very large, who muſt give or receive thirty alone. The ſeven dayes of the feaſt are expiring, and yet they which had been all this while devouring of *Samſons* meat, cannot tel who that eater ſhould be from whence meat ſhould come. In courſe of nature, the ſtrong feeder takes in meat, and ſends out filthineſſe; but, that meat and ſweetneſſe ſhould come from a devouring ſtomack, was beyond their apprehenſion.

And as fooles and dogs uſe to begin in jeſt, and end in earneſt, ſo did theſe Philiſtims; and therefore they force the Bride to intice her husband to betray himſelfe. Covetouſneſſe and Pride, have made them impatient of loſſe: and now they threat to fire her, and her fathers houſe, for recompence of their entertainment, rather than they will loſe a ſmall wager to an Iſraelite. Somewhat of kinne to theſe ſavage Philiſtims, are thoſe cholericke Gameſters, which, if the Dice be not their friend, fall out with God, curſe (that which is not) Fortune; ſtrike their fellowes, and are ready to take vengeance upon themſelves: Thoſe men are unfit for ſport, that loſe their patience together with their wager.

I doe not wonder, that a Philiſtim woman loved herſelfe and her Fathers family, more than an Iſraelitiſh Bride-grome; and if ſhe beſtowed tears upon her husband, for the ranſome of them. *Samſon* himſelfe taught her this difference, *I have not told it my Father or my Mother, and ſhould I tell it thee?* If ſhe had not beene as ſhe was, ſhe had neither done this to *Samſon*, nor heard this from him; Matrimonial reſpects are dearer than naturall; It was the law of him that ordained marriage (before ever Parents were) that Parents ſhould be forſaken for the husband or wife: But now, Iſraelitiſh Parents are worthy of more entireneſſe, than a wife of the Philiſtims: And yet whom the Lyon could not conquer, the tears of a woman have conquered. *Samſon* never bewrayed infirmity but in uxorioufneſſe: What aſſurance can there be of him that hath a Philiſtim in his boſome? *Adam*, the perfecteſt man, *Samſon*, the ſtrongeſt man, *Salomon*, the wiſeſt man, were betrayed with the flattery of their helpers. As there is no comfort comparable to a faithfull yoke-fellow: ſo woe be to him that is matched with a Philiſtim.

It could not but much diſcontent *Samſon*, to ſee that his adverſaries had plowed with his Heifer, and that upon his owne backe; now therefore he paies his wager to their coſt. Aſcalon, the City of the Philiſtims, is his wardrobe, he fetches thence thirty ſutes, lined with the lives of the owners: He might with as much eaſe have ſlaine theſe thirty companions, which were the authors of this evill; but his promiſe forbade him, whiles he was to clothe their bodies, to unclothe their ſoules; and that Spirit of God, which ſtirr'd him up to revenge, directed him in the choice of the ſubjects. If we wonder to ſee thirty throats cut for their ſutes, we may eaſily know, that this was but the occaſion of that ſlaughter, whereof the cauſe was their oppreſſion and tyranny. *David* ſlew two hundred Philiſtims for their fore-skins: but

but the ground of this act was their hostility. It is just with God to destine what enemies he pleases, to execution: It is not to be expostulated why this man is stricken rather than another, when both are Philistims.

Samsons *Victory.*

Judges 15, 1.

I Can no more justifie *Samson* in the leaving of his wife, than in the chusing her: He chose her, because she pleased him; and because she despised him, he left her. Though her feare made her false to him in his Riddle, yet she was true to his bed: That weake treachery was worthy of a checke, not a desertion. All the passions of *Samson* were strong, like himselfe: but (as vehement motions are not lasting) this vehement winde is soone allaid; and he is now returning with a Kid, to winne her that had offended him, and to renue that feast which ended in her unkindnesse. Slight occasions may not break the knot of matrimoniall love; and if any just offence have slackned it on either part, it must be fastned againe by speedy reconciliation.

Now *Samsons* father in law shews himselfe a Philistim, the true parent of her that betrayed her husband; for no sooner is the Bride-groom departed, than he changes his son: What pretence of friendship soever he made, a true Philistim will soon be weary of an Israelite. *Samson* hath not so many days liberty to enjoy his wedding as he spent in celebrating it: Marriage hath bin ever a sacred Institution, and who but a Philistim would so easily violate it? One of his thirty companions enjoys his wife together with his sute; and now laughs to be a partner of that bed, wheron he was an attendant. The good nature of *Samson*, having forgotten the first wrong, carried him to a proffer of familiarity, & is repulsed; but with a gentle violence, *I had thought thou hadst hated her*. Lawful wedlock may not be dissolved by imaginations, but by proofs.

Who shall stay *Samson* from his owne wife? He that slew the Lion in the way of his wooing, and before whom thousands of the Philistims could not stand, yet suffers himselfe to be resisted by him that was once his father in Law, without any returne of private violence.

Great is the force of duty once conceived, even to the most unworthy: This thought, I was his son, binds the hands of *Samson*; else how easily migh he, that slew those thirty Philistims for their sutes, have destroyd this family for his wife? How unnaturall are those mouths, that can curse the loines from which they are proceeded; and those hands, that dare lift up themselves against the means of their life and being?

I never read that *Samson* slew any but by the motion and assistance of the Spirit of God: and the divine wisedome hath reserved these offenders to another revenge. Judgement must descend from others to them, sith the wrong proceeded from others, by them. In the very marriage, God fore-saw and intended this parting, and in the parting this punishment upon the Philistims. If the Philistims had not beene as much enemies to God, as to *Samson*; enemies to Israel in their oppression, no lesse than to *Samson* in this particular injury, that purpose and execution of revenge had been no better than wicked: Now he to whom vengeance belongs, sets him on work, and makes the act justice: when he commands, even very cruelty is obedience.

It was a busie and troublesome project of *Samson*, to use the foxes for his revenge: for not without great labor & many hands could so many wild creatures be got together, neither could the wit of *Samson* want other devices of hostility: but hee meant to find out such a punishment, as might in some sort answer the offence, and might imply as much contempt, as trespasse. By wiles, seconded with violence, had they wronged *Samson*, in extorting his secret, and taking away his wife: and what other Embleme could these foxes tyed together present unto them, than wilinesse combined by force to work mischiefe?

These foxes destroy their corn, before he which sent thē, destroy the persons. Those judge-

A judgements which begin in outward things, end in the owners. A ſtranger that had been of neither ſide, would have ſaid, What pity is it, to ſee good corn thus ſpoiled? If the creature be conſidered apart from the owners, it is good; and therfore if it be miſ-ſpent, the abuſe reflects upon the maker of it; but if it be looked upon with reſpect to an il Maſter, the beſt uſe of it, is to periſh. He therefore that ſlue the Egyptian cattell with murrain, and ſmote their fruit with haileſtones; he that conſumed the vines of Iſrael with the Palmer-worme, and Caterpiller, and Canker-worme, ſent alſo Foxes by the hand of *Samſon*, into the fields of the Philiſtims. Their corne was too good for them to injoy, not too good for the Foxes to burn up: God had rather his creatures ſhould periſh any way, than ſerve for the luſt of the wicked.

There could not be ſuch ſecrecy in the catching of three hundred Foxes, but it B might well be knowne who had procured them: Rumour will ſwiftly flie of things not done: but of a thing ſo notoriouſly executed, it is no marvell if Fame be a blab. The mention of the offence drawes in the provocation: and now the wrong to *Samſon* is ſcanned and revenged; Becauſe the fields of the Philiſtims are burned for the wrong done to *Samſon* by the Timnite in his daughter, therefore the Philiſtims burn the Timnite and his daughter. The tying of the fire-brand betweene two Foxes, was not ſo witty a policy, as the ſetting of a fire of diſſention betwixt the Philiſtims. What need *Samſon* be his own executioner, when his enemies will undertake that charge? There can be no more pleaſing proſpect to an Iſraelite, than to ſee the Philiſtims together by the eares.

If the wife of *Samſon* had not feared the fire for her ſelf, and her fathers houſe, ſhe C had not betrayed her husband, her husband had not thus plagued the Philiſtims, the Philiſtims had not conſumed her and her father with fire: now ſhe leaps into that flame which ſhe meant to avoid. That evill which the wicked feared, meets them in their flight: How many in a feare of poverty, ſeeke to gaine unconſcionably, and die beggers? How many to ſhunne paine and danger, have yeelded to evill, and in the long runne, have been met in the teeth with that miſchiefe which they had hoped to have left behind them? How many in a deſire to eſchew the ſhame of men, have falne into the confuſion of God? Both good and evill are ſure paymeſters at the laſt.

He that was ſo ſoon pacified towards his wife, could not but have thought this revenge more than enough, if he had not rather weilded Gods quarrel than his own; D He knew that God had raiſed him up on purpoſe, to be a ſcourge to the Philiſtims, whom as yet he had angred more than puniſhed: As if theſe therefore had been but flouriſhes before the fray, he ſtirres up his courage, and ſtrikes them both hip and thigh, with a mighty plague. That God which can doe nothing imperfectly, where he begins either mercy or judgement, will not leave till he have happily finiſhed: As it is in his favours, ſo in his puniſhments; One ſtroke drawes on another.

The Iſraelites were but ſlaves, and the Philiſtims were their Maſters: ſo much more indignely therefore muſt they needs take it, to be thus affronted by one of their owne vaſſals: yet ſhall we commend the moderation of theſe Pagans. *Samſon*, being not mortally wronged by one Philiſtim, fals foule upon the whole Nation; the Philiſtims hainouſly offended by *Samſon*, doe not fall upon the whole Tribe of E Judah, but being muſtered together, call to them for ſatisfaction from the perſon offending: The ſame hand of God which wrought *Samſon* to revenge, reſtrained them from it; It is no thanke to themſelves, that ſometimes wicked men cannot be cruell.

The men of Judah, are by their feare made friends to their Tyrants, and traytors to their friend; It was in their cauſe that *Samſon* had ſhed blood, and yet they conſpire with the Philiſtims to deſtroy their owne fleſh and blood. So ſhall the Philiſtims be quit with Iſrael, that as *Samſon* by Philiſtims revenged himſelfe of Philiſtims; ſo they of an Iſraelite, by the hand of Iſraelites. That which open enemies dare not attempt, they worke by falſe brethren; and theſe are ſo much more perilous, as they are more entire.

It

It had been no leſſe eaſie for *Samſon* to have ſlaine thoſe thouſands of Judah that came to bind him, than thoſe other of the Philiſtims that meant to kill him bound: And what if he had ſaid; Are ye turned traytors to your Deliverer? your blood be upon your own heads: but the Spirit of God (without whom he could not kill either beaſt or man) would never ſtirre him up to kill his brethren, though degenerated into Philiſtims; they have more power to binde him, than he to kill them: Iſraelitiſh blood was precious to him, that made no more ſcruple of killing a Philiſtim, than a Lyon. That bondage and uſury that was allowed to a Jew from a Pagan, might not be exacted from a Jew. A

The Philiſtims that had before plowed with *Samſons* Heifer in the caſe of the Riddle, are now plowing a worſe furrow with an Heifer more his owne. I am aſhamed to heare theſe cowardly Jews ſay, *Knoweſt thou not that the Philiſtims are Lords over us? Why haſt thou done thus unto us? we are therefore come to bind thee.* Whereas they ſhould have ſaid; We find theſe tyrannicall Philiſtims to uſurp dominion over us; thou haſt happily begun to ſhake off their yoke, and now we are come to ſecond thee with our ſervice; the valour of ſuch a Captaine ſhall eaſily lead us forth to liberty; we are ready either to die with thee, or be freed by thee: A fearefull man can never be a true friend; rather than incurre any danger, he will be falſe to his owne ſoule. O cruell mercy of theſe men of Judah! *we will not kill thee, but we will bind thee, and deliver thee to the hands of the Philiſtims, that they may kill thee.* As if it had not beene much worſe to die an ignominious and tormenting death, by the hands of the Philiſtims, than to be at once diſpatch'd by them, which wiſhed either his life ſafe, or his death eaſie. B

When *Saul* was purſued by the Philiſtims, upon the mountaines of Gilboa, he could ſay to his Armour-bearer, Draw forth thy ſword and kill me, leſt the uncircumciſed come and thruſt me thorow, and mocke me; and at laſt would rather fall upon his owne ſword, than theirs: And yet theſe coſins of *Samſon* can ſay, *we will not kill thee, but we will bind thee, and deliver thee.* It was no excuſe to theſe Iſraelites, that *Samſons* binding had more hope, than his death; It was more in the extraordinary mercy of God, than their will, that he was not tyed with his laſt bonds: Such is the goodneſſe of the Almighty, that he turns the cruell intentions of wicked men to an advantage. C

Now theſe Jewes that might have let themſelves looſe from their owne bondage, are binding their Deliverer, whom yet they knew able to have reſiſted. In the greateſt ſtrength, there is uſe of patience; There was more fortitude in this ſuffering, than in his former actions; *Samſon* abides to be tyed by his owne countrymen, that he may have the glory of freeing himſelfe victoriouſly. Even ſo, O Saviour, our better Nazarite, thou which couldſt have called to thy Father, and have had twelve Legions of Angels for thy reſcue, wouldſt be bound voluntarily, that thou mighteſt triumph; So the bleſſed Martyrs were racked, and would not be looſed, becauſe they expected a better reſurrection. If we be not as well ready to ſuffer ill, as to doe good, we are not fit for the conſecration of God. D

To ſee *Samſon* thus ſtrongly manicled, and expoſed to their ful revenge, could not but be a glad ſpectacle to theſe Philiſtims; and their joy was ſo full, that it could not but flie forth of their mouthes in ſhouting and laughter; Whom they ſaw looſe with terror, it is pleaſure to ſee bound. It is the ſport of the ſpirituall Philiſtims, to ſee any of Gods Nazarits fettered with the cords of iniquity; & their Imps are ready to ſay A ha, ſo would we have it. But the event anſwers their falſe joy, with that clauſe of triumph, *Rejoyce not over me, O mine enemy: though I fall, yet I ſhall riſe again.* How ſoon was the countenance of theſe Philiſtims changed, & their ſhouts turned into ſhrickings? *The Spirit of the Lord came upon Samſon*; and then, what are cords to the Almighty? His new bonds are as flax burnt with fire; and he rouzes up himſelfe like that yong Lion whom he firſt incountred, and flies upon thoſe cowardly adverſaries, who if they had not ſeen his cords, durſt not have ſeene his face. If they had been ſo many divels as men, they could not have ſtood before the Spirit, which lifted up the E

heart

heart and hand of *Samſon*. Wicked men never ſee fairer proſpect, than when they are upon the very threſhold of deſtruction; Security and Ruine are ſo cloſe bordering upon each other, that where we ſee the face of the one, we may be ſure the other is at his back. Thus didſt thou, O bleſſed Saviour, when thou wert faſtened to the Croſſe, when thou layeſt bound in the grave with the cords of death; thus didſt thou miraculouſly raiſe up thy ſelfe, vanquiſh thine enemies, and lead Captivity captive; Thus doe all thy holy ones, when they ſeeme moſt forſaken, and laid open to the inſultation of the world, finde thy Spirit mighty to their deliverance, and the diſcomfiture of their malicious adverſaries.

Thoſe three thouſand Iſraelites were not ſo ill adviſed, as to come up into the Rocke unweaponed, to apprehend *Samſon*; *Samſon* therefore might have had his choice of ſwords, or ſpeares, for his skirmiſh with the Philiſtims; yet he leaves all the munition of Iſrael, and finding the new jaw-bone of an Aſſe, takes that up in his hand, and with that baſe inſtrument of death, ſends a thouſand Philiſtims to their place. All the ſwords and ſhields of the armed Philiſtims, cannot reſiſt that contemptible Engine, which hath now left a thouſand bodies as dead as the carkaſſe of that beaſt, whoſe bone it was. This victory was not in the weapon, was not in the arme: it was in the Spirit of God, which moved the weapon in the arme. O God, if the meanes be weake, yet thou art ſtrong: Through God we ſhall doe great acts; Yea, I can doe all things through him that ſtrengtheneth me. Seeſt thou a poore Chriſtian, which by weake counſell hath obtained to overcome a tentation? there is the Philiſtim vanquiſh'd with a ſorry jaw-bone.

It is no marvell if he were thus admirably ſtrong and victorious, whoſe bodily ſtrength God meant to make a Type of the ſpirituall power of Chriſt: And behold, as the three thouſands of Judah ſtood ſtil, gazing with their weapons in their hands, whiles *Samſon* alone ſubdued the Philiſtims; ſo did men and Angels ſtand looking upon the glorious atchievements of the Son of God, who might juſtly ſay, *I have trod the wine-preſſe alone.*

Both the *Samſons* complained of thirſt; The ſame God which gave this Champion victory, gave him alſo refreſhing; and by the ſame meanes; The ſame bone yeelds him both conqueſt, and life; and is of a weapon of offence, turned into a Wel of water: He that fetch'd water out of the flint for Iſrael, fetches it out of a bone for *Samſon*. What is not poſſible to the infinite power of that Almighty Creator, that made all things of nothing? He can give *Samſon* hony from the mouth of the Lyon, and water from the mouth of the aſſe. Who would not cheerefully depend upon that God, which can fetch moyſture out of drineſſe, and life out of death?

SAMSONS *End.*

I Cannot wonder more at *Samſon* ſtrength, than his weakneſſe; Hee that beganne to caſt away his love upon a wife of the Philiſtims, goes on to miſ-ſpend himſelfe upon the harlots of the Philiſtims: He that did not ſo much overcome the men, as the women overcame him. His affections blinded him firſt, ere the Philiſtims could doe it: Would he elſe, after the effuſion of ſo much of their blood, have ſuffered his luſt to carry him within their wals, as one that cared more for his pleaſure, than his life? Oh ſtrange debauchednesſe, and preſumption of a Nazarite? The Philiſtims are up in armes to kill him; he offers himſelfe to their City, to their ſtewes, and dares expoſe his life to one of their harlots, whom hee had ſlaughtered. I would have looked to have ſeen him betake himſelfe to his ſtronger Rock, than that of *Etam*, and by his auſtere devotion, to ſeek protection of him, of whom he received ſtrength: but now, as if he had forgotten his conſecration, I find him turned Philiſtim for his bed, and of a Nazarite ſcarce a man. In vaine doth he nouriſh

nouriſh his haire, whiles he feeds theſe paſſions. How eaſily do vigor of body, & infirmity of mind lodge under one roof? On the contrary, a weakiſh outſide is a ſtrong motive to mortification: *Samſons* victories have ſubdued him, and have made him firſt a ſlave to lewd deſires, and then to the Philiſtims. I may ſafely ſay, that more veſſels miſcarry with a faire gale, than with a tempeſt.

Yet was not *Samſon* ſo blinded with luſt, as not [illegible] at all to looke before him; he fore-ſaw, the morning would be dangerous, the bed of his fornication therefore could hold him no longer than midnight; then he riſes, and in a mock of thoſe ambuſhes which the *Azzahites* layd for him, he carries away the gates wherein they thought to have encaged him. If a temptation have drawne us aſide, to lie downe to ſin, it is happy for us if we can riſe ere we be ſurpriſed with judgement. *Samſon* had not left his ſtrength in the bed of an harlot; neither had that God which gave it him, ſtript him of it with his clothes, when he laid him downe in uncleanneſſe: His mercy uſes not to take vantage of our unworthineſſe, but even when wee caſt him off, holds us faſt. That bountifull hand leaves us rich of common graces, when we have miſ-ſpent our better ſtore: Like as our firſt Parents, when they had ſpoyled themſelves of the Image of their Creator, yet were left wealthy of noble faculties of the ſoule.

I find *Samſon* com[illegible] off from his ſinne with ſafety, he runnes away lightly with an heavier weight than the gates of *Azzah*, the burthen of an il act. Preſent impunity argues not an abatement of the wickedneſſe of his ſinne, or of the diſlike of God: nothing is ſo worthy of pitty, as ſinners peace: Good is not therefore good, becauſe it proſpers, but becauſe it is commanded: Evill is not evill becauſe it is puniſhed, but becauſe it is forbidden.

If the holy Parents of *Sampſon* lived to ſee theſe outrages of their Nazarite, I doubt whether they did not repent of their joy, to heare the newes of a ſonne. It is a ſhame to ſee how he that might not drinke wine, is drunk with the cup of fornications; His luſt carries him from *Azzah*, to the plain of *Sorek*, and now hath found a *Dalilah*, that ſhall pay him for all his former uncleanneſſe. Sinne is ſteepe and ſlippery, and if after one fall, we have found where to ſtand, it is the praiſe, not of our footing, but of the hand of God.

The Princes of the Philiſtims knew already where *Samſons* weakneſſe lay, though not his ſtrength; and therefore they would intice his harlot by gifts, to intice him by her dalliance to betray himſelfe. It is no marvell, if ſhe that would be filthy, would be alſo perfidious. How could *Samſon* chuſe but thinke, if luſt had not bewitched him, ſhe, whoſe body is mercenary to me, will eaſily ſell me to others; She will be falſe, if ſhe will be an harlot. A wide conſcience will ſwallow any ſinne? Thoſe that have once thralled themſelves to a known evil, can make no other difference of ſins, but their own loſſe, or advantage: A lyer can ſteale, a theefe can kill; a cruell man can be a Traytor; a drunkard can falſifie; wickedneſſe once entertained, can put on any ſhape: Truſt him in nothing that makes not a conſcience of every thing.

Was there ever ſuch another motion made to a reaſonable man? *Tell me wherein thy great ſtrength lyeth, and wherewith thou mayeſt be bound to doe thee hurt.* Who would not have ſpurned ſuch a ſutor out of doores? What will not impudency aske, or ſtupiditie receive? Hee that killed the thouſand Philiſtims for comming to binde him, indures this harlot of the Philiſtims to conſult with himſelfe of binding him; and when upon the tryall of a falſe anſwer, hee ſaw ſo apparant trechery, yet wilfully betrayes his life by her, to his enemies: All ſinnes, all paſſions have power to infatuate a man, but luſt moſt of all. Never man that had drunk flagons of wine, had leſſe reaſon than this Nazarite; Many a one loſes his life; but this caſts it away; not in hatred of himſelfe, but in love to a ſtrumpet. We wonder that a man could poſſibly be ſo ſottiſh, and yet we our ſelves by tentation become no leſſe inſenſate; Sinfull pleaſures, like a common *Dalilah*, lodge in our boſomes: we know they aime at nothing but the death of our ſoule, we will yeeld to them, and die: Every willing ſinner is a *Samſon*, let us not inveigh againſt

A gainſt his ſenſleſneſſe, but our own: Nothing is ſo groſſe and unreaſonable to a well diſpoſed mind, which tentation will not repreſent fit, and plauſible: No ſoule can out of his own ſtrength ſecure himſelfe from that ſin which he moſt deteſteth.

As an hood-winck'd man ſees ſome little glimmering of light, but not enough to guide him; ſo did *Samſon*, who had reaſon enough left him to make trial of *Dalilah*, by a crafty miſ-information; but not enough upon that triall, to diſtruſt and hate her; he had not wit enough to deceive her thrice, not enough to keep himſelf from being deceived by her. It is not ſo great wiſedome to prove them whom we diſtruſt, as it is folly to truſt them whom we have found trecherous: Thrice had he ſeen the Philiſtims in her chamber, ready to ſurprize him, upon her bonds; and yet wil needs be a ſlave to his Traytor. Warning not taken, is a certaine preſage of deſtruction;
B and if once neglected it receive pardon, yet thrice is deſperate.

What man would ever play thus with his owne ruine? His harlot binds him, and cals in her executioners to cut his throat; he riſes to ſave his own life, and ſuffers them to carry away theirs in peace. Where is the courage of *Samſon*? where his zeale? He that killed the Philiſtims for their clothes; He that ſlue a thouſand of them in the field at once; in this quarrell, now ſuffers them in his chamber unrevenged. Whence is this? His hands were ſtrong, but his heart was effeminate; his harlot had diverted his affection. Whoſoever ſlackens the reines to his ſenſuall appetite, ſhall ſoon grow unfit for the calling of God. *Samſon* hath broke the green withies, the new ropes: the woofe of his haire; and yet ſtill ſuffers himſelf fettered with thoſe inviſible bonds of an harlots love, & can indure her to ſay, *How canſt thou*
C *ſay I love thee, when thy heart is not with me? thou haſt mockt me theſe three times*: Whereas he ſhould rather have ſaid unto her, How canſt thou challenge any love from me, that haſt this thrice ſought my life? O canſt thou thinke my mocks a ſufficient revenge of this trechery? but contrarily, he melts at this fire; and by her importunate inſinuations, is wrought againſt himſelfe. Wearineſſe of ſolicitation hath won ſome to thoſe actions, which at the firſt motion they deſpiſed; like as we ſee ſome ſutors are diſpatcht, not for the equity of the cauſe, but the trouble of the proſecution, becauſe it is more eaſie to yeeld, not more reaſonable. It is more ſafe to keep our ſelves out of the noyſe of ſuggeſtions, than to ſtand upon our power of deniall.

Who can pitty the loſſe of that ſtrength which was ſo abuſed? Who can pitty him the loſſe of his locks, which after ſo many warnings can ſleep in the lap of *Da-*
D *lilah*? It is but juſt, that he ſhould riſe up from thence ſhaven and feeble; not a Nazarite, ſcarce a man. If his ſtrength had lien in his haire, it had been out of himſelf; it was not therefore in his locks, it was in his conſecration, whereof that haire was a ſigne. If the razor had come ſooner upon his head, he had ceaſed to be a Nazarite; and the gift of God had at once ceaſed, with the calling of God; not for the want of that excretion, but for want of obedience. If God withdraw his graces, when he is too much provoked, who can complaine of his mercy? He that ſleeps in ſin, muſt looke to wake in loſſe and weakneſſe. Could *Samſon* think, Though I tell her, my ſtrength lies in my haire, yet ſhe will not cut it, or though ſhe doe cut my haire, yet ſhall I not loſe my ſtrength: that now he riſes and ſhakes himſelfe in hope of his former vigour? Cuſtome of ſucceſſe makes men confident in their ſins, and cauſes
E them to miſtake an arbitrary tenure for a perpetuity.

His eyes were the firſt offenders, which betrayed him to luſt: and now they are firſt pulled out, and he is led a blind captive to *Azzah*, where he was firſt captived to his luſt. The *Azzahites*, which lately ſaw him not without terror, running lightly away with their gates at midnight, ſee him now in his own perpetuall night ſtruggling with his chaines: and that he may not want paine, together with his bondage, he muſt grind in his priſon.

As he paſſed the ſtreet, every boy among the Philiſtims could throw ſtones at him, every woman could laugh and ſhout at him; and what one Philiſtim doth not ſay, whiles he laſhes him unto blood, there is for my brother, or my kinſman whom thou ſleweſt? Who can looke to runne away with a ſinne, when *Samſon* a Nazarite

is thus plagued? This great heart could not but have broken with indignation, if it had not pacified it selfe with the conscience of the just desert of all this vengeance.

It is better for *Samson* to be blind in prison, than to abuse his eyes in Sorek: yea, I may safely say, he was more blind when he saw licentiously, than now that he sees not. He was a greater slave when he served his affections, than now in grinding for the Philistims. The losse of his eyes, shewes him his sinne; neither could he see how ill he had done, till he saw not.

Even yet, still the God of mercy look'd upon the blindnes of *Samson*, and in these fetters inlargeth his heart from the worse prison of his sin; his haire grew together with his repentance, and his strength with his haire. Gods merciful humiliations of his owne, are sometimes so severe, that they seeme to differ little from desertions; yet at the worst, he loves us bleeding: and when we have smarted enough, we shall feele it.

What thankfull Idolaters were these Philistims? They could not but know, that their bribes, and their *Dalilah*, had delivered *Samson* to them; and yet they sacrifice to their *Dagon*; and, as those that would be liberall in casting favors upon a senslesse Idol (of whom they could receive none) they cry out, *Our god hath delivered our enemy into our hands*. Where was their *Dagon*, when a thousand of his clients were slaine with an Asses jaw? there was more strength in that bone, than in all the makers of this god; and yet these vaine Pagans say, *Our god*. It is the quality of superstition to misinterpret all events, and to feed it selfe with the conceit of those favours, which are so farre from being done, that their authors never were. Why doe not we learn zeale of Idolaters? And if they be so forward in acknowledgment of their deliverances to a false deity; how cheerfully should we ascribe ours to the true? O God, whatsoever be the means, thou art the Author of all our successe. O that men would praise the Lord for his goodnesse, and tell the wonders that he doth for the sons of men!

No Musician would serve for this feast, but *Samson*; he must now be their sport, which was once their terror, that he might want no sorrow; scorn is added to his misery: Every wit and hand plays upon him; Who is not ready to cast his bone and his jest at such a captive? So as doubtlesse he wish't himselfe no lesse deafe, than blind, and that his soule might have gone out with his eyes. Oppression is able to make a wise man mad; & the greater the courage is, the more painful the insultation.

Now *Samson* is punished, shall the Philistims escape? If the judgement of God beginne at his owne, what shall become of his enemies? This advantage shall *Samson* make of their tyranny, that now death is no punishment to him, his soule shall flie forth in this bitternesse, without paine; and that his dying revenge shall be no lesse sweet to him than the liberty of his former life. He could not but feele God mock'd through him; and therefore whiles they are scoffing, he prayes; his seriousnesse hopes to pay them for all those jests. If hee could have beene thus earnest with God in his prosperity, the Philistims had wanted this laughing stocke. No devotion is so fervent, as that which arises from extremity: *O Lord God, I pray thee thinke upon me; O God, I beseech thee strengthen mee at this time onely.* Though *Samsons* haire were shorter, yet he knew Gods hand was not; as one therefore that had yet eyes enow to see him that was invisible, and whose faith was recovered before his strength, he sues to that God, which was a party in this indignity, for power to revenge his wrongs more than his own: It is zeale that moves him, and not malice; his renued faith tels him, that he was destined to plague the Philistims, and reason tels him, that his blindnesse puts him out of the hope of such another opportunity. Knowing therfore, that this play of the Philistims must end in his death, he recollects al the forces of his soule & body, that his death may be a punishment in stead of a disport; and that his soule may be more victorious in the parting, than in the animation: and so addresses himselfe both to die, and kill; as one whose soule shall not feele his owne dissolution, whiles it shall carry so many thousand Philistims with it to the pit. All the acts of *Samson* are for wonder, not for imitation:

A tion: So diddest thou, O blessed Saviour, our better *Samson*, conquer in dying, and triumphing upon the chariot of the Crosse, didst lead Captivity captive: The law, sin, death, hell, had never been vanquisht, but by thy death: All our life, liberty, and glory, springs out of thy most precious blood.

MICHAES *Idolatry*.

THe mother of *Micha* hath lost her silver, and now she fals to cursing: *Iudg.* 17. B she did afterwards but change the forme of her god; her silver was her god, ere it did put on the fashion of an image: else she had not so much cursed to lose it, if it had not too much possessed her in the keeping. A carnall heart cannot forgoe that wherein it delights, without impatience; cannot be impatient, without curses: whereas the man that hath learned to injoy God, and use the world, smiles at a shipwrack, and pitties a thiefe, and cannot curse, but pray.

Micha had so little grace, as to steale from his mother: and that out of wantonnesse, not out of necessity; for if shee had not beene rich, so much could not have been stolne from her; and now, he hath so much grace as to restore it; her curses have fetcht againe her treasures: He cannot so much love the money, as he feares her imprecations: Wealth seemes too deare, bought with a curse: C Though his fingers were false, yet his heart was tender. Many that make not conscience of committing sinne, yet make conscience of facing it: It is well for them, that they are but novices in evill. Those whom custome hath fleshed in sinne, can either deny and forsweare, or excuse and defend it; their seared hearts cannot feele the gnawing of any remorse; and their forehead hath learned to be as impudent, as their heart is senslesse.

I see no argument of any holinesse in the mother of *Micha*: her curses were sin to her selfe; yet *Micha* dares not but feare them. I know not whether the causlesse curse be more worthy of pitty, or derision; it hurts the Author, not his adversary: but the deserved curses that fall even from unholy mouthes, are worthy to be feared: How much more should a man hold himselfe blasted with the just imprecati- D ons of the godly? What metall are those made of, that can applaud themselves in the bitter curses which their oppressions have wrung from the poore, and rejoyce in these signes of their prosperity?

Neither yet was *Micha* more stricken with his mothers curses, than with the conscience of sacriledge: so soone as he findes there was a purpose of devotion in this treasure, he dares not conceale it, to the prejudice (as he thought) of God, more than of his mother. What shall we say to the palate of those men, which as they find no good relliſh but in stolne waters; so best in those which are stolne from the fountain of God? How soon hath the old woman changed her note? Even now she passed an indefinite curse upon her sonne for stealing; and now she blesses him absolutely, for restoring; *Blessed be my son of the Lord.* She hath forgotten the theft, E when she sees the restitution: How much more shall the God of mercies be more pleased with our confession, than provoked with our sin?

I doubt not but this silver, and this superstition came out of Egypt, together with the mother of *Micha*. This history is not so late in time, as in place; for the Tribe of *Dan* was not yet setled in that first division of the promised land; so as this old woman had seen both the Idolatry of Egypt, and the golden Calfe in the Wildernesse; and no doubt, contributed some of her earerings to that Deity; and after all the plagues which she saw inflicted upon her brethren for that Idoll of *Horeb*, and *Baal-Peor*, she still reserves a secret love to superstition, and now shewes it. Where misreligion hath once possessed it selfe of the heart, it is very hardly cleansed out; but (like the plague) will hang in the very clothes, and after long lurking, breake

forth in an unexpected infection; and old wood is the apteſt to take this fire? After all the airing in the deſart, *Micha's* mother will ſmell of Egypt. A

It had been better the ſilver had been ſtolne than thus beſtowed; for now they have ſo imployed it, that it hath ſtolne away their hearts from God; and yet while it is molten into an image, they think it dedicated to the Lord. If Religion might be judged according to the intention, there ſhould ſcarce be any Idolatry in the world. This woman loved her ſilver enough; and if ſhe had not thought this coſtly piety worth thanks, ſhe knew which way to have imployed her ſtock to advantage. Even evill actions, have oft times good meanings, and thoſe good meanings are anſwered with evill recompences. Many a one beſtowes their coſt, their labour, their blood, and receives torment in ſtead of thanks.

Behold a ſuperſtitious Sonne of a ſuperſtitious Mother; She makes a god, and he harbours it; yea, (as the ſtreame is commonly broader than the head) he exceeds his mother in evill: He hath an houſe of gods, an Ephod, Teraphin; and that he migh be compleat in his devotion, he makes his ſonne his Prieſt, and feoffes that ſinne upon his ſonne, which he received from his Mother. Thoſe ſinnes which nature convayes not to us, we have by imitation. Every action and geſture of the Parents, is an example to the childe: and the mother, as ſhe is more tender over her ſonne, ſo by the power of a reciprocall love, ſhe can worke moſt upon his inclination. Whence it is, that in the hiſtory of the Iſraelitiſh Kings, the mothers name is commonly noted: and as civilly, ſo alſo morally, The birth followes the belly. Thoſe ſonnes may bleſſe their ſecond birth, that are delivered from the ſinnes of their education. B

Who cannot but think how farre *Micha* over-look'd all his fellow Iſraelites, and thought them profane and godleſſe in compariſon of himſelf? How did he ſecretly clap himſelfe on the breſt, as the man, whoſe happineſſe it was to ingroſſe Religion from al the Tribes of Iſrael, and little can imagine, that the further he runs, the more out of the way. Can an Iſraelite be thus Paganiſh? O *Micha*! how hath ſuperſtition bewitched thee, that thou canſt not ſee rebellion in every of theſe actions, yea, in every circumſtance rebellion? What, more gods than one? An houſe of gods, beſide Gods houſe? An Image of ſilver to the inviſible God? An Ephod, and no Prieſt? A Prieſt, beſides the family of *Levi*? A Prieſt of thine owne begetting, of thine owne conſecration? What monſters doth mans imagination produce, when it is forſaken of God? It is well ſeen there is no King in Iſrael. If God had been their King, his lawes had ruled them. If *Moſes* or *Joſhua* had been their King, their ſword had awed them. If any other, the courſes of Iſrael could not have been ſo headleſſe. We are beholden to government for order, for peace, for Religion. Where there is no King, every one will be a King, yea, a God to himſelfe. We are worthy of nothing but confuſion, if we bleſſe not God for authority. C D

It is no marvell if Levites wandred for maintenance, while there was no King in Iſrael. The tithes and offerings were their due: if theſe had bin paid, none of the holy Tribe needed to ſhift his ſtation. Even where Royall power ſeconds the claime of the Levite, the injuſtice of men ſhortens his right. What ſhould become of the Levites, if there were no King? And what of the Church, if no Levites? No King therefore, no Church. How could the impotent child live without a Nurſe? Kings ſhall by thy nurſing fathers, and Queens thy nurſes, ſaith God. Nothing more argues the diſorder of any Church, or the decay of Religion, than the forced ſtragling of the Levites. There is hope of growth, when *Micha* rides to ſeek a Levite; but when the Levite comes to ſeek a ſervice of *Micha*, it is a ſigne of gaſping devotion. E

Micha was no obſcure man; all Mount Ephraim could not but take notice of his domeſticall gods. This Levite could not but heare of his diſpoſition, of his miſ-devotion; yet want of maintenance, no leſſe than conſcience, draws him on, to the danger of an Idolatrous patronage. Holineſs is not tied to any profeſſion. Happy were it for the Church, if the Clergy could be a previledge from lewdnes: when need meets with unconſcionablenes, al conditions are eaſily ſwallowed of unlawful entrances of wicked

A wicked executions: Ten shekels and a sute of apparell, and his diet, are good wages for a needy Levite. He that could bestow 1100 shekels upon his puppets, can afford but ten to his Priest: so hath he at once a rich Idol, and a beggerly Priest. Whosoever affects to serve God good cheape, shewes, that he makes God but a stale to Mammon.

Yet was *Micha* a kind patron, though not liberall. He cals the young Levite his father, and uses him as his sonne; and what he wants in meanes, supplies in affection. It were happy, if Christians could imitate the love of Idolaters towards them which serve at the Altar. *Micha* made a shift with the Priesthood of his owne sonne; yet that his heart checks him in it, appeares both by the change, and his contentment in the change: *Now I know that the Lord will be good to mee, seeing I have a Levite to my*
B *Priest*: Therefore, whiles his Priest was no Levite, he sees there was cause why God should not be good to him. If the Levite had not come to offer his service, *Michaes* sonne had beene a lawfull Priest. Many times the conscience runnes away smoothly with an unwarrantable action, and rests it self upon those grounds, which afterward it sees cause to condemne. It is a sure way therefore to informe our selves throughly ere we settle our choice, that we be not driven to reverse our acts with late shame and unprofitable repentance.

Now did *Micha* begin to see some little glimpse of his owne error: He saw his Priesthood faulty; he saw not the faults of his Ephod, of his Images, of his gods: and yet (as if he thought all had been well, when he had amended one) he saies, *Now*
C *I know the Lord wil be good to me*. The carnall heart pleases it selfe with an outward formality; and so delights to flatter it selfe, as that it thinks, if one circumstance be right, nothing can be amisse.

Israel was at this time extremly corrupted; yet the spies of the *Danites* had taken notice even of this young Levite, and are glad to make use of his Priesthood. If they had but gone up to Shilo, they might have consulted with the Arke of God: but worldly minds are not curious in their holy services: If they have a god, an Ephod, a Priest, it suffices them: They had rather injoy a false worship with ease, than to take paines for the true: Those that are curious in their diet, in their purchases, in their attire, in their contracts, yet in Gods businesse are very indifferent.

The author of lies sometimes speaks truth for an advantage: and from his mouth this flattering Levite speaks what he knew would please, not what he knew would
D fall out: The event answers his prediction, and now the spies magnifie him to their fellowes: *Micha's* Idoll is a god, and the Levite is his Oracle. In matter of judgement, to be guided only by the event, is the way to error; falshood shall be truth, and Satan an angell of light, if we follow this rule: Even very conjectures sometimes happen right; A Prophet, or a Dreamer, may give a true signe or wonder, and yet himselfe say, Let us goe after other gods. A small thing can winne credit with weake minds, which, where they have once sped, cannot distrust.

The Idolatrous *Danites* are so besotted with this successe, that they will rather
E steale, than want the gods of *Micha*; and because the gods without the Priests can doe them lesse service, than the Priest without the gods, therefore they steale the Priest with the gods. O miserable Israelites! that could thinke that a god which could be stolne; that could looke for protection from that which could not keep it selfe from stealing; which was won by their theft, not their devotion! Could they worship those Idols more devoutly than *Micha* that made them? And if they could not protect their maker from robbery, how shal they protect their theeves? If it had been the holy Arke of the true God, how could they think it would blesse their violence, or that it would abide to be translated by rapine and extortion? Now their superstition hath made them mad upon a god, they must have him; by what meanes they care not, though they offend the true God, by stealing a false. Sacriledge is fit to be the first service of an Idol. The spies of *Dan* had been courteously entertain'd by *Micha*: thus they rewarded his hospitality. It is no trusting the honesty of Idolaters: if they have once cast off the true God, whom will they respect?

It seemes Levites did not more want maintenance, than Israel wanted Levites: A
Here was a Tribe of Israel without a spirituall guide. The with-drawing of due meanes, is the way to the utter desolation of the Church; Rare offerings make cold Altars. There needed smal force to draw this Levite to chang his charge; *Hold thy peace, and come, and be our father and Priest; whether is it better &c.* Here is no patience, but joy: He that was won with ten shekels, may be lost with eleven: When maintenance and honour cals him, he goes undriven; and rather steales himselfe away, than is stolne. The Levite had too many gods, to make conscience of pleasing one: There is nothing more inconstant, than a Levite that seeks nothing but himselfe.

Thus the wilde fire of Idolatry, which lay before couched in the private hall of *Micha*, now flies furiously thorow all the Tribe of *Dan*; who (like to theeves that B
have carried away plaguie clothes) have insensibly infected themselves, and their posterity to death. Heresie and superstition have small beginnings, dangerous proceedings, pernicious conclusions. This contagion is like a canker, which at the first, is scarce visible, afterwards it eates away the flesh, and consumes the body.

CONTEMPLATIONS.

THE ELEVENTH BOOKE.

CONTAINING
- *The Levites Concubine.*
- *The desolation of* Benjamin.
- Naomi *and* Ruth.
- Boaz *and* Ruth.
- Anna *and* Peninna.
- Anna *and* Eli.
- Eli *and his Sonnes.*

By Jos. Hall, D. of Divinity, and Deane of Worcester.

LONDON.
Printed by John Beale.
1642.

TO THE RIGHT HONOURABLE, SIR FULKE GREVILL, KNIGHT, CHANCELOUR *OF THE EXCHEQUER, ONE OF HIS* MAIESTIES MOST HONOURABLE PRIVIE COUNCELLORS; A MOST WISE, LEARNED, JUDICIOUS, INGENUOUS CENSOR OF SCHOLLERSHIP; A WORTHY EXAMPLE OF BENEFACTORS TO LEARNING.

J. H.

VVITH HIS UNFAINED PRAYERS FOR THE HAPPY SUCCESSE OF ALL HIS HONOURABLE DESIGNEMENTS, HUMBLY DEDICATES THIS MEANE PIECE OF HIS STUDIES.

CONTEMPLATIONS.
THE ELEVENTH BOOK.

The Levites Concubine.

THere is no complaint of a publickly disordered State, where a Levite is not at one end of it, either as an agent, or a patient. In the Idolatry of *Micha*, and the Danites, a Levite was an actor: In the violent uncleannes of *Gibeah*, a Levite suffers. No Tribe shall sooner feele the want of government, than that of *Levi*. Judg. 19

The Law of God allowed the Levite a wife; humane connivence, a Concubine; neither did the Jewish concubine differ from a wife, but in some outward complements; Both might challenge all the true Essence of marriage; so little was the difference, that the father of the concubine is called the father in law to the Levite. She whom ill custome had of a wife made a concubine, is now by her lust, of a concubine made an harlot: Her fornication, together with the change of her bed, hath changed her abode. Perhaps her owne conscience thrust her out of doores, perhaps the just severity of her husband. Dismission was too easie a penalty for that which God had sentenced with death. She that had deserv'd to be abhorred of her husband, seeks shelter from her father. Why would her father suffer his house to be defiled with an adultresse, though out of his own loins? Why did he not rather say, What? Doest thou thinke to find my house an harbor for thy sinne? Whiles thou wert a wife to thine husband, thou wert a daughter to me; Now, thou art neither; Thou art not mine; I gave thee to thy husband; Thou art not thy husbands, thou hast betrayed his bed; Thy filthinesse hath made thee thine own and thine adulterers; Goe seek thine entertainment, where thou hast lost thine honesty; Thy lewdnes hath brought a necessity of shame upon thine abettors; How can I countenance thy person, and abandon thy sin? I had rather be a just man, than a kind Father; Get thee home therefore to thy husband, crave his forgivenesse upon thy knees, redeeme his love with thy modesty and obedience; when his heart is once open to thee, my doores shall not be shut. In the meane time, know, I can be no father to an harlot. Indulgence of Parents is the refuge of vanity, the bawd of wickednesse, the bane of children. How easily is that Theise induced to steale, that knowes his Receiver! When the lawlesnesse of youth knowes where to find pitty and toleration, what mischiefe can it forbeare?

By how much better this Levite was, so much more injurious was the concubines sin. What husband would not have said, She is gone, let shame and griefe goe with her; I shall find one no lesse pleasing, and more faithfull: Or if it be not too much mercy in me to yeeld to a returne, let her that hath offended, seek me: What more direct way is there to a resolved loosenesse, than to let her see I cannot want her? The good nature of this Levite casts off all these termes; and now, after foure monthes absence, sends him to seeke for her, that had run away from her fidelity:

And

And now he thinkes, She ſinned againſt me; perhaps ſhe hath repented; perhaps, ſhame and feare have with-held her from returning; perhaps ſhe will be more loyall, for her ſin: If her importunity ſhould win me, halfe the thankes were loſt; but now, my voluntary offer of favor ſhall oblige her for ever. Love procures truer ſervitude than neceſſity: Mercy becomes well the heart of any man, but moſt of a Levite. He that had helped to offer ſo many ſacrifices to God for the multitude of every Iſraelites ſins, ſaw how proportionable it was, that man ſhould not hold one ſinne unpardonable: He had ſerved at the Altar to no purpoſe, if he (whoſe trade was to ſue for mercy) had not at all learned to practiſe it.

And if the reflexion of mercy wrought this in a ſervant, what ſhal we expect from him, whoſe eſſence is mercy? O God, we doe every day break the holy covenant of our love; We proſtitute our ſelves to every filthy tentation, and then run, and hide our ſelves in our fathers houſe, the world. If thou didſt not ſeeke us up, we ſhould never return; if thy gracious proffer did not prevent us, we ſhould be uncapable of forgiveneſſe. It were abundant goodneſſe in thee to receive us, when we ſhould intreat thee: but lo, thou intreateſt us that we would receive thee. How ſhould we now adore, and imitate thy mercy, ſith there is more reaſon, we ſhould ſue to each other, than that thou ſhouldſt ſue to us; becauſe we may as wel offend, as be offended!

I doe not ſee the womans father make any meanes for reconciliation: but when remiſſion came home to his doors, no man could entertain it more thankfully. The nature of many men is forward to accept, and negligent to ſue for; they can ſpend ſecret wiſhes upon that, which ſhall coſt them no indeavour.

Great is the power of love, which can in a ſort undoe evils paſt, if not for the act, yet for the remembrance. Where true affection was once conceived, it is eaſily pieced againe, after the ſtrongeſt interruption. Here needs no tedious recapitulation of wrongs, no importunity of ſute. The unkindneſſes are forgotten, their love is renued; and now the Levite is not a ſtranger, but a ſon; By how much more willingly he came, by ſo much more unwillingly he is diſmiſſed. The foure months abſence of his daughter is anſwered with foure dayes feaſting; Neither was there ſo much joy in the former wedding feaſt, as in this; becauſe then he delivered his daughter intire; now, deſperate; then he found a ſonne; but now, that ſon hath found his loſt daughter, and he found both. The recovery of any good, is far more pleaſant than the continuance.

Little doe we know what evill is towards us. Now did this old man, and this reſtored couple promiſe themſelves al joy and contentment after this unkind ſtorme; and ſaid in themſelves, Now we begin to live. And now this feaſt, which was meant for their new nuptials, proves her funerall. Even when we let our ſelves looſeſt to our pleaſures, the hand of God (though inviſibly) is writing bitter things againſt us. Sith we are not worthy to know, it is wiſedome to ſuſpect the worſt, while it is leaſt ſeen.

Sometimes it fals out, that nothing is more injurious than curteſie. If this old man had thruſt his ſon and daughter early out of doors, they had avoided this miſchiefe; now, his loving importunity detaines them to their hurt, and his owne repentance. Such contentment doth ſincere affection find in the preſence of thoſe we love, that death it ſelfe hath no other name, but departing. The greateſt comfort of our life, is the fruition of friendſhip, the diſſolution whereof, is the greateſt paine of death: As all earthly pleaſures, ſo this of love, is diſtaſted with a neceſſity of leaving. How worthy is that onely love to take up our hearts, which is not open to any danger of interruption; which ſhall out-live the date even of faith and hope, and is as eternall, as that God, and thoſe bleſſed ſpirits whom we love? If we hang never ſo importunately upon one anothers ſleeves, and ſhead floods of teares to ſtop their way, yet we muſt be gone hence; no occaſion, no force, ſhall then remove us from our fathers houſe.

The Levite is ſtayed beyond his time by importunity; the motions whereof are boundleſſe and infinite; one day draws on another; neither is there any reaſon of this dayes

A dayes ſtay, which may not ſerve ſtill for to morrow. His reſolution at laſt breakes thorow all thoſe kind hinderances; rather will he venture a benighting, than an unneceſſary delay. It is a good hearing that the Levite makes haſte home: An honeſt mans heart is where his calling is; ſuch a one, when he is abroad, is like a fiſh in the ayre; whereinto if it leape for recreation, or neceſſity, yet it ſoone returnes to his owne element. This charge, by how much more ſacred it is, ſo much more attendance it expecteth: Even a day breakes ſquare with the conſcionable.

The Sunne is ready to lodge before them. His ſervant adviſes him to ſhorten his journey, holding it more fit to truſt an early Inne of the Jebuſites, than to the mercy of the night. And if that counſell had been followed, perhaps, they which found Jebuſites in Iſrael, might have found Iſraelites in Jebus. No wiſe man can hold good counſell diſparaged, by the meanneſſe of the Author: If we be glad to receive any treaſure from our ſervant, why not precious admonitions?

B It was the zeale of this Levite, that ſhut him out of Jebus; *we will not lodge in the City of ſtrangers.* The Jebuſites were ſtrangers in Religion, not ſtrangers enough in their habitation: The Levite will not receive common courteſie from thoſe which were aliens from God, though home-borne in the heart of Iſrael. It is lawfull enough in terms of civility to deale with Infidels; the earth is the Lords, and we may injoy it in the right of the owner, while we proteſt againſt the wrong of the uſurper; yet the leſſe communion with Gods enemies, the more ſafery. If there were another aire to breath in from theirs, another earth to tread upon, they ſhould C have their owne. Thoſe that affect a familiar intimeneſſe with Jebuſites, in converſation, in leagues of amity, in matrimoniall contracts, bewray either too much boldneſſe, or too little conſcience.

He hath no blood of an Iſraelite, that delights to lodge in Jebus: It was the fault of Iſrael, that an heathenish Towne ſtood yet in the navel of the tribes, and that Jebus was no ſooner turned to Jeruſalem: Their lenity and negle& were guilty of this neighbour-hood, that now no man can paſſe from Bethleem Juda to Mount Ephraim, but by the City of the Jebuſites. Seaſonable juſtice might prevent a thouſand evils which afterwards know no remedy but patience.

The way was not long betwixt Jebus and Gibeah: for the Sunne was ſtooping when the Levite was over againſt the firſt, and is but now declined when he comes D to the other. How his heart was lightened, when he entred into an Iſraelitis City! and can thinke of nothing but hoſpitality, reſt, ſecurity. There is no perfume ſo ſweet to a Traveller as his own ſmoake. Both expectation and feare doe commonly diſappoint us; for ſeldome ever doe we injoy the good we looke for, or ſmart with a feared evill. The poore Levite could have found but ſuch entertainment with the Jebuſites. Whither are the poſterity of *Benjamin* degenerated, that their Gibeah ſhould be no leſſe wicked than populous? The firſt ſigne of a ſetled godleſneſſe, is, that a Levite is ſuffered to lie without doores. If God had been in any of their houſes, his ſervant had not beene excluded. Where no reſpect is given to Gods meſſengers, there can be no Religion.

Gibeah was a ſecond Sodome; even there alſo is another *Lot*; which is therefore E ſo much more hoſpitall to ſtrangers, becauſe himſelfe was a ſtranger. The Hoſt as well as the Levite is of Mount Ephraim. Each man knows beſt to commiſerate that evill in others, which himſelfe hath paſſed thorow. All that profeſſe the Name of Chriſt are Country-men, and yet ſtrangers here below. How cheerefully ſhould we entertaine each other, when we meet in the Gibeah of this inhoſpitall world?

This good old man of Gibeah came home late from his worke in the fields: The Sunne was ſet ere he gave over; and now, ſeeing this man a ſtranger, an Iſraelite, a Levite, an Ephraimite, and that in his way to the houſe of God, to take up his lodging in the ſtreet, he proffers him the kindneſſe of his houſe-roome. Induſtrious ſpirits are the fitteſt receptacles of all good motions; whereas thoſe which give themſelves to ille and looſe courſes, doe not care ſo much as for themſelves. I

heare

heare of but one man at his work in all Gibeah, the reſt were quaffing and revelling. That one man ends his worke with a charitable entertainment; the other end their play in a brutiſh beaſtlineſſe and violence. Theſe villaines had learned both the actions and the language of the Sodomites: One uncleane divell was the prompter to both: and this honeſt Ephraimite, had learn'd of righteous *Lot*, both to intreat, and to proffer. As a perplexed Mariner, that in a ſtorme muſt caſt away ſomething, although precious; ſo this good Hoſt, rather will proſtitute his daughter a virgin, together with the concubine, than this prodigious villany ſhould be offered to a man, much more to a man of God.

The deteſtation of a fouler ſinne drew him to over-reach in the motion of a leſſer; which if it had been accepted, how could he have eſcaped the partnerſhip of their uncleanneſſe, and the guilt of his daughters raviſhment? No man can waſh his hands of that ſinne, to which his will hath yeelded. Bodily violence may be inoffenſive in the patient; voluntary inclination to evil (though out of feare) can never be excuſeable: yet, behold, this wickedneſſe is too little to ſatisfie theſe monſters.

Who would have looked for ſo extreme abomination from the loins of *Jacob*, the wombe of *Rachel*, the ſons of *Benjamin*? Could the very Jebuſites their neighbours be ever accuſed of ſuch unnaturall outrage? I am aſhamed to ſay it, Even the worſt Pagans were Saints to Iſrael. What availes it that they have the Arke of God in Shilo, while they have Sodom in their ſtreets? that the Law of God is in their fringes, whiles the Divell is in their hearts? Nothing but hell it ſelfe can yeeld a worſe creature than a depraved Iſraelite; the very meanes of his reformation, are the fuell of his wickedneſſe.

Yet *Lot* ſped ſo much better in Sodome, than this Ephraimite did in Gibeah, by how much more holy gueſts he entertained. There the gueſts were Angels; here a ſinfull man. There the gueſts ſaved the Hoſt; here the Hoſt could not ſave the gueſt from brutiſh violence. Thoſe Sodomites were ſtricken with outward blindneſſe, and defeated: Theſe Benjamites are only blinded with luſt, and prevaile. The Levite comes forth; perhaps, his coat ſaved his perſon from this villany; who now thinkes himſelfe well, that he may have leave to redeeme his owne diſhonour with his concubines. If he had not loved her dearely, he had never ſought her ſo far, after ſo foule a ſinne: Yet now his hate of that unnaturall wickedneſſe overcame his love to her; She is expoſed to the furious luſt of Ruffians, and (which he miſ-doubteth) abuſed to death.

O the juſt and even courſe which the Almighty Judge of the world holds in all his retributions! This woman had ſhamed the bed of a Levite, by her former wantonneſſe; ſhe had thus farre gone ſmoothly away with her ſin, her father harboured her, her husband forgave her, her owne heart found no cauſe to complaine, becauſe ſhe ſmarted not: now, when the world had forgotten her offence, God cals her to reckoning, and puniſhes her with her own ſin. She had voluntarily expoſed her ſelfe to luſt; now is expoſed forcibly. Adultery was her ſinne, adultery was her death. What ſmiles ſoever wickedneſſe caſts upon the heart, whiles it ſollicits; it will owe us a diſpleaſure, and prove it ſelfe a faithfull Debtor.

The Levite looked to find her humbled with this violence, not murthered; and now indignation moves him to adde horror to the fact: Had not his heart been raiſed up with an exceſſe of deſire, to make the crime as odious as it was ſinfull, his action could not be excuſed. Thoſe hands that might not touch a carkaſs, now carve the corps of his own dead wife into morſels, and ſend theſe tokens to al the Tribes of Iſrael; that when they ſhould ſee theſe gobbets of the body murthered, the more they might deteſt the murtherers. Himſelfe puts on cruelty to the dead, that he might draw them to a juſt revenge of her death. Actions notoriouſly villanous, may juſtly countenance an extraordinary meanes of proſecution. Every Iſraelite hath a part in a Levites wrong; No Tribe hath not his ſhare in the carkaſſe and the revenge.

The

The desolation of BENIAMIN.

THese morsels could not chuse but cut the hearts of Israel with horrour and compassion; horrour of the act, and compassion of the sufferer: and now their zeale drawes them together, either for satisfaction, or revenge. Who would not have looked that the hands of *Benjamin* should have beene first upon Gibeah; and that they should have readily sent the heads of the offenders for a second service after the gobbets of the Concubine? But now, in stead of punishing the sinne, they patronize the actors: and will rather die in resisting justice, than live and prosper in furthering it.

Surely, Israel had one Tribe too many: all Benjamin is turned into Gibeah, the sonnes not of *Benjamin*, but of *Belial*. The abetting of evill, is worse than the commission; This may be upon infirmity, but that must be upon resolution. Easie punishment is too much favour to sinne: connivence is much worse: but the defence of it (and that unto blood) is intolerable. Had not these men been both wicked and quarrellous, they had not drawne their swords in so foule a cause. Peaceable dispositions are hardly drawne to fight for innocence: yet these Benjaminites (as if they were in love with villany, and out of charity with God) will be the wilfull Champions of lewdnesse. How can Gibeah repent them of that wickednesse, which all Benjamin will make good, in spight of their consciences? Even where sinne is suppressed, it will rise; but where it is encouraged, it insults and tyrannizes.

It was more just that Israel should rise against Benjamin, than that Benjamin should rise for Gibeah, by how much it is better to punish offenders, than to shelter the offenders from punishing. And yet the wickednesse of Benjamin sped better for the time, than the honesty of Israel. Twice was the better part foyled by the lesse, and worse; The good cause was sent backe with shame: the evill returned with victory and triumph. O God! their hand was for thee in the fight, and thy hand was with them in their fall; They had not fought for thee, but by thee; neither could they have miscarried in the fight, if thou hadst not fought against them; Thou art just and holy in both. The cause was thine: the sinne in managing of it, was their owne. They fought in an holy quarrell, but with confidence in themselves: for, as presuming of victory, they aske of God, not what should be their successe, but who should be their Captaine. Number and innocence made them too secure: It was just therefore with God, to let them feele, that even good zeale cannot beare our presumption; and that victory lies not in the cause, but in the God that ownes it.

Who cannot imagine how much the Benjaminites insulted in their double field, and day? And now began to think God was on their side: those swords which had been taught the way into forty thousand bodies of their brethren, cannot feare a new encounter. Wicked men cannot see their prosperity a peece of their curse, neither can examine their actions, but the events. Soone after, they shall find what it was, to add blood unto filthinesse, and that the victory of an evill cause, is the way to ruine and confusion.

I should have feared, lest this double discomfiture should have made Israel either distrustfull, or weary of a good cause: but still I finde them no lesse couragious, with more humility. Now, they fast, and weep, and sacrifice: These weapons had been victorious in their first assault; *Benjamin* had never been in danger of pride for overcomming, if this humiliation of Israel had prevented the fight. It is seldome seen, but that which we doe with feare, prospereth; whereas confidence in undertaking, layes even good endeavours in the dust.

Wickednesse could never bragge of any long prosperity, nor complaine of the lacke

lack of payment: Still God is even with it at last: Now he paies the Benjaminites both that death which they had lent to the Israelites, and that wherin they stood indebted to their brother-hood of *Gibeah*: And now, that both are met in death, there is as much difference betwixt those Israelites, and these Benjaminites, as betwixt Martyrs and Malefactors. To die in a sinne, is a fearefull revenge of giving patronage to sinne: The sword consumes their bodies, another fire their Cities, whatsoever became of their soules.

Now might *Rachel* have justly wept for her children, because they were not; for, behold, the men, women, and children of her wicked Tribe, are cut off; onely some few scattered remainders, ran away from this vengeance, and lurked in caves and rocks, both for feare and shame: There was no difference, but life, betwixt their brethren and them; the earth covered them both: yet unto them doth the revenge of Israel stretch it selfe, and vowes to destroy, if not their persons, yet their succession; as holding them unworthy to receive any comfort by that sex, to which they had been so cruell, both in act and maintenance. If the Israelites had not held marriage and issue a very great blessing, they had not thus revenged themselves of *Benjamin*: Now, they accounted the with-holding of their wives, a punishment second unto death. The hope of life in our posterity, is the next contentment to an enjoying of life in our selves.

They have sworne, and now upon cold blood repent them. If the oath were not just, why would they take it? And if it were just, why did they recant it? If the act were justifiable, what needed these teares? Even a just oath may be rashly taken: not only injustice, but temerity of swearing ends in lamentation. In our very civill actions, it is a weakneſſe to doe that which we would after reverse; but in our affaires with God, to check our selves too late, and to steepe our oathes in teares, is a dangerous folly. He doth not command us to take voluntary oathes; He commands us to keepe them. If we bind our selves to inconvenience, we may justly complaine of our own fetters: Oathes doe not only require justice, but judgement; wise deliberation, no lesse than equity.

Not conscience of their fact, but commiseration of their brethren, led them to this publick repentance. *O God, why is this come to passe, that this day one Tribe of Israel shall want?* Even the justest revenge of men is capable of pitty. Insultation in the rigour of Justice, argues cruelty; Charitable minds are grieved to see that done, which they would not wish undone; the smart of the offender doth not please them, which yet are throughly displeased with the sinne, and have given their hands to punish it. God himselfe takes no pleasure in the death of a sinner, yet loves the punishment of sinne: As a good parent whips his childe, yet weeps himselfe. There is a measure in victory and revenge, if never so just; which to exceed, leeses mercy in the suit of Justice.

If there were no fault in their severity, it needed no excuse; and if there were a fault, it will admit of no excuse: yet, as if they meant to shift off the sinne, they expostulate with God; *O Lord God of Israel, why is this come to passe this day?* God gave them no command of this rigour; yea, he twice croſt them in the execution, and now in that which they intreated of God with tears, they challenge him. It is a dangerous injustice, to lay the burthen of our sins upon him which tempteth no man, nor can be tempted with evill; whiles we would so remove our sin, we double it.

A man that knew not the power of an oath, would wonder at this contrariety in the affections of Israel: they are sorry for the slaughter of *Benjamin*; & yet they slay those that did not help them in the slaughter. Their oath cals them to more blood: The excesse of their revenge upon *Benjamin*, may not excuse the men of Gilead: If ever oath might look for a dispensation, this might plead it; now, they dare not but kill the men of *Iabesh Gilead*, lest they should have left upon themselvs a greater sin of sparing than punishing. *Iabesh Gilead* came not up to aid Israel, therfore all the inhabitats must die. To exempt our selves (whether out of singularity, or stubbornnes) from the common actions of the Church, when we are lawfully cal'd to them, is an offence worthy of

of judgement: In the maine quarrels of the Church neutrals are punished. This execution shall make amends for the former; of the spoile of *Jabesh-Gilead*, shal the Benjamites be stored with wives: that no man may think these men slain for their daughters, they plainly die for their sinne; and these Gileadites might not have lived, wit hout the perjury of Israel: and now, sith they must die, it is good to make benefit of necessity. I inquire not into the rigour of the oath: If their solemne vow did not bind them to kill all of both sexes in *Benjamin*, why did they not spare their Virgins? And if it did so bind them, why did they spare the Virgins of Gilead? Favours must be inlarged in all these religious restrictions; Where breath may be taken in them, it is not fit nor safe they should be strainted.

Foure hundred Virgins of Gilead have lost parents and brethren, and kinred, and now finde husbands in lieu of them. An inforced marriage was but a miserable comfort for such a losse: like Wards, or Captives, they are taken, and chuse not. These suffice not; their friendly adversaries consult for more upon worse conditions. Into what troublesome and dangerous straits doe men thrust themselves, by either unjust, or inconsiderate Vowes?

In the midst of all this common lawlesnesse of Israel, here was conscience made on both sides, of matching with Infidels: The Israelites can rather be content their daughters should be stolne by their owne, than that the daughters of aliens should be given them. These men which had not grace enough to detest and punish the beastlinesse of their Gileadites, yet are not so graceless, as to chuse them wives of the Heathen. All but Atheists (howsoever they let themselves loose) yet in some things finde themselves restrained, and shew to others that they have a conscience. If there were not much danger and much sinne in this unequall yoke, they would never have perswaded to so heavy an inconvenience: Disparity of Religion in matrimoniall contracts, hath so many mischiefes, that it is worthy to be redeemed with much prejudice.

They which might not give their owne daughters to *Benjamin*, yet give others, whiles they give leave to steale them. Stolne marriages are both unnaturall, and full of hazard; for love (whereof marriage is the knot) cannot be forced: this was rather rape, than wedlock. What unlikenesse (perhaps contrariety) of disposition, what aversnesse of affection, may there be in not only a sudden, but a forceable meeting? If these Benjaminites had not taken liberty of giving themselves ease by divorcement, they would often have found leasure to rue this stolne booty: This act may not be drawne to example; and yet here was a kind of indefinite consent: both deliberation, and good liking, are little enough for a during estate, and that which is once done for ever.

These Virgins come up to the feast of the Lord, and now, out of the midst of their dances are carried to a double captivity. How many Virgins have lost themselves in dances? and yet this sport was not immodest. These Virgins danced by themselves, without the company of those which might move towards unchastity; for, if any men had been with them, they had found so many rescuers, as they had assaulters; now, the exposing of their weake sexe to this injury, proves their innocence. Our usuall dances are guilty of more sin; Wanton gestures, and unchast touches, looks, motions, draw the heart to folly: The ambushes of evill spirits carry away many a soule from dances, to a fearefull desolation.

It is supposed, that the parents thus rob'd of their daughters, will take it heavily. There cannot be a greater crosse than the miscarriage of children: They are not onely the living goods, but pieces of their parents; that they should therefore be torne from them by violence, is no lesse injury, than the dismembring of their own bodies.

NAOMI

Naomi and Ruth.

Ruth. 1.

BEtwixt the raigne of the Judges, Israel was plagued with tyranny, and whiles some of them raigned, with famine. Seldome did that rebellions people want somewhat to humble them. One rod is not enough for a stubborne childe: The famine must needes be great, that makes the inhabitants to runne their Countrey. The name of home is so sweet, that wee cannot leave it for a little. Behold, that land which had wont to flow with milke and honey, now abounds with want and penury: and Bethleem in stead of an house of bread, is an house of famine. A fruitfull land doth God make barren, for the wickednesse of them that dwell therein. The earth beares not for it selfe, but for us; God is not angry with it, but with men. For our sakes, is was first cursed to thornes and thistles, after that to moisture, and since that (not seldome) to drought; and by all these to barrennesse. We may not looke alwayes for plenty. It is a wonder, whiles there is such superfluity of wickednesse, that our earth is no more sparing of her fruits.

The whole earth is the Lords, and in him ours. It is lawfull for the owners to change their houses at pleasure. Why should we not make free use of any part of our owne possessions? *Elimelech* and his family remove from Bethleem Juda unto Moab. Nothing but necessity can dispense with a locall relinquishing of Gods Church; Not pleasure, nor profit, not curiosity. Those which are famished out, God cals, yea, drives from thence. The Creator and possessour of the earth, hath not confined any man to his necessary destruction.

It was lawfull for *Elimelech* to make use of Pagans, and Idolaters, for the supply of all needfull helps. There cannot be a better imployment of Moabites, than to be the treasurers and purveyors of Gods children: Wherfore serve they, but to gather for the true owners? It is too much niceness in them, which forbeare the benefit they might make of the faculties of profane, or heriticall persons; They consider not that they have more right to the good such men can doe, than they that doe it, and challenge that good for their owne.

But I cannot see, how it could be lawfull for his sonnes to match with the daughters of Moab. Had these men heard how farre, and under how solemne an oath their father *Abraham* sent for a wife of his owne Tribe, for his sonne *Isaac*? Had they heard the earnest charge of holy *Isaac*, to the sonne he blessed, *Thou shalt not take a wife of the daughters of Canaan*? Had they forgotten the plagues of Israel for but a short conversation with the Moabitish women? If they plead remoteness from their owne people; Did they not remember how far *Jacob* walked to Padan-Aram? Was it further from Moab to Bethleem, than from Bethleem to Moab? and if the care of themselves led them from Bethleem to Moab; should not their care of obedience to God, have as well carried them back from Moab to Bethleem? Yet if their wives would have left their Idolatry with their maiden-head; the match had beene more safe; but now, even at the last farewell, *Naomi* can say of *Orpah*, that she is returned to her gods. These men haye sinned in their choyce, and it speedes with them accordingly. Where did ever one of these unequall matches prosper? The two sonnes of *Elimelech* are swept away childlesse in the prime of their age, and in stead of their seed, they leave their carkasses in Moab, their wives widdowes, their mother childlesse, and helplesse amongst Infidels, in that age which most needed comfort. How miserable doe we now find poore *Naomi*? which is left destitute of her country, her husband, her children, her friends; and turned loose, and solitary to the mercy of the world: yet even out of these hopelesse ruines will God raise comfort to his servant. The first good newes is, that God hath visited his people with bread; now therefore, since her husband and sonnes were unrecoverable,

she

A shee will try to recover her country, and kindred. If we can have the same conditions in Judah, that we have in Moab, we are no Israelites if we returne not. Whiles her husband and sons lived, I heare no motion of retiring home; now these her earthly stayes are removed, shee thinks presently of removing to her country; Neither can we so heartily thinke of our home above, whiles we are furnished with these worldly contentments; when Gods strips us of them, straight wayes our mind is homeward.

She that came from Bethleem, under the protection of an husband, attended with her sonnes, stored with substance; resolves now to measure all that way alone. Her adversity had stript her of all, but a good heart; that remaines with her, and beares up her head in the deepest of her extremity. True Christian fortitude wades thorow
B all evils; and though we be up to the chin, yet keeps firme footing against the streame: where this is, the sex is not discerned; neither is the quantity of the evill read in the face. How well doth this courage become Israelites, when we are left comfortlesse in the midst of the Moab of this world, to resolve the contempt of all dangers, in the way to our home? As contrarily, nothing doth more mis-beseem a Christian, than that his spirit should flag with his estate, and that any difficulty should make him despaire of attaining his best ends.

Goodnesse is of a winning quality whereseoever it is; and even amongst Infidels will make it selfe friends. The good disposition of *Naomi* carries away the hearts of her daughters in law with her; so as they are ready to forsake their kindred, their country, yea their owne mother, for a stranger, whose affinity dyed with
C her sonnes. Those men are worse than Infidels, and next to Divels, that hate the vertues of Gods Saints; and could love their persons well, if they were not conscionable.

How earnestly doe these two daughters of *Moab* plead for their continuance with *Naomi*; and how hardly is either of them disswaded from partaking of the misery of her society! There are good natures even among Infidels, and such as for moral disposition, and civill respects, cannot be exceeded by the best professors. Who can suffer his heart to rest in those qualities, which are common to them that are without God?

Naomi could not be so insensible of her owne good, as not to know how much comfort she might reape to the solitarinesse, both of her voyage, and her wid-
D dow-hood, by the society of these two yonger widdowes, whose affections she had so well tried; even very partnership is a mitigation of evils; yet so earnestly doth shee dissuade them from accompanying her, as that shee could not have sayd more, if she had thought their presence irkesome, and burdenous: Good dispositions love not to pleasure themselves with the disadvantage of others; and had rather be miserable alone, than to draw in partners to their sorrow; for the sight of anothers calamity, doth rather double their owne; and if themselves were free, would affect them with compassion: As contrarily, ill minds care not how many companions they have in misery, nor how few consorts in good; If themselves miscarry, they could be content all the world were inwrapped with them in the same distresse.

E I marvell not that *Orpah* is by this seasonable importunity perswaded to return; from a mother in law, to a mother in nature; from a toilesome journey, to rest; from strangers, to her kinred; from an hopelesse condition, to liklihoods of contentment. A little intreaty wil serve to move nature to be good unto it selfe: Every one is rather a *Naomi* to his own soule, to perswade it to stay still, and injoy the delights of *Moab*, rather than to hazard our entertainment in *Bethleem*. Will Religion allow me this wilde liberty of my actions, this loose mirth, these carnall pleasures? Can I be a Christian, and not live sullenly? None but a regenerate heart can chuse rather to suffer adversity with Gods people, than to injoy the pleasures of sin for a season.

The one sister takes an unwilling farewell, and moistens her last kisses with many

teares: the one cannot bee driven backe, but repels one intreaty with another; *Intreat mee not to leave thee; for whither thou goeſt, I will goe; where thou dwelleſt, I will dwell, thy people ſhall be my people, thy God my God, where thou dieſt, I will die, and there will I be buried.* *Ruth* ſaw ſo much upon ten yeares triall, in *Naomi*, as was more worth than all *Moab*; and in compariſon whereof, all worldly reſpects deſerved nothing but contempt: The next degree unto godlineſſe is the love of goodneſſe: He is in a faire way to grace, that can value it; If ſhe had not been already a Proſelyte, ſhe could not have ſet this price upon *Naomies* vertue. Love cannot be ſeparated from a deſire of fruition; In vaine had *Ruth* proteſted her affection to *Naomi*, if ſhe could have turned her out to her journey alone; love to the Saints doth not more argue our intereſt in God, than ſociety argues the truth of our love.

As ſome tight veſſell that holds out againſt Wind and Water, ſo did *Ruth* againſt all the powers of a mothers perſwaſions; The impoſſibility of the comfort of marriage in following her (which drew back her ſiſter in law) cannot move her. She heares her mother, like a modeſt matron (contrary to the faſhion of theſe times) ſay, *I am too old to have a husband*, and yet ſhee thinkes not on the contrary, I am too young to want an Husband: It ſhould ſeeme, the Moabites had learned this faſhion of Iſrael, to expect the brothers raiſing of ſeed to the deceaſed; The widow-hood and age of *Naomi* cuts off that hope; neither could *Ruth* then, dreame of a *Boaz* that might advance her; It is no love that cannot make us willing to be miſerable for thoſe we affect: The holloweſt heart can be content to follow one that proſpereth: Adverſity is the onely fornace of friendſhip: If love will not abide both fire and anvile, it is but counterfeit; ſo in our love to God, we doe but crack, and vaunt in vaine, if we cannot be willing to ſuffer for him.

But if any motive might hope to ſpeed, that which was drawne from example, was moſt likely; *Behold, thy ſiſter in law is gone back unto her people, and to her gods; return thou after her.* This one art-leſſe perſwaſion hath prevailed more with the world, than all the places of reaſon: How many millions miſcarry upon this ground; thus did my fore-fathers; Thus doe the moſt; I am neither the firſt, nor the laſt! Doe any of the rulers? We ſtraight think that, either ſafe or pardonable, for which we can plead a precedent. This good woman hath more warrant for her reſolution, than anothers practice: The mind can never be ſteady, whiles it ſtands upon others feet, and till it be ſetled upon ſuch grounds of aſſurance, that it will rather lead than follow; and can ſay with *Joſhua*, whatſoever become of the world, *I and my houſe will ſerve the Lord.*

If *Naomi* had not been a perſon of eminent note, no knowledge had been taken at *Bethleem* of her return. Poverty is ever obſcure; and thoſe that have little, may go and come without noiſe. If the ſtreets of *Bethleem* had not before uſed to ſay, There goes *Naomi*; they had not now asked, *is not this Naomi?* She that had loſt all things, but her name, is willing to part with that alſo; *Call me not Naomi, but call me Marah.* Her humility cares little for a glorious name, in a dejected eſtate. Many a one would have ſet faces upon their want, and in the bitterneſſe of their condition, have affected the name of beauty. In all formes of good, there are more that care to ſeeme, than to be: *Naomi* hates this hypocriſie, and ſince God hath humbled her, deſires not to be reſpected of men. Thoſe which are truely brought downe, make it not dainty that the world ſhould thinke them ſo; but are ready to be the firſt proclaimers of their owne vileneſſe.

Naomi went full out of *Bethleem* to prevent want; and now ſhe brings that want home with her, which ſhe deſired to avoid. Our blindneſſe oft-times carries us into the perils we ſeek to eſchew: God findes it beſt many times, to croſſe the likely projects of his deareſt children; and to multiply thoſe afflictions, which they feared ſingle.

Ten yeares have turned *Naomi* into *Marah*: What aſſurance is there of theſe earthly

A earthly things, whereof one houre may ſtrip us? What man can ſay of the years to come, Thus I will be? How juſtly doe we contemne this uncertainty, and looke up to thoſe riches that cannot but indure, when heaven and earth are diſſolved?

BOAZ *and* RVTH.

WHiles *Elimelech* ſhifted to *Moab* to avoid the famine, *Boaz* abode ſtill at Bethleem, and continued rich and powerfull: He ſtaid at home, and found that which *Elimelech* went to ſeek, and miſſed. The judgement B of famine doth not lightly extend it ſelfe to all: Peſtilence and the Sword ſpare none; but dearth commonly plagueth the meaner ſort, and balketh the mighty. When *Boaz* his ſtore-houſe was empty, his fields were full, and maintained the name of Bethleem. I do not heare *Ruth* ſtand upon the terms of her better education, or wealthy Parentage; but now, that God hath called her to want, ſhe ſcornes not to lay her hand unto all homely ſervices; and thinks it no diſparagement to find her bread in other mens fields: there is no harder leſſon to a generous mind, nor that more beſeems it, than either to beare want, or to prevent it; Baſe ſpirits give themſelves over to idleneſſe, and miſery, and becauſe they are croſſed, will ſullenly periſh. Ruth 2

That good woman hath not been for nothing in the ſchoole of patience; ſhe hath C learned obedience to a poore ſtep-mother; ſhe was now a widow, paſt reach of any danger of correction; beſides, that penury might ſeeme to diſpenſe with awe. Even children doe eaſily learne to contemne the poverty of their owne parents; Yet hath ſhe inured her ſelfe to obedience, that ſhe wil not ſo much as go forth into the field to gleane, without the leave of her mother in law, and is no leſſe obſequious to *Marah*, than ſhe was to *Naomi*. What ſhall we ſay to thoſe children, that in the maine actions of their life, forget they have naturall Parents? It is a ſhame to ſee, that in meane families, want of ſubſtance cauſeth want of duty; and that children ſhould think themſelves priviledged for unreverence, becauſe the Parent is poore. Little doe we know when we go forth in the morning, what God meanes to do with us ere night: There is a providence that attends on us in all our waies, and guids us D inſenſibly to his own ends; That divine hand leads *Ruth* blind-fold to the field of *Boaz*: That ſhe meets with his reapers, and fals upon his land amongſt all the fields of Bethleem, it was no praiſe to her election, but the gracious diſpoſition of him, in whom we move; His thoughts are above ours, and doe ſo order our actions, as we, if we had knowne, ſhould have wiſhed. No ſooner is ſhe come into the field, but the reapers are friendly to her; no ſooner is *Boaz* come into his field, but he invits her to more bounty than ſhe could have deſired; now, God begins to repay into her boſome her love and duty to her mother in law. Reverence and loving reſpects to Parents, never yet went away unrecompenced; God will ſurely raiſe up friends amongſt ſtrangers to thoſe that have been officious at home.

It was worth *Ruths* journey from Moab, to meet with ſuch a man as *Boaz*, whom E we find thrifty, religious, charitable; Though he were rich, yet he was not careleſſe; he comes into the field to over-ſee his reapers. Even the beſt eſtate requires carefull managing of the owner; He wanted no officers to take charge of his huſbandry, yet he had rather be his owne witneſſe: After all the truſt of others, the Maſters eye feeds the horſe.

The Maſter of the great houſhold of the world, gives us an example of this care, whoſe eye is in every corner of his large poſſeſſion; Not civility onely, but Religion binds us to good husbandry; We are all ſtewards; and what account can we give to our Maſter, if we never looke after our eſtate? I doubt whether *Boaz* had been ſo rich, if he had not been ſo frugall: yet was he not more thrifty than religious: He comes not to his reapers, but with a bleſſing in his mouth: *The Lord be*

with you, as one that knew, if he were with them, and not the Lord; his presence could availe nothing. All the businesse of the family speeds the better for the Masters benediction; Those affaires are likely to succeed, that take their beginning at God.

Charity was well matched with his Religion; without which, good workes are but hypocrisy: no sooner doth he heare the name of the Moabitesse, but he seconds the kindnesse of his reapers; and still he rises in his favours: First, she may gleane in his field; then she may drinke of his vessels; then she shall take her meale with his reapers; and part of it, from his owne hand: Lastly, his work-men must let fall sheaves for her gathering. A small thing helpes the needy: an handfull of gleanings, a lap-full of parched corne, a draught of the servants bottles, a loose sheafe was such a favour to *Ruth*, as shee thought was above all recompence: This was not seen in the estate of *Boaz*, which yet makes her for the time happy. If we may refresh the soule of the poore with the very offals of our estate, and not hurt our selves, woe be to us if we doe it not. Our barnes shall be as full of curses as of corne, if we grudge the scattered eares of our field to the hands of the needy.

How thankfull doth *Ruth* take these small favours from *Boaz*? Perhaps, some rich Jewell in *Moab* would not haue been so welcome. Even this was a presage of her better estate. Those which shall receive great blessings, are ever thankfull for little; and if poore soules be so thankfull to us, for but an handfull, or a sheafe; how should we be affected to our God for whole fields full, for full barns, full garners?

Doubtlesse, *Boaz*, having taken notice of the good nature, dutifull carriage, and the neare affinity of *Ruth*, could not but purchase some greater beneficence, and higher respects to her: yet now onwards he fits his kindnesse to her condition, and gives her that, which to her meannesse seemed much, though he thought it little. Thus doth the bounty of our God deale with us: It is not for want of love, that he gives us no greater measure of grace, but for want of our fitnesse and capacity: He hath reserved greater preferments for us, when it shall be seasonable for us to receive them.

Ruth returnes home wealthy with her Ephah of Barley, and thankfully magnifies the liberality of *Boaz*, her new benefactor: *Naomi* repayes his beneficence with her blessing; *Blessed be he of the Lord*. If the rich can exchange their almes with the poore for blessings, they have no cause to complaine of an ill bargaine. Our gifts cannot be worth their faithfull prayers; therefore it is better to give than to receive; because he that receives, hath but a worthlesse almes; he that gives, receives an unvaluable blessing.

I cannot but admire the modesty and silence of these two women: *Naomi* had not so much as talked of her kindred in Bethlem, nor til now, had she told *Ruth* that she had a wealthy kinsman; neither had *Ruth* inquired of her husbands great alliance; but both sate down meekly with their own wants, and cared not to know any thing else, save that themselves were poore. Humility is ever the way to honour.

It is a discourtesie where we are beholden, to alter our dependancy. Like as men of trade take it ill, if customers which are in their bookes, goe for their wares to another shop. Wisely doth *Naomi* advise *Ruth*, not to be seen in any other field, whiles the harvest lasted. The very taking of their favours, is a contentment to those which have already well deserved; and it is quarrell enough that their curtesie is not received. How shall the God of Heaven take it, that whiles he gives and proffers large, we runne to the World, that can afford us nothing but vanity and vexation?

Those that can least act, are oft times the best to advise. Good old *Naomi* sits still at home, and by her counsell payes *Ruth* all the love she owes her. The face of that action to which she directs her, is the worst piece of it; the heart was sound. Perhaps, the assurance, which long trial had given her of the good government, and firme

A firme chaſtity of her daughter in law, together with her perſwaſion of the religious gravity of *Boaz*, made her thinke that deſigne ſafe, which to others had beene perilous, if not deſperate. But beſides that, holding *Boaz* next of blood to *Elimelech*, ſhee made account of him as the lawfull husband of *Ruth*; ſo as there wanted nothing but a challenge, and conſummation. Nothing was abated, but ſome outward ſolemnities (which though expedient for the ſatisfaction of others; yet were not eſſentiall to marriage:) And if there were not theſe colours for a project ſo ſuſpitious, it would not follow, that the action were warrantable, becauſe *Naomies*. Why ſhould her example be more ſafe in this, than in matching her Sonnes with Infidels; than in ſending backe *Orpah* to her fathers gods? If every act of an holy perſon ſhould be our rule, we ſhould B have crooked lives: Every action that is reported, is not ſtraight wayes allowed. Our courſes were very uncertaine, if God had not given us rules, whereby we may examine the examples of the beſt Saints, and as well cenſure, as follow them. Let them that ſtumble at the boldneſſe of *Ruth*, imitate the continence of *Boaz*.

Theſe times were not delicate. This man (though great in Bethleem) layes him down to reſt upon a pallat, in the floor of his barne; when he awakes at midnight, no marvel if he were amazed to find himſelfe accompanied; yet, though his heart were cheared with wine, the place ſolitary, the night ſilent, the perſon comly, the invitation plauſible, could he not be drawne to a raſh act of luſt; His appetite could not get the victory of reaſon, though it had wine and opportunity to helpe it. Herein *Boaz* C ſhewed himſelf a great maſter of his affections, that he was able to reſiſt a fit tentation. It is no thank to many, that they are free of ſome evils; perhaps they wanted not will, but convenience. But if a man, when he is fitted with all helps to his ſin, can repell the pleaſure of ſin, out of conſcience; this is true fortitude.

In ſtead of touching her as a wanton, he bleſſes her as a father, incourageth her as a friend, promiſeth her as a kinſman, rewards her as a patron, and ſends her away laden with hopes, and gifts; no leſſe chaſte, more happy than ſhe came. O admirable temperance worthy the proginitor of him, in whoſe lips and heart was no guile!

If *Boaz* had been the next kinſman, the marriage had needed no protraction, but now that his conſcience told him, that *Ruth* was the right of another, it had not been more ſenſuality than injuſtice, to have touched his kinſwoman. It was not any bodily D impotency, but honeſty & conſcience that reſtrained *Boaz*; for the very next night ſhe conceived by him; that good man wiſhed his marriage bed holy, & durſt not lie downe in the doubt of a ſinne. Many a man is honeſt out of neceſſity, and affects the praiſe of that, which he could not avoid; but that mans minde is ſtill an adulterer, in the forced continence of his body. No action can give us true comfort, but that which we doe out of the grounds of obedience.

Thoſe which are fearefull of ſinning, are careful not to be thought to ſin. *Boaz*, though he knew himſelf to be cleare, would not have occaſion of ſuſpition given to others; (*Let no man know that a woman came into the floore*:) A good heart is no leſſe afraid of a ſcandall, than of a ſin; whereas thoſe that are reſolved not to make any ſcruple of ſin, deſpiſe others conſtructions, not caring whom they offend, ſo that E they may pleaſe themſelves. That *Naomi* might ſee her daughter in law was not ſent back in diſlike, ſhe comes home laden with corn; *Ruth* hath gleaned more this night, than in halfe the harveſt. The care of *Boaz* was, that ſhe would not returne to her mother empty: Love whereſoever it is, cannot be niggardly. We meaſure the love of God by his gifts; How ſhall he abide to ſend us away empty from thoſe treaſures of goodneſſe!

Boaz is reſtleſſe in the proſecution of this ſuit; and hies him from his threſhing-floore, to the gate, and there convents the neerer kinſman before the Elders of the city: what was it that made *Boaz* ſo ready to entertain, ſo forward to urge this match? Wealth ſhe had none, not ſo much as bread, but what ſhe gleaned out of the field: Friends ſhee had none, and thoſe ſhee had elſewhere, Moabites: Beauty ſhee

could not have much after that ſcorching in her travel, in her gleanings; Himſelf tels her, what drew his heart to her, (*All the City of my people doth know that thou art a vertuous woman*) Vertue in whomſoever it is found, is a great dowry; and where it meets with an heart that knowes how to value it, is accounted greater riches than al that is hid in the bowels of the earth. The corne heape of *Boaz* was but chaffe to this, and his money droſſe.

As a man that had learned to ſquare his actions to the law of God, *Boaz* proceeds legally with his rivall; and tels him of a parcel of *Elimelechs* land (which, it is like, upon his removal to *Moab*, he had alienated;) which he (as the next kinſman) might have power to redeeme; yet ſo as he muſt purchaſe the wife of the deceaſed with the land. Every kinſman is not a *Boaz*; the man could liſten to the land, if it had been free from the clog of a neceſſary marriage; but now he will rather leave the land, than take the wife, leſt whiles he ſhould preſerve *Elimelechs* inheritance, he ſhould deſtroy his owne; for the next ſeed, which he ſhould have by *Ruth*, ſhould not be his heire, but his deceaſed kinſmans; How knew he whether God might not by that wife, ſend heires enough for both their eſtates? rather had he therefore incurre a manifeſt injuſtice, than hazard the danger of his inheritance. The Law of God bound him to raiſe up ſeed to the next in blood; the care of his inheritance drawes him to a neglect of his duty, though with infamy and reproach; and now he had rather his face ſhould be ſpit upon, and his name ſhould be called *The houſe of him whoſe ſhoo was pulled off*, than to reſerve the honour of him, that did his brother right, to his owne prejudice.

How many are there, that doe ſo over-love their iſſue, as that they regard neither ſinne nor ſhame in advancing it? And that will rather indanger their ſoule, than loſe their name? It is a wofull inheritance that makes men heirs of the vengeance of God. *Boaz* is glad to take the advantage of his refuſall; and holds that ſhoo (which was the ſigne of his tenure) more worth than all the land of *Elimelech*. And whereas other wives purchaſe their husbands with a large dowry, this man purchaſeth his wife at a deare rate, and thinks his bargaine happy. All the ſubſtance of the earth, is not worth a vertuous and prudent wife; which *Boaz* doth now ſo rejoyce in, as if he this day only began to be wealthy.

Now is *Ruth* taken into the houſe of *Boaz*; ſhe that before had ſaid, ſhe was not like one of his maidens, is now become their Miſtreſſe. This day ſhe hath gleaned all the fields and barnes of a rich husband; and (that there might be no want in her happineſſe) by a gracious husband ſhe hath gained an happy ſeed; and hath the honour, above all the Dames of Iſrael, to be the great grand-mother of a King, of *David*, of the *Meſſiah*.

Now is *Marah* turned back againe to *Naomi*; and *Orpah*, if ſhe heare of this in *Moab*, cannot but envy at her ſiſters happineſſe. O the ſure and bountifull paiments of the Almighty! Who ever came under his wing in vaine? Who ever loſt by truſting him? Who ever forſook the *Moab* of this World for the true Iſrael, and did not at laſt rejoyce in the change?

Anna *and* Peninna.

1 Sam. 1. 4.

ALL cuſtomes, where they are once entertained, are not eaſily diſcharged; Polygamy, beſides carnall delight, might now plead age and example: ſo as even *Elkanah* (though a Levite) is tainted with the ſinne of *Lamech*; Like as faſhions of attire, which at the firſt were diſliked as uncomely, yet when they are once growne common, are taken up of the graveſt. Yet this ſinne (as then currant with the time) could not make *Elkanah* not religious. The Houſe of God in Shilo was duly frequented of him; often times, alone, in his ordinary courſe of attendance; with all his males, thrice

A thrice a yeare; and once a yeare with all his family. The continuance of an unknowne ſinne cannot hinder the uprightneſſe of a mans heart with God; as a man may have a mole upon his backe, and yet thinke his skinne cleare; the leaſt touch of knowledge or wiſulneſſe marres his ſincerity.

He that by vertue of his place was imployed about the ſacrifices of others, would much leſſe neglect his owne. It is a ſhame for him that teaches Gods people that they ſhould not appeare before the Lord empty, to bring no ſacrifice for himſelfe. If Levites be profane, who ſhould be religious?

It was the faſhion, when they ſacrificed, to feaſt; ſo did *Elkanah*; the day of his devotion is the day of his triumph; he makes great cheere for his whole family, even for that wife which he loved leſſe. There is nothing more comely than cherfulneſſe
B in the ſervices of God. What is there in all the world, wherewith the heart of man ſhould be ſo lift up, as with the conſcience of his duty done to his Maker? Whiles we doe ſo, God doth to us, as our glaſſe, ſmile upon us, while we ſmile on him.

Love will be ſeene by entertainment; *Peninna* and her children ſhall not complaine of want, but *Anna* ſhall find her husbands affection in her portion: as his love to her was double, ſo was her part; She fared not the worſe, becauſe ſhe was childleſſe: no good husband will diſlike his wife for a fault out of the power of her redreſſe: yea, rather, that which might ſeeme to loſe the love of her husband, winnes it, her barrenneſſe. The good nature of *Elkanah* laboured by his deare reſpects to recompence this affliction, that ſo ſhe might find no leſſe diſcontentment in the fruit of his hearty love, than ſhe had grief from her own fruitleſneſſe. It is the
C property of true mercy, to be moſt favorable to the weakeſt: Thus doth the gracious Spouſe of the Chriſtian ſoule pitty the barrenneſſe of his ſervants. O Saviour, we ſhould not find thee ſo indulgent to us, if we did not complain of our owne unworthineſſe. *Peninna* may have the more children, but barren *Anna* hath the moſt love. How much rather could *Elkanah* have wiſhed *Peninna* barren, and *Anna* fruitfull? but if ſhe ſhould have had both iſſue and love, ſhe had been proud, and her rivall deſpiſed. God knowes how to diſperſe his favours ſo, that every one may have cauſe both of thankfulneſſe and humiliation; whiles there is no one that hath all, no one but hath ſome: If envy and contempt were not thus equally tempered, ſome would be over haughty, and others too miſerable; But now, every man ſees that in himſelfe which is worthy of contempt, and matter of emulation in others; and con-
D trarily, ſees what to pitty, and diſlike in the moſt eminent, and what to applaud in himſelfe; and out of this contrariety, ariſes a ſweet mean of contentation.

The love of *Elkanah* is ſo unable to free *Anna* from the wrongs of her rival, that it procures them rather. The unfruitfulnes of *Anna* had never with ſo much deſpight beene laid in her diſh, if her husbands heart had beene as barren of love to her. Envy, though it take advantage of our weakneſſes, yet is ever raiſed upon ſome grounds of happineſſe in them whom it emulates; it is ever an ill effect of a good cauſe: If *Abels* ſacrifice had not been accepted, and if the acceptation of his ſacrifice had not been a bleſſing, no envy had followed upon it.

There is no evill of another, wherein it is fit to rejoyce, but his envy, and this is worthy of our joy and thankfulneſſe, becauſe it ſhewes us the price of that good,
E which wee had, and valued not. The malignity of envy is thus well anſwered, when it is made the evill cauſe of a good effect to us, when God and our ſoules may gaine by anothers ſinne. I doe not find that *Anna* inſulted upon *Peninna*, for the greater meaſure of her husbands love, as *Peninna* did upon her, for her fruitfulnes. Thoſe that are truely gracious, know how to receive the bleſſings of God without contempt of them that want; and have learned to be thankefull, without overlineſſe.

Envy, when it is once conceived in a malicious heart, is like fire in billets of Juniper, which (they ſay) continues more yeares than one. Every yeare was *Anna* thus vexed with her emulous partner, and troubled both in her prayers and meals: Amidſt all their feaſtings, ſhe fed on nothing but tears. Some diſpoſitions are leſſe

senſible, and more careleſſe of the diſpight and injuries of others, and can turn over unkind uſages, with contempt. By how much more tender the heart is, ſo much more deeply is it ever affected with diſcourteſies: As wax receives and retains that impreſſion, which in the hard clay cannot be ſeen; or as the eye feeles that moate, which the skin of the eye-lid could not complaine of. Yet the husband of *Anna* (as one that knew his duty) labours by his love, to comfort her againſt theſe diſcontentments, *Why weepeſt thou? Am not I better to thee than ten ſonnes?* It is the weakneſſe of good natures, to give ſo much advantage to an enemy; what would malice rather have, than the vexation of them whom it perſecutes? We cannot better pleaſe an adverſary, than by hurting our ſelves: This is no other than to humour envy, to ſerve the turne of thoſe that maligne us, and to draw on that malice whereof we are weary; whereas careleſneſſe puts ill will out of countenance, and makes it withdraw it ſelfe in a rage, as that which doth but ſhame the author, without the hurt of the patient. In cauſeleſſe wrongs, the beſt remedy is contempt.

She that could not find comfort in the loving perſwaſions of her husband, ſeeks it in her prayers; ſhe riſes up hungry from the feaſt, and hies her to the Temple; there ſhe powres out her teares and ſupplications. Whatſoever the complaint be, here is the remedy. There is one univerſall receit for all evils, prayer: when all helps failes us, this remaines, and whiles we have an heart, comforts it.

Here was not more bitterneſſe in the ſoule of *Anna*, than fervency; ſhe did not only weep and pray, but vow unto God; If God will give her a ſonne, ſhe will give her ſonne to God back againe: Even nature it ſelfe had conſecrated her ſonne to God; for he could not but be borne a Levite: But if his birth make him a Levite, her vow ſhall make him a Nazarite, and dedicate his minority to the Tabernacle. The way to obtaine any benefit, is to devote it in our hearts, to the glory of that God, of whom we aske it: By this meanes ſhall God both pleaſure his ſervant, and honour himſelfe; whereas, if the ſcope of our deſires be carnall, we may be ſure, either to faile of our ſuit, or of a bleſſing.

ELI *and* ANNA.

1 Sam. 1.

OLd *Eli* ſits on a ſtoole, by one of the poſts of the Tabernacle: Where ſhould the Prieſts of God be but in the Temple? Whether for action or over-ſight. Their very preſence keeps Gods houſe in order, and the preſence of God keeps their hearts in order.

It is oft found, that thoſe which are themſelves conſcionable, are too forward to the cenſuring of others: good *Eli*, becauſe he marks the lips of *Anna* to move without noyſe, chides her as drunken, and uncharitably miſconſtrues her devotion: It was a weak ground whereon to build ſo heavy a ſentence. If ſhe had ſpoken too loud, and incompoſedly, he might have had ſome juſt colour for his conceit; but now to accuſe her ſilence (notwithſtanding all her teares which he ſaw) of drunkenneſſe, it was a zealous breach of charity.

Some ſpirit would have been enraged with ſo raſh a cenſure: When anger meets with griefe, both turne into fury; But this good woman had been inured to reproaches, and beſides, did well ſee the reproofe aroſe from miſpriſion, and the miſpriſion from zeale; and therefore anſwers meekly, as one that had rather ſatisfie, than expoſtulate; *Nay, my Lord, but I am a woman troubled in ſpirit. Eli* may now learne charity of *Anna*: If ſhe had been in that diſtemper, whereof he accuſed her, his juſt reproofe had not beene ſo eaſily digeſted: Guiltineſſe is commonly clamorous and impatient, whereas innocence is ſilent, and careleſſe of miſ-reports. It is naturall to all men, to wipe off from their name all aſperſions of evil, but none doe it with ſuch violence as they which are faulty. It is a ſigne the horſe is galled, that ſtirs too much when he is touched.

She

A She that was censured for drunken, censures drunkennesse more deeply than her reprover; *Count not thine hand-maid for a daughter of Belial.* The drunkards stile begins in lawlesnesse, proceeds in unprofitablenesse, ends in misery; and all shut up in the denomination of this pedegree. A Son of Belial.

If *Anna* had been tainted with this sinne, she would have denyed it with more favour, and have disclaimed it with an extenuation; What if I should have been merry with wine? yet I might be devout: If I should have over-joyed in my sacrifice to God, one cup of excesse had not been so hainous: now her freedome is seen in her severity. Those which have cleare hearts from any sinne, prosecute it with rigour; whereas the guilty are ever partiall: their conscience holds their hand, and tels them that they beat themselves whiles they punish others.

B Now *Eli* sees his error, and recants it; and to make amends for his rash censure, prayes for her. Even the best may erre, but not persist in it: When good natures have offended, they are unquiet, till they have hastened satisfaction. This was within his office, to pray for the distressed: Wherefore serves the Priest, but to sacrifice for the people? and the best sacrifices are the prayers of faith.

She that began her prayers with fasting and heavinesse, rises up from them with cheerefulnesse and repast. It cannot be spoken, how much ease and joy the heart of man finds in having unloaded his cares, and powred out his supplications into the eares of God; since it is well assured, that the suite which is faithfully asked, is already granted in heaven. The conscience may well rest, when it tels us, that wee have neglected no meanes of redressing our affliction; for then it may resolve to C looke either for amendment, or patience.

The sacrifice is ended, and now *Elkanah* and his family rise up early to returne unto *Ramah*: but they dare not set forward till they have worshipped before the Lord. That journey cannot hope to prosper, that takes not God with it. The way to receive blessings at home, is to be devout at the Temple.

She that before conceived faith in her heart, now conceives a son in her wombe: God will rather work miracles than faithfull prayers shall return empty. I do not find that *Peninna* asked any son of God, yet she had store; *Anna* begged hard for this one, and could not til now obtain him. They which are deareſt to God, do oft-times with great difficulty worke out those blessings, which fall into the mouths of the careless. That wise disposer of all things, knows it fit to hold us short of those D favors which we sue for, whether for the trial of our patience, or the exercise of our faith, or the increase of our importunity, or the doubling of our obligation.

Those children are most like to prove blessings, which the parents have begged of God; and which are no lesse the fruit of our supplications, than of our body. As this childe was the son of his mothers prayers, and was consecrated to God ere his possibility of being; so now himselfe shall know, both how hee came, and whereto he was ordained; and lest he should forget it, his very name shall teach him both; (*She called his name Samuel.*) He cannot so much as heare himself named, but he must needs remember both the extraordinary mercy of God, in giving him to a barren mother; and the vow of his mother, in restoring him backe to God by her zealous dedication; and by both of them learne holinesse and obedience. There E is no necessity of significant names; but we cannot have too many monitors to put us in mind of our duty.

It is wont to be the fathers priviledge to name his childe; but because this was his mothers sonne, begotten more by her prayers, than the seed of *Elkanah*, it was but reason, that she should have the chiefe hand, both in his name and disposing. It had been in indeed the power of *Elkanah*, to have changed both his name and profession, and abrogate the vow of his wife; that wives might know, they were not their owne; and that the Rib might learne to know the Head: But husbands shall abuse their authority, if they shall wilfully crosse the holy purposes and religious indeavours of their yoke-fellowes. How much more fit is it for them to cherish all good desires in the weaker vessels? and as we use, when we carry a small

ſmall light in a wind, to hide it with our lap, or hand, that it may not goe out. If the wife be a Vine, the husband ſhould be an Elme to up-hold her in all worthy enterpriſes, elſe ſhe fals to the ground and proves fruitleſſe.

The yeare is now come about; and *Elkanah* cals his family to their holy journey, to goe up to Jeruſalem, for the anniverſary ſolemnity of their ſacrifice: *Anna's* heart is with them, but ſhe hath a good excuſe to ſtay at home, the charge of her *Samuel*: her ſucceſſe in the Temple, keeps her happily from the Temple; that her devotion may be doubled, becauſe it was reſpited. God knowes how to diſpence with neceſſities; but if we ſuffer idle and needleſſe occaſions to hold us from the Tabernacle of God, our hearts are but hollow to Religion.

Now, at laſt, when the child was weaned from her hand, ſhe goes up and payes her vow, and with it, payes the intereſt of her intermiſſion. Never did *Anna* goe up with ſo glad a heart to Shilo, as now that ſhe carries God this reaſonable preſent, which himſelfe gave to her, and ſhe vowed to him; accompanied with the bounty of other ſacrifices, more in number and meaſure, than the law of God required of her; and al this is too little for her God, that ſo mercifully remembred her affliction and miraculouſly remedied it. Thoſe hearts which are truly thankfull, doe no leſſe rejoyce in their repayment, than in their receit; and doe as much ſtudy, how to ſhew their humble and fervent affections, for what they have, as how to compaſſe favours when they want them; their debt is their burthen, which when they have diſcharged, they are at eaſe.

If *Anna* had repented of her vow, and not preſented her ſon to the Tabernacle, *Eli* could not have challenged him; He had only ſeene her lips ſtirre, not hearing the promiſe of her heart. It was enough that her own ſoule knew her vow, and God which was greater than it. The obligation of a ſecret vow, is no leſſe, than if it had ten thouſand witneſſes.

Old *Eli* could not chuſe but much rejoyce, to ſee this fruit of thoſe lips, which he thought moved with wine; and this good prooſe, both of the mercifull audience of God, and the thankfull fidelity of his hand-maid; this ſight cals him downe to his knees (*He worſhipped the Lord.*) We are unprofitable witneſſes of the mercies of God, and the graces of men, if we doe not glorifie him for others ſakes, no leſſe than for our owne.

Eli and *Anna* grew now better acquainted; neither had he ſo much cauſe to praiſe God for her, as ſhe afterwards for him. For if her owne prayers obtained her firſt child; his bleſſing inriched her with five more. If ſhe had not given her firſt ſonne to God ere ſhe had him; I doubt whether ſhe had not been ever barren; or if ſhe had kept her *Samuel* at home, whether ever ſhe had conceived againe; now, that piety which ſtripped her of her only child for the ſervice of her God, hath multiplied the fruit of her wombe, and gave her five for that one, which was ſtill no leſſe hers, becauſe he was Gods. There is no ſo certaine way of increaſe, as to lend, or give unto the owner of all things.

ELI *and his Sonnes.*

IF the conveyance of Grace were naturall, holy Parents would not be ſo ill ſuted with children. What good man would not rather wiſh his loynes dry, than fruitfull of wickedneſſe? Now, we can neither traduce goodneſſe, not chuſe but traduce ſinne. If vertue were as well entailed upon us, as ſinne, one might ſerve to checke the other in our children; but now, ſince Grace is derived from heaven, on whomſoever it pleaſes the Giver, and that evill which ours receive hereditarily from us, is multiplyed by their owne corruption, it can be no wonder, that good men have ill children; it is rather a wonder that any children are not evill. The ſonnes of *Eli* are

A as lewd, as himſelfe was holy. If the Goodneſſe of examples, precepts, education, profeſſion, could have beene preſervatives from extremity of ſinne, theſe ſons of an holy Father had not been wicked; now, neither parentage nor breeding, nor Prieſt-hood can keep the ſonnes of *Eli* from the ſonnes of *Belial*. If our children be good, let us thanke God for it; this was more than we could give them; if evill, they may thanke us, and themſelves: us, for their birth-ſinne; themſelves for the improvement of it to that height of wickedneſſe.

If they had not been ſonnes of *Eli*, yet being Prieſts of God, who would not have hoped their very calling ſhould have infuſed ſome holineſſe into them? But now even their white Ephod covers our foule ſinnes; yea, rather, if they which ſerve at the Altar, degenerate, their wickedneſſe is ſo much more above others, as
B their places is holier. A wicked Prieſt is the worſt creature upon earth. Who are Divels, but they which were once Angels of light? Who can ſtumble at the ſinnes of the Evangelicall Levites, that ſees ſuch impurity before the Arke of God? That God which promiſed to be the Levites portion, had ſet forth the portion of his Miniſters; he will feaſt them at his owne Altar; the breſt and the right ſhoulder of the peace-offering was their morſell: theſe bold and covetous Prieſts will rather have the fleſh-hooke their arbiter, than God; whatſoever thoſe three teeth faſten upon, ſhall be for their tooth; they were weary of one joynt, and now their delicacy affects variety; God is not worthy to carve for theſe men, but their own hands; and this they doe not receive, but take; and take violently, unſeaſonably; It had bin fit God ſhould be firſt ſerved; their preſumption wil not ſtay his leiſure;
C ere the fat be burned, ere the fleſh be boyled, they ſnatch more than their ſhare from the Altar, as if the God of Heaven ſhould waite on their palate; as if the Iſraelites had come thither to ſacrifice to their bellies; and (as commonly a wanton tooth is the harbinger to luxurious wantonneſſe) they are no ſooner fed, than they neigh after the Dames of Iſrael; holy women aſſemble to the doore of the Tabernacle; theſe varlets tempt them to luſt, that came thither for devotion; they had wives of their owne, yet their unbridled deſires rove after ſtrangers, and feare not to pollute even that holy place with abhominable filthineſſe. O ſinnes, too ſhamefull for men; much more for the ſpirituall guides of Iſrael! He that makes himſelfe a ſervant to his tooth, ſhall eaſily become a ſlave to all inordinate affections. That Arke which expiated other mens ſinnes, added to the ſinnes of the ſacri-
D ficers; Doubtleſſe, many a ſoule was the cleaner for the blood of the ſacrifices, which they ſhed; while their owne were more impure: And as the Altar cannot ſanctifie the Prieſt, ſo the uncleanneſſe of the Miniſter cannot pollute the offering; becauſe the vertue thereof is not in the agent, but in the inſtitution; in the repreſentation his ſinne is his owne, the comfort of the Sacrament is from God; Our Clergie is no charter for heaven; Even thoſe whoſe trade is devotion, may at once ſhew the way to heaven by their tongue, and by their foot lead the way to hell. It is neither a Coule, nor an Ephod that can priviledge the ſoule.

The ſinne of theſe men was worthy of contempt, yea, perhaps, their perſons; but for the people therefore, to abhor the offerings of the Lord, was to add their evill unto the Prieſts, and to offend God, becauſe he was offended; There can no offence
E be juſtly taken, even at men; much leſſe at God for the ſake of men: No mans ſins ſhould bring the ſervice of God into diſlike; this is to make holy things guilty of our profaneneſſe. It is a dangerous ignorance, not to diſtinguiſh betwixt the worke, and the inſtrument; whereupon it oft comes to paſſe, that we fall out with God, becauſe we find cauſe of offence from men, and give God juſt cauſe to abhorre us, becauſe we abhorre his ſervice unjuſtly. Although it be true (of great men eſpecially) that they are the laſt that know the evils of their owne houſe, yet either it could not be when all Iſrael rung of the lewdneſſe of *Elies* ſonnes, that he onely ſhould not know it, or if hee knew it not, his ignorance cannot be excuſed; for a ſeaſonable reſtraint might have prevented this extremity of debauchedneſſe. Complaints are long muttered of the great, ere they dare break forth to open conteſtation:

teſtation: publick accuſations of authority, argues intolerable extremities of evill; nothing but age can plead for *Eli*, that hee was not the firſt accuſer of his Sonnes: now, when their enormities came to be the voyce of the multitude, he muſt heare it perforce; and doubtleſſe he heard it with griefe enough, but not with anger enough: hee that was the Judge of Iſrael, ſhould have unpartially judged his owne fleſh and blood; never could hee have offered a more pleaſing ſacrifice, than the depraved blood of ſo wicked Sonnes. In vaine doe we rebuke thoſe ſinnes abroad, which wee tolerate at home. That man makes himſelfe but ridiculous, that leaving his owne houſe on fire, runs to quench his neighbours. A

I heard *Eli* ſharpe enough to *Anna*, upon but a ſuſpicion of ſin; & now, how milde I find him to the notorious crimes of his own? *Why doe you ſo my ſonnes? It is no good report; my ſons, doe no more ſo*: The caſe is altered with the perſons. If nature may be allowed to ſpeak in judgement, and to make difference, not of ſinnes, but offenders, the ſentence muſt needs ſavour of partiality. Had theſe men but ſome little ſlackened their duty, or heedleſly omitted ſome rite of the ſacrifice, this cenſure had not bin unfit; but to puniſh the thefts, rapins, ſacrilledges, adulteries, inceſts of his ſonnes, with *Why doe ye ſo*, was no other than to ſhave that head, which had deſerved cutting off. As it is with ill humours, that a weak doſe doth but ſtir, and anger them, not purge them out; ſo it fareth with ſinnes: An eaſie reproofe doth but incourage wickedneſſe, and makes it think it ſelfe ſo ſlight, as that cenſure importeth. A vehement rebuke to a capitall evil, is but like a ſtrong ſhowre to a ripe field, which layes that corn which were worthy of a ſickle. It is a breach of juſtice, not to proportionate the puniſhmēt to the offence: to whip a man for a murder, or to puniſh the purſe for inceſt, or to burn treaſon in the hand, or to award the ſtocks to burglary, it is to patronize evil, in ſtead of avenging it: of the two extrems, rigour is more ſafe for the publick weale, becauſe the over-puniſhing of one offender frights many from ſinning. It is better to live in a common-wealth where nothing is lawfull, than where every thing. B C

Indulgent parents are cruel to themſelves, and their poſterity. *Ely* could not have deviſed which way to have plagued himſelf, and his houſe ſo much, as by his kindnes to his childrens ſins. What variety of judgements doth he now heare of from the meſſenger of God! Firſt, becauſe his old age (which uſes to be ſubject to choler) inclined now to misfavour his ſons; therefore there ſhall not be an old man left of his houſe for ever: and becauſe it vexed him not enough to ſee his ſons enemies to God in their profeſſion, therefore he ſhal ſee his enemy in the habitation of the Lord; & becauſe himſelf forbore to take vengeance of his ſons, and eſteemed their life above the glory of his Maſter, therfore God wil revenge himſelfe, by killing them both in one day; and becauſe he abuſed his ſoveraignty by connivence at ſin, therefore ſhall his houſe be ſtripped of this honour, and ſee it tranſlated to another; and laſtly, becauſe he ſuffered his ſons to pleaſe their owne wanton appetite, in taking meate off from Gods trencher, therefore, thoſe which remaine of his houſe, ſhall come to his ſucceſſors, to beg a peice of ſilver, and a morſell of bread: in a word, becauſe he was partiall to his ſonnes, God ſhall execute all this ſeverely upon him and them. I doe not read of any fault *Ely* had, but indulgence; and which of the notorious offenders were plagued more? Parents need no other meanes to make them miſerable, than ſparing the rod. D E

Who ſhould be the bearer of theſe fearful tidings to *Ely*, but yong *Samuel*, whom himſelf had trained up? he was now grown paſt his mothers coats, fit for the meſſage of God. Old *Ely* rebuked not his yong ſons, therefore yong *Samuel* is ſent to rebuke him. I marvel not whiles the Prieſthood was ſo corrupted, if the Word of God were precious, if there were publick viſion; It is not the manner of God to grace the unworthy; The ordinary miniſtration in the Temple was too much honor for thoſe that robbed the Altar, though they had no extraordinary revelations. Hereupon it was, that God lets old *Ely* ſleepe (who ſlept in his ſinne) and awakes

A wakes *Samuel*, to tell him what he would doe with his maſter. He which was wont to be the mouth of God to the people, muſt now receive the Meſſage of God from the mouth of another; As great perſons will not ſpeake to thoſe with whom they are highly offended, but ſend them their checks by others.

The lights of the Temple were now dim, & almoſt ready to give place to the morning, when God called *Samuel*; to ſignifie, perhaps, that thoſe which ſhould have been the lights of Iſrael, burned no leſſe dimly, and were neere their going out, & ſhould be ſucceeded with one, ſo much more lightſome than they, as the Sunne was more bright than the lamps. God had good leaſure to have delivered this meſſage by day; but he meant to make uſe of *Samuels* miſtaking; and therfore ſo ſpeaks, that *Ely* may be asked for an anſwer, & perceive himſelf both omitted & cenſured. He that meant
B to uſe *Samuels* voice to *Ely*, imitates the voice of *Ely* to *Samuel*; *Samuel* had ſo accuſtomed himſelf to obedience and to anſwer the cal of *Ely*, that lying in the further cels of the Levits, he is eaſily raiſed from his ſleep; and even in the night runnes for his meſſage to him, who was rather to receive it from him. Thrice is the old man diſquieted with the diligence of his ſervant; and, though viſions were rare in his dayes, yet is he not ſo unacquainted with God, as not to attribute that voyce to him, which himſelfe heard not. Wherefore, like a better Tutor than a Parent, hee teaches *Samuel* what he ſhall anſwer, *Speake Lord, for thy ſervant heareth.*

It might have pleaſed God at the firſt call, to have delivered his meſſage to *Samuel*, not expecting the anſwer of a novice unſeen in the viſions of a God; yet doth
C he rather deferre it till the fourth ſummons, and will not ſpeake till *Samuel* confeſſed his audience. God loves ever to prepare his ſervants for his imployments, and wil not commit his errands, but to thoſe, whom he addreſſeth both by wonder, and attention and humility.

Eli knew wel the gracious faſhion of God, that where he tended a favour, prorogation could be no hinderance, and therefore after the call of God thrice anſwered with ſilence, he inſtructs *Samuel* to be ready for the fourth: If *Samuels* ſilence had been wilfull, I doubt whether he had been againe ſollicited; Now God doth both pitty his error, and requite his diligence by redoubling his name at laſt.

Samuel had now many yeares miniſtred before the Lord, but never till now heard his voyce; and now heares it with much terrour; for, the firſt word that he heares
D God ſpeake, is threatning, and that of vengeance to his Maſter. What were theſe menaces, but ſo many premonitions to himſelfe that ſhould ſucceed *Eli*? God begins early to ſeaſon their hearts with feare, whom he meanes to make eminent inſtruments of his glory. It is his mercy to make us witneſſes of the judgements of others; that we may be forewarned, ere we have the occaſions of ſinning.

I doe not heare God bid *Samuel* deliver his meſſage to *Eli*; He that was but now made a Prophet, knowes that the errands of God intend not ſilence; and that God would not have ſpoken to him of another, if he had meant the newes ſhould be reſerved to himſelfe: Neither yet did he run with open mouth unto *Eli*, to tell him this viſion unasked. No wiſe man will be haſty to bring ill tidings to the great; rather doth he ſtay til the importunity of his Maſter ſhould wring it from his unwil-
E lingneſſe; and then as his concealment ſhewed his love, ſo his full relation ſhall approve his fidelity. If the heart of *Eli* had not told him this newes, before God told it *Samuel*, he had never been ſo inſtant with *Samuel*, not to conceale it; His conſcience did well preſage that it concerned himſelfe; guiltineſſe needs no Prophet to aſſure it of puniſhment. The mind that is troubled, projecteth terrible things: and though it cannot ſingle out the judgement allotted to it, yet it is in a confuſed expectation of ſome grievous evill. Surely, *Eli* could not think it worſe than it was; The ſentence was fearefull, and ſuch, as I wonder, the neck, or the heart of old *Eli* could hold out the report of; That God ſweares he wil judge *Elies* houſe, and that with beggery, with death, with deſolation, and that the wickedneſſe of his houſe ſhal not be purged with ſacrifice, or offrings for ever: and yet this which every

Iſraelites

Israelites eare should tingle to heare of, when it should be done; old *Eli* hears with an unmoved patience, and humble submission, *It is the Lord, let him doe what seemeth him good*. O admirable faith, and more than humane constancy and resolution, worthy of the aged president of Shilo, worthy of an heart sacrificed to that God, whose justice had refused to expiate his sinne by sacrifice! If *Eli* have been an ill Father to his sonnes, yet he is a good son to God, and is ready to kisse the very rod he shall smart withall; It is the Lord whom I have ever found holy, and just, and religious, and he cannot but be himselfe; Let him doe what seemeth him good; for whatever seemeth good to him, cannot but be good; how soever it seemes to me: Every man can open his hand to God while he blesses; but to expose our selves willingly to the afflicting hand of our Maker, and to kneele to him while he scourges us, is peculiar onely to the faithful. A

If ever a good heart could have freed a man from temporall punishments, *Eli* must needs have escaped: Gods anger was appeased by his humble repentance, but his justice must be satisfied: *Elies* sin and his sonnes, was in the eye and mouth of all Israel; his therefore should have been much wronged by their impunity. Who would not have made these spirituall guides an example of lawlesnesse, and have said, What care I how I live, if *Elies* sonnes goe away unpunished? As not the teares of *Eli*, so not the words of *Samuel* may fall to the ground: We may not measure the displeasure of God by his stripes; many times, after the remission of the sinne, the very chastisements of the Almighty are deadly: No repentance can assure us that we shall not smart with outward afflictions; That can prevent the eternall displeasure of God, but still it may be necessary and good we should be corrected: Our care and suit must be, that the evils which shall not be averted, may be sanctified. B C

If the prediction of these evils were fearefull, what shall the execution be? The presumption of the ill-taught Israelites shall give occasion to this judgement; for being smitten before the Philistims, they send for the Arke into the field. Who gave them authority to command the Arke of God at their pleasure? Here was no consulting with the Arke which they would fetch; no inquiry of *Samuel*, whether they should fetch it; but an heady resolution of presumptuous Elders to force God into the field, and to challenge successe. If God were not with the Arke, why did they send for it, and rejoyce in the comming of it? If God were with it, why was not his allowance asked, that it should come? How can the people be good, where the Priests are wicked? When the Arke of the Covenant of the Lord of Hosts that dwels betweene the Cherubins, was brought into the Host (though with meane and wicked attendance) Israel doth (as it were) fill the heaven, and shake the earth with shouts; As if the Arke and victory were no lesse unseparable, than they and their sins. Even the lewdest men wil be looking for favour from that God, whom they cared not to displease, contrary to the conscience of their deservings. Presumption doth the same in wicked men, which Faith doth in the holiest. Those that regarded not the God of the Arke, thinke themselves safe and happy in the Arke of God: Vaine men are transported with a confidence in the out-side of Religion, not regarding the substance and soule of it, which onely can give them true peace. But rather than God will humour superstition in Israelites, he will suffer his owne Arke to fall into the hands of Philistims: Rather will he seem to slacken his hand of protection, than he will be thought to have his hands bound by a formall misconfidence. The slaughter of the Israelites was no plague to this. It was a greater plague rather to them that should survive, and behold it. The two sonnes of *Eli*, which had helped to corrupt their brethren, die by the hands of the uncircumcised, and are now too late separated from the Arke of God by Philistims, which should have been before separated by their Father: They had lived formerly to bring Gods Altar into contempt, and now live to carry his Arke into captivity: and at last, as those that had made up the measure of their wickednesse, are slaine in their sin. D E

A Ill newes doth ever either runne, or flie: The man of *Benjamin*, which ran from the Hoſt, hath ſoone filled the City with out-cries; and *Elies* eares with the cry of the City. The good old man, after ninety and eight yeares, ſits in the gate, as one that never thought himſelfe too aged to doe God ſervice; and heares the newes of Iſraels diſcomfiture, and his ſonnes death, though with ſorrow, yet with patience; but when the meſſenger tels him of the Arke of God taken, he can live no longer; that word ſtrikes him downe backward from his throne, and kils him in the fall: no ſword of a Philiſtim could have ſlain him more painfully, neither know I whether his neck or his heart were firſt broken. O fearefull judgement, that ever any Iſraelites eare could tingle withall! The Arke loſt: what good man would wiſh to live without God? Who can chuſe but thinke he hath lived too long, that hath B over-lived the Teſtimonies of Gods preſence with his Church? Yea, the very daughter in law of *Eli*, a woman, the wife of a lewd husband; when ſhee was at once travelling (upon that tidings) and in that travell, dying (to make up the full ſumme of Gods judgement upon that wicked houſe) as one inſenſible of the death of her father, of her husband, of her ſelfe, in compariſon of this loſſe, cals her (then unſeaſonable) ſonne *Ichabod*, and with her laſt breath, ſaies, *The glory is departed from Iſrael, the Arke is taken*. What cares ſhe for a poſterity, which ſhould want the Arke? What cares ſhe for a ſonne come into the world of Iſrael, when God was gone from it? And how willingly doth ſhee depart from them, from whom God was departed? Not outward magnificence, not ſtate, not wealth, not favour of the mighty, but the preſence of God in his Ordinances, are the glory of Iſrael: the C ſubducing whereof is a greater judgement than deſtruction.

Oh Iſrael, worſe now than no people! a thouſand times more miſerable than Philiſtims: Thoſe Pagans went away triumphing with the Arke of God, and victory; and leave the remnants of the choſen people to lament, that they once had a God.

Oh cruell and wicked indulgence, that is now found guilty of the death, not onely of the Prieſts, and people, but of Religion! Unjuſt mercy can never end in leſſe than blood; and it were well, if onely the body ſhould have cauſe to complaine of that kind cruelty.

FINIS.

Contemplations
UPON THE
PRINCIPALL
PASSAGES OF THE
HOLY STORIE.

The fourth Volume.

In Foure Books.

By J.H. D.D.

Imprinted at London in the yeare 1640.

Contemplations.

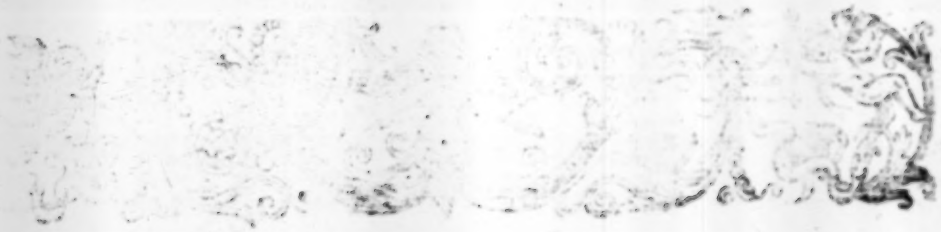
THE TWELFTH BOOKE.

Containing

- *The Arke and Dagon.*
- *The Arkes revenge and returne.*
- *The remove of the Arke.*
- *The meeting of* Saul *and* Samuel.
- *The Inauguration of* Saul.
- Samuels *conteſtation.*
- Sauls *Sacrifice.*
- Jonathans *victory, and* Sauls *oath.*

By Jos. Hall, D. of Divinitie, and Deane of Worcester.

Imprinted at London in the yeare 1640.



TO THE RIGHT HONOVRABLE, MY SINGULAR GOOD LORD,

The Lord HAY, Baron of SALEY,

One of His Majesties most Honourable Privie Councell.

RIGHT HONOURABLE,

VPon how just reason these my Contemplations goe forth so late after their Fellowes, it were needlesse to give account to your Lordship, in whose traine I had the honour (since my last) to passe both the Sea and the Twede. All my private studies have gladly vayled to the publike services of my Soveraigne Master: No sooner could I recover the happinesse of my quiet thoughts, then I renued this my divine taske: Wherein I cannot but professe to place so much contentment, as that I wish not any other measure of my life, then it; What is this, other then the exaltation of ISAACS delight, to walk forth into the pleasant fields of the Scriptures, and to meditate of nothing under heaven? Yea, what other then IACOBS sweet vision of Angels, climbing up and downe that sacred Ladder, which God hath set between heaven and earth? Yea, (to rise yet higher) what other then an imita-

tion of holy Moſes, *in his converſing with God himſelfe, on the Horeb of both Teſtaments? And if I may call your Lo: forth a little from your great affaires of Court and State, to bleſſe your eyes with this proſpect, how happy ſhall you confeſſe this change of objects? and how unwillingly ſhal you obtain leave of your thoughts to returne unto theſe ſublunary imployments? Our laſt Diſcourſe left Gods* Arke *amongſt the Philiſtims; now we returne to ſee what it doth there, and to fetch it thence: Wherein your Lo: ſhall finde the revenges of God never ſo deadly, as when he gives moſt way unto men; The vaine confidence of wickedneſſe ending in a late repentance: The fearfull plagues of a preſumptuous ſawcines with God, not prevented with the honeſty of good intentions; The mercy of God accepting the ſervices of an humble Faithfulneſſe in a meaner dreſſe. From thence you ſhall ſee the dangerous iſſue of an affected innovation, although to the better; The errors of credulity, and blind affection in the holieſt Governours, guilty of the peoples diſcontentment; The ſtubborne headdineſſe of a multitude that once findes the reynes ſlack in their necks, not capable of any pauſe, but their owne fall; The untruſty promiſes of a faire outſide, and a plauſible entrance, ſhutting up in a wofull diſappointment. What doe I foreſtall a diſcourſe ſo full of choice? your Lo. ſhall finde every line uſefull, and ſhall willingly confeſſe that the Story of God can make a man not leſſe wiſe, then good.*

Mine humble thankefulneſſe knowes not how to expreſſe it ſelf otherwiſe, then in theſe kind of preſents, and in my hearty prayers for the increaſe of your honour, and happineſſe, which ſhall never be wanting from

Your Lo. ſincerely and
thankfully devoted,

Jos: Hall.

Contemplations.

THE TWELFTH BOOKE.

The Arke and Dagon.

IF men did not miſtake God, they could not ariſe to ſuch height of impiety: The acts of his juſt judgement are imputed to impotence; that God would ſend his Arke captive to the Philiſtims, is ſo conſtrued by them, as if he could not keep it: the wife of *Phineas* cryed out, that glory was departed from Iſrael; The Philiſtims dare ſay in triumph, that glory is departed from the God of Iſrael: The Arke was not Iſraels, but Gods; this victory reaches higher then to men. Dagon had never ſo great a day, ſo many ſacrifices, as now that he ſeemes to take the God of Iſrael priſoner: Where ſhould the captive be beſtowed, but in cuſtody of the victor? It is not love, but inſultation, that lodges the Arke cloſe beſide Dagon. What a ſpectacle was this, to ſee uncircumciſed Philiſtims laying their profane hands upon the Teſtimony of Gods preſence? to ſee the glorious Mercy-ſeat under the roof of an Idol? to ſee the two Cherubins ſpreading their wings under a falſe god? 1 Sam. 5.4

Oh the deep and holy wiſedome of the Almighty, which over-reaches all the finite conceits of his creatures, who whiles he ſeems moſt to neglect himſelf, fetches about moſt glory to his owne name; he winks and ſits ſtill on purpoſe, to ſee what men would doe, and is content to ſuffer indignity from his creature, for a time, that he may be everlaſtingly magnified in his juſtice, and power: That honour pleaſeth God and men beſt, which is raiſed out of contempt.

The Ark of God was not uſed to ſuch Porters; The Philiſtims carry it unto Aſhdod, that the victorie of Dagon may be more glorious: What paines Superſtition puts men unto for the triumph of a falſe cauſe! And if profane Philiſtims can think it no toyle to carry the Ark where they ſhould not, what a ſhame is it for us, if we doe not gladly attend it where we ſhould? How juſtly may Gods truth ſcorne the imparitie of our zeale?

If the Iſraelites did put confidence in the Arke, can we marvell that the Philiſtims did put confidence in that power, which (as they thought) had conquered the Arke? The leſſe is ever ſubject unto the greater; What could they now think but that heaven and earth were theirs? Who ſhall ſtand out againſt them, when the God of Iſrael hath yeelded? Securitie and preſumption attend ever at the threſhold of ruine.

God will let them ſleepe in this confidence; in the morning they ſhall find how vainly they have dreamed. Now they begin to find they have but gloried in their own plagne, and overthrown nothing but their own peace. Dagon hath an houſe, when God hath but a Tabernacle; It is no meaſuring of Religion by outward glory: Into this houſe the proud Philiſtims come, the next morning, to congratulate unto their god, ſo great a captive, ſuch divine ſpoiles, and in their early devotions to fall downe before him, under whom the God of Iſrael was fallen: and loe, where they find their god, fallen downe on the ground upon his face, before him whom they thought both his priſoner and theirs: Their god is forced to doe that, which they ſhould have done voluntarily; although God caſt down that dumb rivall of his for ſcorn, not for adoration. Oh ye fooliſh Philiſtims, could ye think that the ſame houſe could hold God and Dagon? could ye think a ſenſeleſſe ſtone, a fit companion and guardian for the living God? Had ye laid your Dagon upon his face, proſtrate before the Arke, yet would not God have endured the indignity of ſuch a lodging; but now that ye preſume to ſet up your carved ſtone, equall to his Cherubins, goe reade your folly in the floore of your Temple, and know that he which caſt your god ſo low, can caſt you lower.

The true God owes a ſhame to thoſe which will be making matches betwixt himſelfe and Belial.

But this perhaps was onely a miſchance, or a neglect of attendance; lay to your hands, O ye Philiſtims, and raiſe up Dagon into his place: It is a miſerable god that needs helping up; Had ye not beene more ſenſeleſſe then that ſtone, how could you chooſe but think, How ſhall he raiſe us above our enemies, that cannot riſe alone? How ſhall he eſtabliſh us in the ſtation of our peace, that cannot hold his own foot? If Dagon did give the foyle unto the God of Iſrael, what power is it, that hath caſt him upon his face, in his owne Temple? It is juſt with God, that thoſe which want grace, ſhall want wit too; it is the power of ſuperſtition, to turn men into thoſe ſtocks and ſtones which they worſhip: They that make them are like unto them: Doubtleſſe, this firſt fall of Dagon was kept as ſecret, and excuſed as well as it might, and ſerved rather for aſtoniſhment, then conviction; there was more ſtrangeneſſe then horrour in that accident: That whereas Dagon had wont to ſtand, and the Philiſtims fall downe, now Dagon fell down, and the Philiſtims ſtood, and muſt become the patrons of their own god; their god worſhips them upon his face, and craves more help from them, then ever he could give: But if their ſottiſhneſſe can digeſt this, all is well.

Dagon is ſet in his place, and now thoſe hands are lift up to him, which helped to lift him up; and thoſe faces are proſtrate unto him, before whom he lay proſtrate. Idolatry and ſuperſtition are not eaſily put out of countenance; but will the jealouſie of the true God put it up thus? Shall Dagon eſcape with an harmleſſe fall? Surely, if they had let him lye ſtill upon the pavement, perhaps that inſenſible ſtatue had found no other revenge; but now, they will be advancing it to the rood-loft againe, and affront Gods Arke with it, the event will ſhame them, and let them know, how much God ſcorns a partner either of his own making, or theirs.

The morning is fitteſt for devotion, then doe the Philiſtims flock to the Temple of their god. What a ſhame is it for us to come late to ours? Although not ſo much piety as curioſity did now haſten their ſpeed, to ſee what reſt their Dagon was allowed to get in his owne roofe; and now behold their kind god is come to meet them in the way; ſome pieces of him ſalute their eyes upon the threſhold. Dagons head and hands are over-run their fellowes, to tell the Philiſtims how much they were miſtaken in a god.

This ſecond fall breaks the Idol in pieces, and threats the ſame confuſion to the worſhippers of it. Eaſie warnings neglected end ever in deſtruction. The head is for deviſing, the hand for execution: In theſe two powers of their god, did the Philiſtims chiefly truſt; theſe are therefore laid under their feet, upon the threſhold, that they might afar off ſee their vanity, and that (if they would) they might ſet their foot on that beſt piece of their god, whereon their heart was ſet.

There

A There was nothing wherein that Idol resembled a man, but in his head and hands: the rest was but a scaly portraiture of a fish; God would therefore separate from this stone, that part which had mocked man, with the counterfeit of himselfe, that man might see what an unworthy lumpe he had matched with himself, and set up above himselfe: The just quarrell of God is bent upon those means, and that parcell which have dared to rob him of his glory.

How can the Philistims now misse the sight of their own folly? how can they be but enough convicted of their mad idolatry, to see their god lie broken to morsels, under their feet? every piece whereof proclaims the power of him that brake it, and the stupidity of those that adored it. Who would expect any other issue of this act, but to heare the Philistims say, We now see how superstition hath blinded us? Da-
B gon is no god for us, our hearts shall never more rest upon a broken statue: That onely true God, which hath beaten ours, shall challenge us by the right of conquest: but here was none of this; rather a further degree of their dotage followes upon this palpable conviction: They cannot yet suspect that god, whose head they may trample upon, but in stead of hating their Dagon, that lay broken upon their threshold, they honour the threshold, on which Dagon lay, and dare not set their foot on that place which was hallowed by the broked head and hands of their Deitie. Oh the obstinacie of Idolatry, which where it hath got hold of the heart, knowes neither to blush, nor yeeld, but rather gathers strength from that which might justly confound it! The hand of the Almighty, which moved them not in falling upon their god, fals now neerer them upon their persons, and strikes them in their bodies, which
C would not feele themselves stricken in their Idol: Paine shall humble them whom shame cannot. Those which had entertained the secret thoughts of abominable idolatrie within them, are now plagued in the inwardest and most secret part of their bodies, with a loathsome disease; and now grow weary of themselves, in stead of their idolatry. I doe not heare them acknowledge it was Gods hand, which had stricken Dagon their god, till now, they find themselves stricken: Gods judgements are the rack of godlesse men; If one straine make them not confesse, let them be stretched but one wrench higher, and they cannot be silent. The just avenger of sin will not lose the glory of his executions, but will have men know from whom they smart.

The Emerods were not a disease beyond the compasse of naturall causes, neither
D was it hard for the wiser sort, to give a reason of their complaint, yet they ascribe it to the hand of God: The knowledge and operation of secondary causes should be no prejudice to the first; They are worse then the Philistims, who when they see the means, doe not acknowledge the first Mover; whose active and just power is no lesse seen in imploying ordinary agents, then in raising up extraordinarie: neither doth he lesse smite by a common fever, then a revenging Angel.

They judge right of the cause, what doe they resolve for the cure? (Let not the Arke of the God of Israel abide with us) where they should have said, Let us cast out Dagon, that we may pacifie and retain the God of Israel: they determine to thrust out the Ark of God, that they might peaceably enjoy themselves, and Dagon. Wicked men are upon all occasions glad to be rid of God, but they can with no pa-
E tience endure to part with their sins; and whiles they are weary of the hand that punisheth them, they hold fast the cause of their punishment.

Their first and onely care is to put away him, who as he hath corrected, so can ease them. Folly is never separated from wickednesse.

Their heart told them that they had no right to the Ark. A Councel is called of their Princes & Priests. If they had resolved to send it home, they had done wisely; Now they do not carry it away, but they carry it about from Ebenezer to Ashdod, from Ashdod to Gath, from Gath to Ekron: Their stomack was greater then their conscience; The Ark was too sore for them, yet it was too good for Israel; and they will rather die then make Israel happie. Their conceit, that the change of ayre could appease the Arke, God useth to his owne advantage; for by this meanes his power is knowne, and his judgement spred over all the country of the Philistims:

ſtims: What doe theſe men now, but ſend the plague of God to their fellowes? The juſtice of God can make the ſins of men their mutuall executioners; It is the faſhion of wicked men to draw their neighbours into the partnerſhip of their condemnation.

Whereſoever the Arke goes, there is deſtruction; The beſt of Gods ordinances, if they be not proper to us, are deadly. The Iſraelites did not more ſhout for joy, when they ſaw the Arke come to them, then the Ekronites cry out for griefe to ſee it brought amongſt them: Spirituall things are either ſoveraign, or hurtfull, according to the diſpoſition of the receivers. The Arke doth either ſave, or kill, as it is entertained.

At laſt, when the Philiſtims are well weary of paine and death, they are glad to be quit of their ſin: The voyce of the Princes and people is changed to the better, (Send away the Arke of the God of Iſrael, and let it returne to his owne place.) God knowes how to bring the ſtubbornneſt enemy upon his knees, and makes him doe that out of feare, which his beſt child would doe out of love and duty. How miſerable was the eſtate of theſe Philiſtims? Every man was either dead, or ſick: thoſe that were left living (through their extremitie of pain) envied the dead, and the cry of their whole Cities went up to heaven. It is happy that God hath ſuch ſtore of plagues and thunderbolts for the wicked: If he had not a fire of judgement, wherewith the yron hearts of men might be made flexible, he would want obedience, and the world peace.

The Arkes revenge and returne.

1 Sam. 6.

IT had wont to be a ſure rule, Whereſoever God is among men, there is the Church: Here only it failed: The teſtimony of Gods preſence was many moneths amongſt the Philiſtims, for a puniſhment to his owne people, whom he left, for a curſe to thoſe forrainers which entertained it; Iſrael was ſeven moneths without God: How doe we thinke faithfull *Samuel* took this abſence? How deſolate and forlorn did the Tabernacle of God look, without the Arke? There were ſtill the Altars of God; his Prieſts, Levites, Tables, Veiles, Cenſers, with all the legall acouſtrements: Theſe without the Arke, were as the Sunne without light, in the midſt of an Eclipſe: If all theſe had beene taken away, and onely the Arke had beene remaining, the loſſe had beene nothing to this, that the Arke ſhould be gone, and they left: For what are all theſe without God, and how all-ſufficient is God without theſe? There are times, wherein God withdrawes himſelfe from his Church, and ſeemes to leave her without comfort, without protection: Sometimes we ſhall finde Iſrael taken from the Arke, otherwhiles the Arke is taken from Iſrael: In either, there is a ſeparation betwixt the Arke and Iſrael: Heavy times to every true Iſraelite, yet ſuch as whoſe example may relieve us in our deſertions: Still was this people, Iſrael; the ſeed of him, that would not be left of God without a bleſſing; and therefore without the teſtimony of his preſence, was God preſent with them: It were wide with the faithfull, if God were not oftentimes with them, when there is no witneſſe of his preſence.

One act was a mutuall penance to the Iſraelites and Philiſtims, I know not to whether more: Iſrael grieved for the loſſe of that, whoſe preſence grieved the Philiſtims, their paine was therefore no other then voluntary: It is ſtrange, that the Philiſtims would endure ſeven moneths ſmart with the Arke, ſince they ſaw, that the preſence of the Priſoner would not requite, no nor mitigate to them, one houres miſery: Fooliſh men will be ſtrugling with God, till they be utterly either breathleſſe or impotent. Their hope was, that time might abate diſpleaſure, even whiles they perſiſted to offend: The falſe hopes of worldly men coſt them deare; they could not be ſo miſerable, if their own hearts did not deceive them with miſ-expectations of impoſſible favour.

In

A In matters that concerne a God, who is so fit to be consulted with, as the priests? The Princes of the Philistims had before given their voices, yet nothing is determined, nothing is done without the direction and assent of those whom they accounted sacred: Nature it self sends us in divine things, to those persons, whose calling is divine: It is either distrust, or presumption, or contempt, that carries us our owne wayes in spirituall matters, without advising with them, whose lips God hath appointed to preserve knowledge: There cannot but arise many difficulties in us about the Arke of God; whom should we consult with but those which have the Tongue of the Learned?

Doubtlesse, this question of the Arke did abide much debating: There wanted not faire probabilities on both sides: A wise Philistim might well plead, If God had B either so great care of the Arke, or power to retain it, how is it become ours? A wiser then he would reply, If the God of Israel had wanted either care or power, Dagon and we had been still whole: why doe we thus grone, and dye, all that are but within the aire of the Arke, if a divine hand doe not attend it? Their smart pleads enough for the dismission of the Arke: The next demand of their Priests and Soothsayers, is, how it should be sent home: Affliction had made them so wise, as to know, that every fashion of parting with the Arke would not satisfie the owner: oftentimes the circumstance of an action mars the substance: In divine matters we must not onely looke, that the body of our service be sound, but that the clothes be fit: Nothing hinders, but that sometimes good advice may fall from the mouth of wicked men. These superstitious Priests can counsell them, not to send away the Arke C of God empty, but to give it a sin-offering: They had not lived so farre from the smoke of the Jewish Altars, but that they knew, God was accustomed to manifold oblations, and chiefly to those of expiation. No Israelite could have said better: Superstition is the Ape of true devotion, and if we look not to the ground of both, many times it is hard by the very outward acts to distinguish them: Nature it self teacheth us, that God loves a full hand: He that hath been so bountifull to us, as to give us all, looks for a returne of some offering from us; If we present him with nothing but our sins, how can we look to be accepted? The sacrifices under the Gospel are spirituall, with these must we come into the presence of God, if we desire to carry away remission and favour.

The Philistims knew well, that it were bootlesse for them to offer, what they D listed; their next suit is to be directed in the matter of their oblation: Pagans can teach us, how unsafe it is to walke in the wayes of Religion without a guide, yet here their best teachers can but guesse at their duty, and must devise for the people, that, which the people durst not impose upon themselves: The golden Emerods, and Mise, were but conjecturall prescripts: With what security may we consult with them which have their directions from the mouth and hand of the Almighty?

God struck the Philistims at once in their god, in their bodies, in their land: In their god, by his ruine and dismembering: In their bodies, by the Emerods: In their land, by the mise: That base vermine did God send among them on purpose to shame their Dagon and them, that they might see, how unable their god was E (which they thought the Victor of the Arke) to subdue the least Mouse, which the true God did create, and command to plague them. This plague upon their fields, began together with that upon their bodies: it was mentioned, not complained of, till they think of dismissing the Arke: Greater crosses doe commonly swallow up the lesse: At least, lesser evils are either silent, or unheard, while the eare is filled with the clamor of greater. Their very Princes were punished with the Mise, as well as with the Emerods; God knows no persons in the execution of judgments; the least and meanest of all Gods creatures is sufficient to be the revenger of his Creator.

God sent them Mise, and Emerods of flesh and blood: they returne him both these of gold, to imply, both, that these judgements came out from God, and that they did gladly give him the glory of that, whereof he gave them paine and sor-

row

row; and that they would willingly buy off their paine with the best of their substance: The proportion betwixt the complaint and satisfaction is more precious to him, then the Metall. There was a publike confession in this resemblance, which is so pleasing unto God, that he rewards it, even in wicked men, with a relaxation of outward punishment. The number was no lesse significant, then the form: Five golden Emerods, and Mise, for the five Princes and divisions of Philistims. As God made no difference in punishing, so they make none in their oblation: The people are comprised in them, in whom they are united, their severall Princes: They were one with their Prince, their Offering is one with his; as they were Ring-leaders in the sin, so they must be in the satisfaction: In a multitude it is ever seene, as in a beast, that the body follows the head. Of all others, great men had need to look to their wayes, it is in them, as in figures, one stands for a thousand: One Offering serves not all, there must be five, according to the five heads of the offence. Generalities will not content God; every man must make his severall peace, if not in himself, yet in his head: Nature taught them a shadow of that, the substance and perfection whereof is taught us by the grace of the Gospel; every soule must satisfie God, if not in it self, yet in him, in whom we are both one, and absolute: we are the body, whereof Christ is the head, our sin is in our selves, our satisfaction must be in him.

Samuel himself could not have spoken more divinely, then these Priests of Dagon; they do not only talk of giving glory to the God of Israel, but fall into an holy and grave expostulation (wherefore then should ye harden your hearts, as the Ægyptians, and *Pharaoh* hardned their hearts, when he wrought wonderfully amongst them? &c.) They confesse a supereminent and revenging hand of God over their gods, they parallel their plagues with the Ægyptian; they make use of *Pharaohs* sin, and judgement; What could be better said? All Religions have afforded them, that could speak well: These good words left them still both Philistims, and superstitious: How should men be hypocrites, if they had not good tongues? yet (as wickednesse can hardly hide it sefe) these holy speeches are not without a tincture of that Idolatry, wherewith the heart was infected: For they professe care not onely of the persons, and lands of the Philistims, but of their gods; (that he may take his hand from you, and from your gods.) Who would think that wisdome and folly could lodge so neere together? that the same men should have care both of the glory of the true God, and preservation of the false? That they should be so vaine, as to take thought for those gods which they granted to be obnoxious unto an higher Deitie? Oft times even one word bewrayeth a whole pack of falshood, and though Superstition be a cleanly counterfeit, yet some one slip of the tongue discovers it, as we say of devils, which though they put on faire formes, yet are they knowne by their cloven feet.

What other warrant these superstitious Priests had for the maine substance of their advice, I know not; sure I am, the probability of the event was faire; that two Kine never used to any yoak, should run from their Calves (which were newly shut up from them) to draw the Arke home into a contrary way, must needs argue an hand above nature: What else should over-rule bruit creatures to prefer a forced cariage unto a naturall burden? What should carry them from their owne home, towards the home of the Arke? What else should guide an untamed and untaught Teame, in as right a path toward Israel, as their Teachers could have gone? What else could make very beasts more wise then their Masters? There is a speciall providence of God, in the very motions of bruit creatures, Neither Philistims nor Israelites saw ought that drove them, yet they saw them so run, as those that were led by the Divine Conduct. The reasonlesse creatures also doe the will of their Maker; every act that is done either by them, or to them, makes up the decree of the Almighty; and if in extraordinary actions and events his hand is more visible, yet it is no lesse certainly present in the common.

Little did the Israelites of Bethshemesh look for such a sight whiles they were reaping their Wheat in the Valley, as to see the Arke of God come running to them without a Convoy; neither can it be said, whether they were more affected with joy,

or

A or with astonishment; with joy at the presence of the Ark, with astonishment at the Miracle of the transportation: Down went their Sickles, and now every man runs to reap the comfort of this better harvest, to meet that Bread of Angels, to salute those Cherubims, to welcome that God, whose absence had bin their death: But as it is hard not to over-joy in a sudden prosperity, and, to use happinesse is no lesse difficult, then to forbeare it; These glad Israelites cannot see but they must gaze, they cannot gaze on the glorious out-side, but they must be (whether out of rude jollity, or curiosity, or suspition of the purloining some of those sacred implements) prying into the secrets of Gods Ark: Nature is too subject to extremities, and is ever either too dull in want, or wanton in fruition: It is no easie matter to keep a meane, whether in good or evill.

B Bethshemesh was a City of Priests, they should have knowne better how to demeane themselves towards the Arke; this priviledge doubled their offence. There was no malice in this curious inquisition, the same eyes that lookt into the Arke, lookt also up to heaven in their Offerings, and the same hands that touched it, offered sacrifice to the God that brought it. Who could expect any thing now but acceptation? who would suspect any danger? It is not a following act of devotion that can make amends for a former sin: There was a death owing them, immediately upon their offence, God will take his owne time for the execution; In the meane while, they may sacrifice, but they cannot satisfie, they cannot escape. The Kine are sacrificed, the Cart burnes them that drew it: Here was an offering of praise, when they had more need of a trespasse offering; many an heart is lifted up in a conceit of joy, C when it hath just cause of humiliation: God lets them alone with their Sacrifice, but when that is done, he comes over them with a back-reckoning for their sin: Fifty thousand and seventy Israelites are struck dead for this unreverence to the Ark: A wofull welcome for the Ark of God into the borders of Israel. It killed them for looking into it, who thought it their life to see it; It dealt blowes, and death on both hands, to Philistims, to Israelites, to both of them for prophaning it: The one with their Idol, the other with their eyes. It is a fearfull thing to use the holy Ordinances of God with an unreverent boldnesse. Feare and trembling become us in our accesse to the Majesty of the Almighty: Neither was there more state, then secresie in Gods Arke; some things the wisdome of God desires to conceale; The unreverence of the Israelites was no more faulty, then their curiosity; secret things to God, things re- D vealed to us and to our children.

The remove of the Arke.

1 Sam. 4. 11

HEare of the Bethshemites lamentation, I heare not of their repentance; they complaine of their smart, they complaine not of their sin; and for ought I can perceive, speake, as if God were curious, rather then they faulty: (*Who is able to stand before this holy Lord God, and to whom shall he go from us?*) As if none could please that God which misliked them: It is the fashion of naturall men to justifie themselves in their owne courses; if they cannot charge any earthly thing with the blame of their suffering, they will cast it upon E Heaven: That a man pleads himselfe guilty of his own wrong, is no common work of Gods Spirit. Bethshemesh bordered too neare upon the Philistims; If these men thought the very presence of the Arke hurtfull, why doe they send to their neighbours of Kiriath-jearim, that they might make themselves miserable? Where there is a misconceit of God, it is no marvell if there be a defect of Charity: How cunningly doe they send their message to their neighbours? They doe not say, the Arke of God is come to us of it owne accord, lest the men of Kiriath-jearim should reply, It is come to you, let it stay with you: They say only, The Philistims have brought it; they tell of the presence of the Arke, they doe not tell of the successe, lest the example of their judgement should have discouraged the forwardnesse of their reliefe: And after all, the offer was plausible; *Come ye downe and take it up to you*; as if the honour had been too great for themselves, as if their modesty

had beene such, that they would not forestall and engrosse happinesse from the rest of Israel.

It is no boot to teach Nature how to tell her own tale, smart and danger will make a man witty: He is rarely constant, that will not dissemble for ease. It is good to be suspicious of the evasions of those which would put off misery. Those of Bethshemesh were not more crafty then these of Kiriath-jearim (which was the ground of their boldnesse) faithfull: So many thousand Bethshemites could not be dead, and no part of the rumour flie to them: they heard how thick, not onely the Philistims, but the bordering Israelites fell downe dead before the Arke; yet they durst adventure to come, and fetch it, even from amongst the carkasses of their brethren: They had bin formerly acquainted with the Arke, they knew it was holy, it could not be changeable, and therefore they well conceived this slaughter to arise from the unholinesse of men, not from the rigour of God, and thereupon can seek comfort in that, which others found deadly: Gods children cannot by any meanes be discouraged from their honour, and love to his Ordinances: If they see thousands struck down to Hell by the Scepter of Gods Kingdome, yet they will kisse it upon their knees, and if their Saviour be a Rock of offence, and the occasion of the fall of millions in Israel, they can love him no lesse: They can warme them at the fire, wherewith they see others burned; they can feed temperately of that, whereof others have surfeited to death, &c.

Bethshemesh was a City of Priests and Levites: Kiriath-jearim a City of Juda, where we heare but of one Levite, *Abinadab*; yet this City was more zealous for God, more reverent and conscionable in the entertainment of the Arke, then the other. We heard of the taking down of the Ark by the Bethshemites, when it came miraculously to them; we doe not heare of any man sanctified for the attendance of it, as was done in this second lodging of the Ark: Grace is not tyed either to number, or meanes. It is in spirituall matters, as in the estate: Small helps with good thrift inrich us, when great patrimonies lose themselves in the neglect. Shiloh was wont to be the place which was honoured with the presence of the Ark; Ever since the wickednesse of *Elies* Sonnes, that was forlorn, and desolate, and now Kiriath-jearim succeeds into this priviledge: It did not stand with the royall liberty of God, no not under the Law, to tye himself unto places and persons: Unworthinesse was ever a sufficient cause of exchange. It was not yet his time to stir from the Jews, yet he removed from one Province to another: Lesse reason have we to think, that so God will reside amongst us, that none of our provocations can drive him from us, &c.

Israel, which had found the misery of Gods absence, is now resolved into teares of contrition, and thankfulnesse upon his returne: There is no mention of their lamenting after the Lord, while he was gone, but when he was returned, and settled in Kiriath-jearim: The mercies of God draw more teares from his children, then his judgements do from his enemies: There is no better sign of good nature or grace, then to be won to repentance with kindnesse: Not to think of God, except we be beaten unto it, is servile: Because God was come againe to Israel, therefore Israel is returned to God; If God had not come first, they had never come: If he, that came to them, had not made them come to him, they had bin ever parted. They were cloyed with God, while he was perpetually resident with them, now that his absence had made him dainty, they cleave to him fervently, and penitently in his returne: This was it, that God meant in his departure, a better welcome at his comming back.

I heard no newes of *Samuel* all this while the Ark was gone: Now when the Ark is returned and placed in Kiriath-jearim, I heare him treat with the people. It is not like, he was silent in this sad desertion of God, but now he takes full advantage of the professed contrition of Israel, to deale with them effectually, for their perfect conversion unto God. It is great wisdome in spirituall matters, to take Occasion by the fore-lock, and to strike whiles the iron is hot: We may beat long enough at the doore, but till God have opened, it is no going in, and when he hath opened, it is no delaying to enter. The tryall of sincerity is the abandoning of our wonted sinnes:

A sinnes. This *Samuel* urgeth (*If ye be come againe unto the Lord with all your heart, put away the strange gods from among you, and Ashtaroth*:) In vain had it been to professe repentance, whilst they continued in Idolatry; God will never acknowledge any convert that staies in a knowne sinne: Graces and Vertues are so linkt together, that he, which hath one, hath all: The partiall conversion of men unto God is but hatefull hypocrisie. How happily effectuall is a word spoken in season? *Samuels* exhortation wrought upon the hearts of Israel, and fetcht water out of their eyes; suits, and confessions, and vowes out of their lips, and their false gods out of their hands: yet it was not meerely remorse, but feare also, that moved Israel to this humble submission.

B The Philistims stood over them still, and threatned them with new assaults, the memory of their late slaughter, and spoyle, was yet fresh in their minds, sorrow for the evils past, and feare of the future fetcht them downe upon their knees: It is not more necessary for men to be cheared with hopes, then to be awed with dangers: where God intends the humiliation of his servants, there shall not want meanes of their dejection: It was happy for Israel that they had an enemy. Is it possible that the Philistims after those deadly plagues, which they sustained from the God of Israel, should think of invading Israel? those that were so mated with the presence of the Arke, that they never thought themselves safe, till it was out of sight, do they now dare to thrust themselves upon the new revenge of the Arke? It slew them whiles they thought to honour it, and doe they think to escape, whiles they resist it? It slew them in their own Coasts, and do they come to it to seek death? yet behold no sooner do the Philistims heare, that the Israelites are gathered to Mizpeh, but the Princes of the Philistims gather themselves against them: No warnings will serve obdurate hearts, wicked men are even ambitious of destruction; Judgements need not to goe finde them out, they run to meet their bane.

The Philistims come up, and the Israelites feare; they that had not the wit to feare, whilst they were not friends with God, have not now the grace of fearlessnesse, when they were reconciled to God: Boldnesse and Feare are commonly misplaced in the best hearts; When we should tremble, we are confident, and when we should be assured, we tremble: Why should Israel have feared, since they had made their peace with the God of Hosts? Nothing should affright those, which are upright with God. The peace, which Israel had made with God, was true, but tender. They durst not trust their owne innocency, so much as the prayers of *Samuel*; *Cease not to cry to the Lord our God for us*. In temporall things nothing hinders, but we may fare better for other mens faith, then for our owne: It is no small happinesse to be interessed in them which are Favourites in the Court of Heaven; one faithfull man in these occasions is more worth then millions of the wavering and uncertaine.

A good heart is easily won to devotion: *Samuel* cryes, and sacrificeth to God; he had done so, though they had intreated his silence, yea his forbearance. Whiles he is offering, the Philistims fight with Israel, and God fights with the Philistims. (*The Lord thundred with a great thunder that day upon the Philistims, and scattered them:*) *Samuel* fought more upon his knees, then all Israel besides: The voice of God answered E the voyce of *Samuel*, and speakes confusion and death to the Philistims: How were the proud Philistims dead with feare, ere they dyed, to heare the fearfull thunder-claps of an angry God against them? to see, that Heaven it self fought against them? He that slew them secretly in the revenges of his Arke, now kills them with open horrour in the fields: If presumption did not make wicked men mad, they would never lift their hand against the Almighty; what are they in his hands, when he is disposed to vengeance?

The meeting of Saul and Samuel.

1 Sam. 9.

SAmuel began his acquaintance with God early, and continued it long: He began it in his long Coats, and continued to his gray haires: (Hee judged Israel all the dayes of his life.) God doth not use to cast off his old Servants; their age indeareth them to him the more; If we be not unfaithfull to him, he cannot be unconstant to us. At last his decayed age met with ill partners, his Sonnes for Deputies, and *Saul* for a King; The wickednesse of his Sonnes gave the occasion of a change: Perhaps Israel had never thought of a King, if *Samuels* Sonnes had not beene unlike their Father: Who can promise himself holy children, when the loynes of a *Samuel*, and the education in the Temple, yeelded monsters? It is not likely, that good *Samuel* was faulty in that indulgence for which his owne mouth had denounced Gods judgements against *Hely*: yet this holy man succeeds *Hely* in his crosse, as well as his place, though not in his sin; and is afflicted with a wicked succession: God will let us finde, that grace is by gift, not by inheritance.

I feare *Samuel* was too partiall to nature in the surrogation of his Sons, I doe not heare of Gods allowance to this act: If this had been Gods choyce, as well as his, it had been like to have received more blessing. Now all Israel had cause to rue, that these were the Sons of *Samuel*, for now the question was not of their vertues, but of their bloud; not of their worthinesse, but their birth; even the best heart may be blinded with affection. Who can marvell at these errors of Parents love, when he that so holily judged Israel all his life, mis-judged of his owne Sons.

It was Gods ancient purpose to raise up a King to his people: How doth he take occasion to performe it, but by the unruly desires of Israel? even as we say of humane proceedings, that ill manners beget good lawes. That, Monarchy is the best forme of government, there is no question. Good things may be ill desired, so was this of Israel; If an itching desire of alteration had not possessed them, why did they not rather sue for a reformation of their Governours, then for a change of government? Were *Samuels* sons so desperately evill, that there was no possibility of amendment? Or if they were past hope, were there not some others to have succeeded the justice of *Samuel*, no lesse then these did his person? What needed *Samuel* to be thrust out of place? what needed the ancient forme of administration to be altred? He that raised up their Judges, would have found time to raise them up Kings: Their curious, and inconstant new-fangleneſſe, will not abide to stay it, but with an heady importunity labours to over-hasten the pace of God. Where there is a setled course of good government (howsoever blemished with some weaknesses) it is not safe to be over-forward to a change, though it should be to the better. He, by whom Kings reigne, sayes, They have cast him away that he should not reigne over them because they desire a King to reigne over them: Judges were his owne institution to his people, as yet Kings were not; after that Kings were setled, to desire the government of Judges, had bin a much more seditious inconstancy: God hath not appointed to every time and place those forms, which are simply best in themselves, but those, which are best to them, unto whom they are appointed; which we may neither alter, till he begin, nor recall, when he hath altred.

This businesse seemed personally to concern *Samuel*, yet he so deales in it, not as a party, not as a Judge of his own Case, but as a Prophet of God, as a friend of his opposite; He praies to God for advice, he foretels the state and courses of their future King. Wilfull men are blind to all dangers, are deafe to all good counsels. Israel must have a King though they pay never so deare for their longing: The vain affectation of conformity to other Nations overcomes all discouragements; there is no readier way to error, then to make others examples the rule of our desires, or actions. If every man have not grounds of his owne, whereon to stand, there can be no stability in his resolutions or proceedings.

Since

A Since then they chuſe to have a King, God himſelf will chuſe and appoint the King which they ſhall have. The Kingdome ſhall begin in *Benjamin*, which was to endure in *Iuda*: It was no probability or reaſon, this firſt King ſhould prove well, becauſe he was abortive, their humor of innovation deſerved to be puniſhed with their own choyce: *Kiſh* the father of *Saul* was mighty in eſtate, *Saul* was mighty in perſon, over-looking the reſt of the people in ſtature, no leſſe then he ſhould do in dignity. The ſenſes of the Iſraelites could not but be well pleaſed for the time, howſoever their hearts were afterwards; when men are carried with outward ſhewes, it is a ſigne that God meanes them a deluſion.

How farre God fetches his purpoſes about! The Aſſes of *Kiſh*, *Sauls* father, are ſtrayed away: What is that to the newes of a Kingdome? God laies theſe ſmall ac-
B cidents for the ground of greater deſignes: The Aſſes muſt be loſt, none but *Saul* muſt goe with his fathers ſervant to ſeek them: *Samuel* ſhall meet them in the ſearch: *Saul* ſhall be premoniſhed of his inſuing Royalty; Little can we by the beginning of any action, gueſſe at Gods intention in the concluſion.

Obedience was a fit entrance into Soveraignty: The ſervice was homely for the ſon of a great man, yet he refuſeth not to goe, as a fellow to his fathers ſervant, upon ſo meane a ſearch: The diſobedient and ſcornfull are good for nothing, they are neither fit to be ſubjects nor governours. *Kiſh* was a great man in his country, yet he diſdaineth not to ſend his ſon *Saul* upon a thrifty errand, neither doth *Saul* plead his diſparagement for a refuſal. Pride and wantonneſſe have marred our times: Great pa-
C rents count it a diſreputation to imploy their ſons in courſes of frugality; and their pampered children think it a ſhame to doe any thing: and ſo beare themſelves, as thoſe that hold it the onely glory to be either idle or wicked.

Neither doth *Saul* goe faſhionably to work, but does this ſervice heartily and painfully, as a man, that deſires rather to effect the command, then pleaſe the Commander: He paſſed from Ephraim to the Land of Shaliſha, from Shaliſha to Salim, from Salim to Jemini, whence his Houſe came; from Jemini to Zuph, not ſo much as ſtaying with any of his kinred ſo long as to victaile himſelf: He that was afterward an ill King, approved himſelfe a good Sonne. As there are diverſities of relations and offices, ſo there is of diſpoſitions; thoſe, which are excellent in ſome, attaine not to a mediocrity in other: It is no arguing from private vertues to publike; from dexterity in one ſtation to the reſt: A ſeverall grace belongs to the particular
D carriage of every place whereto we are called, which if we want, the place may well want us.

There was more praiſe of his obedience in ceaſing to ſeek, then in ſeeking: he takes care, leſt his father ſhould take care for him, that whilſt he ſtrould ſeeme officious in the leſſe, he might not neglect the greateſt. A blinde obedience in ſome caſes doth well, but it doth far better, when it is led with the eyes of diſcretion; otherwiſe we may more offend in pleaſing, then in diſobeying.

Great is the benefit of a wiſe and religious attendant, ſuch an one puts us into thoſe duties and actions which are moſt expedient, and leaſt thought of. If *Saul* had not had a diſcreet Servant, he had returned but as wiſe as he came; now he is drawn
E in to conſult with the man of God, and heares more then he hoped for. *Saul* was now a ſufficient journey from his fathers houſe, yet his religious ſervant in this remoteneſſe, takes knowledge of the place, where the Prophet dwels, and how honourably doth he mention him to his maſter: *Behold, in this City is a man of God, and he is an honourable man, all that he ſaith commeth to paſſe*: Gods Prophets are publique perſons; as their function, ſo their notice concernes every man: There is no reaſon God ſhould abate any of the reſpect due to his Miniſters under the Goſpell: Saint *Pauls* ſuit is both univerſall and everlaſting; *I beſeech you, brethren, know them that labour among ſt you.*

The chiefe praiſe is to be able to give good advice; the next is to take it. *Saul* is eaſily induced to condeſcend: He whoſe curioſity led him voluntarily at laſt, to the Witch of Endor, is now led at firſt by good counſell to the man of God; neither is his care in going, leſſe commendable, then his will to goe. For as a man, that had bin

catechized not to goe unto God empty-handed, he asks, *What ſhall we bring unto the man? What have we?* The caſe is well altred in our times: Every man thinks, what may I keep back? There is no gain ſo ſweet, as of a robbed Altar; yet Gods charge is no leſſe under the Goſpel, *Let him that is taught, make his Teacher partaker of all.* As this faithfull care of *Saul* was a juſt preſage of ſucceſſe, more then he looked for, or could expect; ſo the ſacrilegious unthankfulneſſe of many, bodes that ruine to their ſoul and eſtate, which they could not have grace to feare. A

He that knew the Prophets abode, knew alſo the honor of his place, he could not but know that *Samuel* was a mixt perſon: The Judge of Iſrael, and the Seer: yet both *Saul* & his Servant purpoſe to preſent him with the fourth part of a ſhekle, to the value of about our five pence. They had learned that thankfulnes was not to be meaſured of good men by the weight, but by the will of the Retributor: How much more will God accept the ſmall offerings of his weak Servants, when he ſees them proceed from great love? B

The very maids of the City can give direction to the Prophet, they had liſtened after the holy affaires, they had heard of the Sacrifice, and could tell of the neceſſity of *Samuels* preſence: Thoſe that live within the Sun-ſhine of Religion, cannot but be ſomewhat coloured with thoſe beames: Where there is practice and example of piety in the better ſort, there will be a reflection of it upon the meaneſt: it is no ſmall benefit to live in religious and holy places, we ſhall be much to blame, if all goodneſſe fall beſide us: Yea ſo skilfull were theſe Damzels in the faſhions of their publike Sacrifices, that they could inſtruct *Saul* and his Servant, unasked, how the people would not eate, till *Samuel* came to bleſſe the Sacrifice. This meeting was not more a Sacrifice, then it was a Feaſt: theſe two agree well, we have never ſo much cauſe to rejoyce in feaſting, as when we have duly ſerved our God: The Sacrifice was a feaſt to God, the other to men; The body may eat and drink with contentment, when the ſoul hath bin firſt fed, and hath firſt feaſted the Maker of both: Goe eat thy bread with joy, and drink thy drink with a merry heart, for God now accepteth thy works. The Sacrifice was before conſecrated, when it was offered to God; but it was not conſecrated to them, till *Samuel* bleſſed it, his bleſſing made that meate holy to the gueſts, which was formerly hallowed to God: All creatures were made good, & took holineſſe from him, which gave them their being: Our ſin brought that curſe upon them, which (unleſſe our prayers remove it) cleaves to them ſtill, ſo as we receive them not without a curſe. We are not our owne friends except our Prayers help to take that away, which our ſin hath brought, that ſo to the cleane all may be cleane: It is an unmannerly godleſneſſe, to take Gods creatures without the leave of their Maker, and well may God withhold his bleſſing from them, which have not the grace to aske it. C D

Thoſe gueſts which were ſo religious, that they would not eat their Sacrifice unbleſſed, might have bleſſed it themſelves; Every man might pray, though every man might not ſacrifice; yet would they not either eat, or bleſſe, whiles they looked for the preſence of a Prophet. Every Chriſtian may ſanctifie his owne meat, but where thoſe are preſent, that are peculiarly ſanctified to God, this ſervice is fitteſt for them: It is commendable to teach Children the practice of Thankſ-giving, but the beſt is ever moſt meet to bleſſe our tables, and thoſe eſpecially, whoſe office it is to offer our prayers to God. E

Little did *Saul* think, that his comming and his errand was ſo noted of God, as that it was fore-ſignified unto the Prophet, and now, behold *Samuel* is told a day before of the man, time, and place of his meeting. The eye of Gods providence is no leſſe over all our actions, all our motions. We cannot goe any whither without him, he tells all our ſteps; ſince it pleaſeth God therefore to take notice of us, much more ſhould we take notice of him, and walk with him, in whom we move. *Saul* came beſide his expectation to the Prophet, he had no thought of any ſuch purpoſe, till his Servant made this ſudden motion unto him of viſiting *Samuel*, and yet God ſaies to his Prophet, *I will ſend thee a man out of the Land of Benjamin.* The over-ruling hand of the Almighty works us inſenſibly, and all our affaires to his own ſecret determinations;

A nations; ſo as whiles we think to doe our own wils, we do his. Our own intentions we may know, Gods purpoſes we know not; we muſt go the way that we are called, let him lead us to what end he pleaſeth; it is our duty to reſigne our ſelves and our wayes to the diſpoſition of God, and patiently and thankfully to await the iſſue of his decrees. The ſame God that fore-ſhewed *Saul* to *Samuel*, now points to him (*See, this is the man,*) and commands the Prophet to anoint him Governour over Iſrael: He, that told of *Saul* before he came, knew before he came into the world, what a man, what a King he would be; yet he chuſeth him out, and injoynes his inunction. It is one of the greateſt praiſes of Gods wiſdome, that he can turne the evill of men to his own glory. Advancement is not ever a ſigne of love either to the man, or to the place. It had been better for *Saul*, that his head had been euer dry: ſome God
B raiſeth up in judgement, that they may fall the more uneaſily; there are no men ſo miſerable, as thoſe that are great and evill.

It ſeemes that *Samuel* bore no great port in his out-ſide, for that *Saul* not diſcerning him, either by his habit, or attendants, comes to him, and askes him for the Seer; yet was *Samuel* as yet the Judge of Iſrael, the ſubſtitution of his Sonnes had not diſplaced himſelfe: There is an affable familiarity that becommeth Greatneſſe; It is not good for eminent perſons to ſtand alwaies upon the height of their ſtate, but ſo to behave themſelves, that as their ſociable carriage may not breed contempt, ſo their over-highneſſe may not breed a ſervile fearfulneſſe in their people.

How kindly doth *Samuel* entertain and invite *Saul*, yet it was he only that ſhould
C receive wrong by the future royalty of *Saul*? Who would not have looked that aged *Samuel* ſhould have emulated rather the glory of his young rivall, and have looked churliſhly upon the man that ſhould rob him of his authority? yet now, as if he came on purpoſe to gratifie him, he bids him to the feaſt, he honours him with the chiefe ſeat, hee reſerves a ſelect morſell for him, he tells him ingenuouſly the newes of his inſuing Soveraignty, (*On whom is ſet the deſire of all Iſrael, is it not upon thee and thy fathers houſe?*) Wiſe and holy men, as they are not ambitious of their owne burden, ſo they are not unwilling to be eaſed, when God pleaſeth to diſcharge them; neither can they envy thoſe whom God lifteth above their heads: They make an Idol of honour, that are troubled with their owne freedome, or grudge at the promotion of others.

D Doubtleſſe *Saul* was much amazed with this ſtrange ſalutation, and newes of the Prophet, and how modeſtly doth he put it off, as that, which was neither fit, nor likely, diſparaging his Tribe in reſpect of the reſt of Iſrael, his Fathers Family, in reſpect of the Tribe, and himſelfe in reſpect of his Fathers Family; neither did his humility ſtoop below the truth: For, as *Benjamin* was the youngeſt ſon of Iſrael, ſo he was now by much, the leaſt Tribe of Iſrael; They had not yet recovered that univerſall ſlaughter which they had received from the hands of their brethren, whereby a Tribe was almoſt loſt to Iſrael; yet even out of the remainder of *Benjamin* doth God chuſe the man, that ſhall command Iſrael; out of the rubbiſh of *Benjamin* doth God raiſe the Throne. That is not ever the beſt and fatteſt which God chooſeth, but that which God chooſeth is ever the fitteſt; the ſtrength or weakneſſe of meanes is
E neither ſpur nor bridle to the determinate choyces of God, yea rather he holds it the greateſt proofe of his freedome, and omnipotency, to advance the unlikelieſt. It was no hollow and fained excuſe, that *Saul* makes to put off that, which he would fain injoy, and to cauſe honour to follow him the more eagerly: It was the ſincere truth of his humility, that ſo dejected him under the hand of Gods Prophet. Faire beginnings are no ſound proofe of our proceedings and ending well: How often hath a baſhfull childhood ended in an impudency of youth, a ſtrict entrance in licenciouſneſſe, early forwardneſſe in Atheiſme? There might be a civill meekneſſe in *Saul*, true grace there was not in him; they that be good, beare more fruit in their age.

Saul had but five pence in his purſe to give the Prophet: The Prophet after much good cheere gives him the Kingdome, he beſtowes the oyle of royall conſecration

on

on his head, the Kisses of homage upon his face, & sends him away rich in thoughts, and expectation; and now lest his astonishment should end in distrust, he settles his assurance, by forewarnings of those events, which he should find in his way: He tels him whom he shall meet, what they shall say, how himself shall be affected; that all these, and himself might be so many witnesses of his following Coronation; every word confirmed him. For well might he think, He that can foretell me the motions and words of others, cannot fail in mine; especially when (as *Samuel* had prophesied to him) he found himself to prophesie; his prophesying did enough foretell his Kingdome. No sooner did *Samuel* turn his back from *Saul*, but God gave him another heart, lifting up his thoughts and disposition to the pitch of a King: the calling of God never leaves a man unchanged, neither did God ever imploy any man in his service, whom he did not enable to the work he set him; especially those whom he raiseth up to the supply of his own place, and the representation of himself. It is no marvell if Princes excell the vulgar in gifts, no lesse then in dignity: Their Crowns and their hearts are both in one and the same hand; If God did not adde to their powers, as well as their honours, there would be no equality.

The Inauguration of Saul.

1 Sam. 10.

GOD hath secretly destined *Saul* to the Kingdome; it could not content Israel, that *Samuel* knew this, the lots must so decide the choyce, as if it had not bin predetermined; That God, which is ever constant to his owne decrees, makes the lots to finde him out, whom *Samuel* had anointed; If once we have notice of the will of God, we may be confident of the issue: There is no chance to the Almighty; even casuall things are no lesse necessary in their first cause, then the naturall. So farre did *Saul* trust the prediction, and oyle of *Samuel*, that he hides him among the stuffe: He knew where the lots would light before they were cast: This was but a modest declination of that honour which he saw must come; His very withdrawing shewed some expectation, why else should he have hid himselfe, rather then the other Israelites; yet could he not hope his subducing himself, could disappoint the purpose of God: He well knew, that he, which found out and designed his name amongst the thousands of Israel, would easily finde out his person in a Tent: When once we know Gods decree, in vaine shall we strive against it: Before we know it, it is indifferent for us to work to the likeliest.

I cannot blame *Saul* for hiding himself from a Kingdome, especially of Israel: Honor is heavy when it comes upon the best tearmes: How should it be otherwise when all mens cares are cast upon one? but most of all in a troubled estate? No man can put to Sea without danger, but he that lancheth forth in a tempest, can expect nothing but the hardest event; such was the condition of Israel: Their old enemy the Philistims were stilled with that fearfull thunder of God, as finding what it was to war against the Almighty. There were adversaries enough besides in their borders; It was but an hollow truce, that was betwixt Israel and their Heathenish neighbors; and *Nahash* was now at their gates. Well did *Saul* know the difference betweene a peacefull government, and the perillous and wearisome tumults of warre. The quietest Throne is full of cares, but the perplexed, of dangers. Cares and dangers drove *Saul* into this corner to hide his head from a Crown: These made him chuse rather to lie obscurely among the baggage of his Tent, then to sit gloriously in the Throne of State. This hiding could doe nothing but shew, that both he suspected lest he should be chosen, and desired he should not be chosen: That God from whom the hils and the rocks could not conceale him, brings him forth to the light, so much more longed for, as he was more unwilling to be seene; and more applauded, as he was more longed for.

Now then when *Saul* is drawn forth in the middest of the eager expectation of Israel, modesty and godlinesse shewed themselves in his face: The presse cannot hide

A hide him, whom the ſtuffe had hid; As if he had beene made to be ſeene, he overlookes all Iſrael in height of ſtature, for preſage of the eminence of his eſtate (*from the ſhoulders upward was he higher then any of the people.*) Iſrael ſees their lots are falne upon a noted man; one, whoſe perſon ſhewed, he was borne to be a King; and now all the people ſhout for joy, they have their longing, and applaud their owne happineſſe, and their Kings honor: How eaſie is it for us to miſtake our own eſtates? to rejoyce in that which we ſhall finde the juſt cauſe of our humiliation? The end of a thing is better then the beginning; the ſafeſt way is to reſerve our joy, till we have good proofe of the worthineſſe and fitneſſe of the object. What are we the better for having a bleſſing, if we know not how to uſe it? The office and obſervance of a King was uncouth to Iſrael: *Samuel* therefore informes the people of their mutuall
B duties, and writes them in a booke, and laies it up before the Lord; otherwiſe, novelty might have beene a warrant for their ignorance, and ignorance for neglect: there are reciprocall reſpects of Princes and people, which if they be not obſerved, government languiſheth into confuſion; theſe *Samuel* faithfully teacheth them. Though he may not be their Judge, yet he will be their Prophet; he will inſtruct, if he may not rule; yea he will inſtruct him that ſhall rule; there is no King abſolute, but he, that is the King of all gods: Earthly Monarchs muſt walk by a rule, which if they tranſgreſſe, they ſhal be accountable to him, that is higher then the higheſt, who hath deputed them. Not out of care of civility, ſo much as conſcience, muſt every *Samuel* labour to keep eaven terms betwixt Kings and Subjects, preſcribing juſt moderation to the one, to the other obedience and loyalty, which who ever endeavours
C to trouble, is none of the friends of God, or his Church.

The moſt and beſt applaud their new King, ſome wicked ones deſpiſed him, and ſaid, *How ſhall he ſave us?* It was not the might of his Parents, the goodlineſſe of his perſon, the priviledge of his lot, the fame of his propheſying, the panegyrick of *Samuel*, that could ſhield him from contempt, or win him the hearts of all: There was never yet any man, to whom ſome tooke not exceptions; It is not poſſible either to pleaſe or diſpleaſe all men, while ſome men are in love with vice, as deeply, as others with vertue, and ſome (as ill) diſlike vertue, if not for it ſelfe, yet for contradiction. They well ſaw, *Saul* choſe not himſelfe, they ſaw him worthy to have beene choſen, if the Election ſhould have been carried by voyces, and thoſe voyces by their eyes; they ſaw him unwilling to hold, or yeeld, when he was choſen: yet
D they will envy him: What fault could they find in him whom God had choſen? His parentage was equall, his perſon above them, his inward parts more above them then the outward; Malecontents will rather deviſe then want cauſes of flying out, and rather then faile, the univerſall approbation of others is ground enough of their diſlike. It is a vaine ambition of thoſe, that would be loved of all: The ſpirit of God when he enjoynes us peace, withall he addes, [if it be poſſible] and favour is more then peace; A mans comfort muſt be in himſelfe, the conſcience of deſerving well.

The neighbouring Ammonites could not but have heard of GODS fearfull vengeance upon the Philiſtims, and yet they will bee taking up the quarrell againſt Iſrael: *Nahaſh* comes up againſt Jabeſh Gilead: Nothing but grace can
E teach us to make uſe of others Judgements: Wicked men are not moved with ought, that falls beſide them; they truſt nothing but their own ſmart: What fearfull Judgements doth GOD execute every day? reſolute ſinners take no notice of them, and are growne ſo peremptory, as if God had never ſhewed diſlike of their wayes.

The Gileadites were not more baſe, then *Nahaſh* the Ammonite was cruell: The Gileadites would buy their peace with ſervility, *Nahaſh* would ſell them a ſervile peace for their right eyes. *Iephta* the Gileadite did yet ſtick in the ſtomack of *Ammon*, and now they think their revenge cannot be too bloudy: It is a wonder that he, which would offer ſo mercileſſe a condition to Iſrael, would yeeld to the motion of any delay; He meant nothing but ſhame and death to the Iſraelites, yet he condeſcends to a ſeven dayes reſpit: Perhaps his confidence made him thus careleſſe

leſſe. Howſoever it was the reſtraint of God that gave this breath to Iſrael, and this opportunity to *Sauls* courage and victory: The enemies of Gods Church cannot be ſo malicious as they would, cannot approve themſelves ſo malicious, as they are; God ſo holds them in ſometimes, that a ſtander-by would think them favourable. The newes of Gileads diſtreſſe had ſoone filled and afflicted Iſrael, the people think of no remedy, but their pitty and teares: Evils are eaſily grieved for, not eaſily redreſſed: Onely *Saul* is more ſtirred with indignation then ſorrow; That God which put into him a ſpirit of propheſie, now puts into him a ſpirit of fortitude: He was before appointed to the Throne, not ſetled in the Throne; he followed the beaſts in the field, when he ſhould have commanded men. A

Now as one that would be a King no leſſe by merit, then election, he takes upon him, and performes the reſcue of Gilead; he aſſembles Iſrael, he leads them, he raiſeth the ſiege, breaks the troups, cuts the throats of the Ammonites. When God hath any exploit to performe, he raiſeth up the heart of ſome choſen Inſtrument with heroicall motions for the atchievement: When all hearts are cold and dead, it is a ſigne of intended deſtruction. B

This day hath made *Saul* a compleat King, and now the thankfull Iſraelites begin to enquire after thoſe diſcontented Mutiners, which had refuſed allegiance unto ſo worthy a Commander (*Bring thoſe men, that we may ſlay them*:) This ſedition had deſerved death, though *Saul* had been foiled at Gilead; but now his happy victory whets the people much more to a deſire of this juſt execution. *Saul*, to whom the injury was done, hinders the revenge, (*There ſhall no man die this day, for to day the Lord hath ſaved Iſrael*) that his fortitude might not goe beyond his mercy. How noble were theſe beginnings of *Saul*? His propheſie ſhewed him miraculouſly wiſe, his Battell and victory no leſſe valiant, his pardon of his Rebels, as mercifull: There was not more power ſhewed in overcomming the Ammonites, then in overcomming himſelfe, and the impotent malice of theſe mutinous Iſraelites. Now Iſrael ſees they have a King, that can both ſhed bloud, and ſpare it; that can ſhed the Ammonites bloud, and ſpare theirs: His mercy wins thoſe hearts, whom his valour could not. As in God, ſo in his Deputies, Mercy and Juſtice ſhould be inſeparable: whereſoever theſe two goe aſunder, government followes them into diſtraction, & ends in ruine. If it had beene a wrong offered to *Samuel*, the forbearance of the revenge had not been ſo commendable; although upon the day of ſo happy a deliverance, perhaps it had not been ſeaſonable: A man hath reaſon to be moſt bold with himſelf; It is no praiſe of mercy (ſince it is a fault in Juſtice) to remit another mans ſatisfaction, his owne he may. C D

Samuels *conteſtation.*

EVery one can be a friend to him that proſpereth: By this victory hath *Saul* as well conquered the obſtinacy of his owne people: Now there is no Iſraelite that rejoyceth not in *Sauls* Kingdome. No ſooner have they done objecting to *Saul*, then *Samuel* begins to expoſtulate with them: The ſame day wherein they began to be pleaſed, God ſhewes himſelfe angry: All the paſſages of their proceedings offended him, he deferred to let them know it till now, that the Kingdome was ſetled, and their hearts lifted up: Now doth God coole their courage and joy, with a back-reckoning for their forwardneſſe. God will not let his people run away with the arrerages of their ſinnes, but when they leaſt think of it, calls them to an account: All this while was God angry with their rejection of *Samuel*; yet (as if there had been nothing but peace) he gives them a victory over their enemies, he gives way to their joy in their election; now he lets them know, that after their peace-offerings, he hath a quarrell with them. God may be angry enough with us, whiles we outwardly proſper: It is the wiſdome of God to take his beſt advantages; He ſuffers us to go on, till we ſhould come to enjoy E

joy the fruit of our sinne, till we seeme past the danger, either of conscience or punishment; then (even when we begin to be past the feeling of our sin) we shall begin to feele his displeasure for our sins: This is only where he loves, where he would both forgive and reclaime; he hath now to doe with his Israel: But where he meanes utter vengeance, he lets men harden themselves to a reprobate senselesnesse, and make up their owne measure without contradiction, as purposing to reckon with them but once for ever.

Samuel had disswaded them before, he reproves them not, untill now: If he had thus bent himself against them, ere the setling of the election, he had troubled Israel in that, which God took occasion by their sin to establish; His opposition would have savoured of respects to himselfe, whom the wrong of this innovation chiefly concerned: Now therefore when they are sure of their King, and their King of them, when he hath set even termes betwixt them mutually, he lets them see, how they were at oddes with God: We must ever dislike sins, we may not ever shew it: Discretion in the choyce of seasons for reproving, is no lesse commendable and necessary, then zeale and faithfulnesse in reproving; Good Physitians use not to evacuate the body in extremities of heat or cold; Wise Mariners doe not hoise sayles in every winde.

First doth *Samuel* begin to cleare his owne innocence, ere he dare charge them with their sin: He that will cast a stone at an offender, must be free himselfe, otherwise he condemnes, and executes himselfe in another person: The conscience stops the mouth of the guilty man, and chokes him with that sin, which lyes in his owne breast, and having not come forth by a penitent confession, cannot find the way out in a reproofe, or if he doe reprove, he doth more shame himselfe, then reforme another. He that was the Judge of Israel, would not now judge himselfe, but would be judged by Israel; *Whose Oxe have I taken? whose Asse have I taken? or to whom have I done wrong?* No doubt, *Samuel* found himself guilty before God of many private infirmities, but for his publique carriage he appeales to men: A mans heart can best judge of himselfe; others can best judge of his actions. As another mans conscience and approbation cannot beare us out before God, so cannot our owne before men: For oft-times that action is censured by the beholders, as wrongfull, wherein we applaud our own justice. Happy is that man, that can be acquitted by himselfe in private, in publike by others, by God in both; standers by may see more: It is very safe for a man to look into himselfe by others eyes; in vaine shall a mans heart absolve him, that is condemned by his actions.

It was not so much the tryall of his carriage, that *Samuel* appealed for, as his justification; not for his owne comfort, so much as their conviction: His innocence hath not done him service enough, unlesse it shame them, and make them confesse themselves faulty. In so many yeares wherein *Samuel* judged Israel, it cannot be but many thousand causes passed his hands, wherein both parties could not possibly be pleased; yet so clear doth he find his heart, and hands, that he dare make the grieved part judges of his judgment: A good conscience will make a man undauntedly confident, and dare put him upon any triall; where his own heart strikes him not, it bids him challenge all the world, and take up all commers. How happy a thing is it for a man to be his own friend, and patron? He needs not to feare forraine broyles, that is at peace at home: Contrarily, he that hath a false and foule heart, lies at every mans mercy; lives slavishly, and is faine to dawb up a rotten peace with the basest conditions. Truth is not afraid of any light, and therefore dare suffer her wares to be caried from a dim shop-board unto the street doore: Perfect gold will be but the purer with trying, whereas falshood being a work of darknesse, loves darknesse, and therefore seeks where it may work closest.

This very appellation cleared *Samuel*, but the peoples attestation cleared him more: Innocency and uprightnesse becomes every man well, but most publike persons, who shall be else obnoxious to every offender. The Throne and the Pulpit (of all places) call for holinesse, no more for example of good, then for liberty of controlling evill: All Magistrates sweare to doe that, which *Samuel* protested he hath done; If their oath

oath were so verified, as *Samuels* protestation, it were a shame for the State not to be happy: The sins of our Teachers are the teachers of sin; the sins of Governours doe both command, and countenance evill. This very acquiting of *Samuel* was the accusation of themselves: For how could it be but faulty to cast off a faultlesse Governor? If he had not taken away an Oxe, or an Asse from them, why do they take away his authority? They could not have thus cleared *Saul* at the end of his raigne; It was just with God, since they were weary of a just Ruler, to punish them with an unjust.

He that appealed to them for his own uprightnesse, durst not appeale to them for their own wickednesse, but appeales to Heaven from them. Men are commonly flatterers of their own cases: It must be a strong evidence that will make a sinner convicted in himselfe: Nature hath so many shifts to cozen it self in this spirituall verdict, that unlesse it be taken in the manner, it will hardly yeeld to a truth; either she will deny the fact, or the fault, or the measure; And now in this case they might seeme to have some faire pretences; For though *Samuel* was righteous, yet his sons were corrupt. To cut off all excuses therefore, *Samuel* appeales to God (the highest Judge) for his sentence of their sin, and dares trust to a miraculous conviction. It was now their Wheat-Harvest; the hot and dry aire of that climate did not wont to afford in that season so much moist vapour, as might raise a cloud either forraine, or thunder. He that knew God could, and would doe both these, without the help of second causes, puts the triall upon this issue. Had not *Samuel* before consulted with his Maker, and received warrant for his act, it had bin presumption and tempting of God, which was now a noble improvement of faith: Rather then Israel shall goe cleare away with a sin, God will accuse and arraigne them from heaven. No sooner hath *Samuels* voyce ceased, then Gods voyce begins: Every crack of thunder spake judgement against the rebellious Israelites, and every drop of rain, was a witnesse of their sin; and now they found they had displeased him, which ruleth in the Heaven, by rejecting the man that ruleth for him on Earth. The thundring voice of God, that had lately in their sight confounded the Philistims, they now understood to speak fearfull things against them. No marvell, If now they fell upon their knees, not to *Saul* whom they had chosen, but to *Samuel*, who being thus cast off by them, is thus countenanced in Heaven.

Sauls *Sacrifice.*

1 Sam. 13.

GOD never meant the Kingdome should either stay long in the Tribe of *Benjamin*, or remove suddenly from the person of *Saul*. Many yeares did *Saul* reigne over Israel; yet God computes him but two yeares a King: That is not accounted of God to be done, which is not lawfully done; when God, which chose *Saul*, rejected him, he was no more a King, but a Tyrant: Israel obeyed him still, but God makes no reckoning of him, as his Deputy, but as an Usurper.

Saul was of good yeares, when he was advanced to the Kingdome: His Son *Jonathan*, the first yeare of his Fathers Raigne, could lead a thousand Israelites into the field, and give a foyle to the Philistims: And now Israel could not think themselves lesse happy in their Prince, then in their King; *Jonathan* is the Heyre of his Fathers victory, as well as of his valour, and his estate. The Philistims were quiet after those first thunder-claps, all the time of *Samuels* government, now they begin to stir under *Saul*.

How utterly is Israel disappointed in their hopes? That security and protection, which they promised themselves in the name of a King, they found in a Prophet, failed of in a Warriour; They were more safe under the mantle, then under arms: both eminity and safeguard are from heaven, goodnesse hath been ever a stronger guard then valour: It is the surest policy alwaies to have peace with God.

We

A We find by the ſpoiles, that the Philiſtims had ſome battels with Iſrael which are not recorded: After the thunder had ſcared them into a peace, and reſtitution of all the bordering Cities, from Ekron to Gath, they had taken new heart, and ſo beſlaved Iſrael, that they had neither weapon nor Smith left amongſt them, yet even in this miſerable nakedneſſe of Iſrael, have they both fought, and overcome. Now might you have ſeen the unarmed Iſraelites marching with their Slings, and Ploughſtaves, and Hooks, and Forks, and other inſtruments of their husbandry, againſt a mighty and well furniſhed enemy, and returning laded both with Armes and Victory. No Armour is of proofe againſt the Almighty, neither is he unweaponed, that caries the revenge of God: There is the ſame diſadvantage in our ſpirituall conflicts; we are turned naked to principalities and powers; whilſt we goe under the conduct
B of the Prince of our peace, we cannot but be bold and victorious.

Vain men think to over-power God with munition and multitude: The Philiſtims are not any way more ſtrong, then in conceit: Thirty thouſand Chariots, ſixe thouſand Horſemen, Footmen like the ſand for number, makes them ſcorn Iſrael no leſſe, then Iſrael feares them. When I ſee the miraculous ſucceſſe, which had bleſſed the Iſraelites, in all their late conflicts with theſe very Philiſtims, with the Ammonites, I cannot but wonder, how they could feare: They, which in the time of their ſin found God to raiſe ſuch Trophees over their enemies, run now into Caves, and Rocks, and Pits, to hide them from the faces of men, when they found God reconciled, and themſelves penitent. No Iſraelite but hath ſome cowardly bloud in him: If we had no feare, faith would have no maſtery, yet theſe fearfull Iſraelites ſhall cut
C the throats of thoſe confident Philiſtims: Doubt and reſolution are not meet meaſures of our ſucceſſe: A preſumptuous confidence goes commonly bleeding home, when an humble feare returns in triumph. Feare drives thoſe Iſraelites, which dare ſhew their heads, out of the Caves unto *Saul*, and makes them cling unto their new King: How troubleſome were the beginnings of *Sauls* honour? Surely, if that man had not exceeded Iſrael no leſſe in courage, then in ſtature, he had now hid himſelfe in a Cave, which before hid himſelfe among the ſtuffe: But now, though the Iſraelites ran away from him, yet he ran not away from them: It was not any doubt of *Sauls* valour, that put his people to their heeles, it was the abſence of *Samuel*; If the Prophet had come up, Iſrael would never have run away from their King; Whiles they had a *Samuel* alone, they were never well till they had a *Saul*, now they have a
D *Saul*, they are as far from contentment, becauſe they want a *Samuel*; unleſſe both joyn together, they think there can be no ſafety. Where the Temporall and Spirituall State combine not together, there can follow nothing but diſtraction in the people: The Prophets receive and deliver the will of God, Kings execute it: The Prophets are directed by God, the people are directed by their Kings. Where men doe not ſee God before them in his Ordinances, their hearts cannot but faile them, both in their reſpects to their ſuperiours, and their courage in themſelves. Piety is the Mother of perfect ſubjection; As all authority is derived from heaven, ſo it is thence eſtabliſhed; Thoſe Governours that would command the hearts of men, muſt ſhew them God in their faces.

No Iſraelite can think himſelf ſafe without a Prophet: *Saul* had given them good
E proofe of his fortitude, in his late victory over the Ammonites, but then Proclamation was made before the fight through all the Countrey, that every man ſhould come up after *Saul* and *Samuel*: If *Samuel* had not bin with *Saul*, they would rather have ventured the loſſe of their Oxen, then the hazard of themſelves. How much leſſe ſhould we preſume of any ſafety in our ſpirituall combats, when we have not a Prophet to lead us? It is all one (ſaving that it ſavours of more contempt) not to have Gods Seers, and not to uſe them: He can be no true Iſraelite, that is not diſtreſſed with the want of a *Samuel*.

As one that had learned to begin his rule in obedience, *Saul* ſtaies ſeven dayes in Gilgal, according to the Prophets direction, and ſtill he looks long for *Samuel*, which had promiſed his preſence; ſix daies he expects, and part of the ſeventh, yet *Samuel* is not come: The Philiſtims draw neere, the Iſraelites run away, *Samuel* comes

not, they must fight, God must be supplicated, what should *Saul* doe? rather then God should want a sacrifice, and the people satisfaction, *Saul* will command that, which he knew *Samuel* would, if he were present, both command, and execute: It is not possible (thinks he) that God should be displeased with a sacrifice, he cannot but be displeased with indevotion: Why doe the people run from me, but for want of meanes to make God sure? What should *Samuel* rather wish, then that we should be godly? The act shall be the same, the onely difference shall be in the person: If *Samuel* be wanting to us, we will not be wanting to God; it is but an holy prevention to be devout unbidden: Upon this conceit he commands a sacrifice; *Sauls* sins make no great shew, yet are they still hainously taken, the impiety of them was more hidden, and inward from all eyes, but Gods. If *Saul* were among the Prophets before, will he now be among the Priests? Can there be any devotion in disobedience? O vain man! What can it availe thee to sacrifice to God against God? Hypocrites rest only in formalities; If the outward act be done, it sufficeth them, though the ground be distrust, the manner unreverence, the carriage presumption.

What then should *Saul* have done? Upon the trust of God and *Samuel* he should have staid out the last houre, and have secretly sacrificed himselfe, and his prayers unto that God, which loves Obedience above sacrifice. Our faith is most commendable in the last act; It is no praise to hold out, untill we be hard driven: Then, when we are forsaken of meanes, to live by faith in our God, is worthy of a Crown: God will have no worship of our devising, we may only do what he bids us, not bid what he commands not. Never did any true piety arise out of the corrupt puddle of mans brain; If it flow not from Heaven, it is odious to Heaven: What was it, that did thus taint the valour of *Saul* with this weakneſſe, but distrust? He saw some Israelites goe, he thought all would goe; he saw the Philistims come, he saw *Samuel* came not, his diffidence was guilty of his misdevotion: There is no sin, that hath not his ground from unbeleefe; This as it was the first infection of our pure nature, so is the true source of all corruption; man could not sin, if he distrusted not.

The sacrifice is no sooner ended, then *Samuel* is come: and why came he no sooner? He could not be a Seer, and not know how much he was lookt for, how troublesome and dangerous his absence must needs be; He, that could tell *Saul*, that he should propheſie, could tell, that he would sacrifice; yet he purposely forbeares to come, for the tryall of him, that must be the Champion of God. *Samuel* durst not have done thus, but by direction from his Master: It is the ordinary course of God to prove us by delaies, and to drive to exigents, that we may shew what we are: He that anointed *Saul*, might lawfully from God controll him: There must be discretion, there may not be partiality in our censures of the greatest: God makes difference of sins, none of persons; if we make difference of sins according to persons, we are unfaithfull both to God and man. Scarce is *Saul* warm in his Kingdome, when he hath even lost it. *Samuels* first words after the inauguration, are of *Sauls* rejection, and the choice and establishment of his Successor: It was ever Gods purpose to settle the Kingdome in Judah: He that took occasion by the peoples sin to raise up *Saul* in *Benjamin*, takes occasion by *Sauls* sin to establish the Crowne upon *David*. In humane probability the Kingdome was fixed upon *Saul*, and his more worthy Son: In Gods Decree it did but passe through the hands of *Benjamin* to *Iudah*. Besides trouble, how fickle are these earthly glories? *Saul* doubtlesse lookt upon *Ionathan*, as the Inheritour of his Crowne; and behold, ere his peaceable Possession, he hath lost it from himself: Our sins strip us not of our hopes in heaven only, but of our earthly blessings; The way to entaile a comfortable prosperity upon our Seed after us, is our conscionable obedience unto God.

Jonathans

Jonathans *Victory and* Sauls *Oath.*

1 Sam. 14

IT is no wonder if *Sauls* courage were much cooled with the heavy newes of his rejection: After this he ſtaies under the Pomegranate tree in Gibeah; He ſtirres not towards the Gariſon of the Philiſtims: As Hope is the mother of Fortitude, ſo nothing doth more breed cowardlineſſe, then deſpaire: Every thing diſmayes that heart, which God hath put out of protection. Worthy *Ionathan* (which ſprung from *Saul* as ſome ſweet Impe growes out of a Crabſtock) is therefore full of valour, becauſe full of faith: He well knew, that he ſhould have nothing, but diſcouragements from his fathers feare; as rather chooſing therefore, to avoid all the blocks that might lye in the way, then to leap over them, he departs ſecretly without the diſmiſſion of his Father, or notice of the people; onely God leads him, and his Armour-bearer followes him. O admirable faith of *Ionathan*, whom neither the ſteepneſſe of Rocks, nor the multitude of enemies can diſſwade from ſo unlikely an aſſault! Is it poſſible, that two men, whereof one was weaponleſſe, ſhould dare to think of incountring ſo many thouſands? O Divine Power of Faith, that in all difficulties and attempts, makes a man more then men, and regards no more armies of men, then ſwarmes of flyes! There is no reſtraint to the Lord (ſaith he) to ſave with many, or by few: It was not ſo great newes, that *Saul* ſhould be amongſt the Prophets, as that ſuch a word ſhould come from the Son of *Saul*.

If his Father had had but ſo much Divinity, he had not ſacrificed: The ſtrength of his God, is the ground of his ſtrength in God; The queſtion is not, what *Ionathan* can doe, but what God can doe, whoſe power is not in the meanes, but in himſelfe: That mans faith is well underlaid, that uphols it ſelf by the Omnipotency of God; thus the Father of the faithfull built his aſſurance upon the power of the Almighty. But many things God can doe, which he will not doe; How knoweſt thou, *Ionathan*, that God will be as forward, as he is able, to give thee victory? For this (ſaith he) I have a watch-word from God, out of the mouthes of the Philiſtims: If they ſay, *Come up*, we will goe up; for God hath delivered them into our hands: If they ſay, *Tarry, till we come to you, we will ſtand ſtill*: *Ionathan* was too wiſe to truſt unto a caſuall preſage: There might be ſome far fetcht conjectures of the event from the word; We will come to you, was a threat of reſolution; Come you to us, was a challenge of feare; or perhaps, *Come up to us*, was a word of inſultation, from them, that truſted to the inacceſſiblenſſe of the place, and multitudes of men. Inſultation is from pride, pride argued a fall, but faith hath nothing to doe with probabilities, as that, which acknowledgeth no Argument, but demonſtration; If there had not been an inſtinct from God of this aſſured warrant of ſucceſſe, *Ionathan* had preſumed, in ſtead of beleeving, and had tempted that GOD, whom he profeſſed to glorifie by his truſt.

There can be no faith, where there is no promiſe, and where there is a promiſe, there can be no preſumption: Words are voluntary; The tongues of the Philiſtims were as free to ſay, *Tarry*, as *Come*: That God, in whom our very tongues move, overruled them ſo, as now they ſhall ſpeak that word, which ſhall cut their own throats: They knew no more harm in *Come*, then *Tarry*; both were alike ſafe for the ſound, for the ſenſe; but he, that put a ſignification of their ſlaughter in the one, not in the other, did put that word into their mouth, whereby they might invite their own deſtruction. The diſpoſition of our words are from the providence of the Almighty. God and our hearts have not alwaies the ſame meaning in our ſpeeches: In thoſe words, which we ſpeak at randome, or out of affectation, God hath a further drift of his own glory, and perhaps our judgement. If wicked men ſay, Our tongues are our owne,

they could not ſay ſo, but from him, whom they defie in ſaying ſo, and who makes their tongue their executioner. A

No ſooner doth *Ionathan* heare this invitation, then he anſwers it: He, whoſe hands had learned never to faile his heart, puts himſelf upon his hands and knees to climb up into this danger: the exploit was not more difficult, then the way, the pain of the paſſage was equall to the perill of the enterpriſe; that his faith might equally triumph, over both: he doth not ſay, how ſhall I get up? much leſſe, which way ſhall I get down again? but as if the ground were levell, and the action dangerleſſe, he puts himſelf into the view of the Philiſtims: Faith is never ſo glorious, as when it hath moſt oppoſition, and will not ſee it: Reaſon looks ever to the meanes, Faith to the end; and in ſtead of conſulting, how to effect, reſolves what ſhall be effected. The way to heaven is more ſteep, more painfull: O God! how perillous a paſſage haſt thou appointed for thy labouring Pilgrims? If difficulties will diſcourage us, we ſhall but climbe to fall: When we are lifting up our foot to the laſt ſtep, there are the Philiſtims of death, of temptations, to grapple with; give us but faith, and turne us looſe to the ſpight either of Earth or Hell. B

Ionathan is now on the top of the hill, and now, as if he had an army at his heeles, he flyes upon the hoſt of the Philiſtims; his hands that might have bin weary with climbing, are immediately commanded to fight, and deal as many deaths as blowes, to the amazed enemy: He needes not walk farre for this execution; Himſelfe, and his Armour-bearer in one halfe acres ſpace have ſlaine twenty Philiſtims. It is not long ſince *Ionathan* ſmote their Gariſon in the hill of Geba, perhaps, from that time his name and preſence carryed terror in it; but ſure if the Philiſtims had not ſeene and felt more then a man in the face and hands of *Ionathan*, they had not ſo eaſily grovelled in death: The blowes and ſhrickes cannot but affect the next, who with a ghaſtly noiſe ran away from death, and affright their fellowes no leſſe then themſelves are affrighted. The clamour and feare runs on like fire in a traine, to the very formoſt ranks; Every man would flye, and thinks there is ſo much more cauſe of flight, for that his eares apprehend all, his eyes nothing: Each man thinks his fellow ſtands in his way, and therefore in ſtead of turning upon him which was the cauſe of their flight, they bend their ſwords upon thoſe whom they imagine to be the hinderers of their flight; and now a miraculous aſtoniſhment hath made the Philiſtims, *Ionathans* Champions, and Executioners; He followes, and kills thoſe which helped to kill others; and the more he killed, the more they feared, and fled, and the more they killed each other in the flight: and that feare it ſelf might prevent *Ionathan* in killing them, the Earth it ſelf trembles under them. Thus doth God at once ſtrike them with his owne hand, with *Ionathans*, with theirs; and makes them run away from life, whiles they would flie from an enemy. Where the Almighty purpoſes deſtruction to any people, he needs not call in forrain powers, he needs not any hands or weapons, but their own; He can make vaſt bodies die no other death, then their own waight: We cannot be ſure to be friends among our ſelves, whiles God is our enemy. C D

The Philiſtims flye faſt, but the newes of their flight over-runs them even unto *Sauls* Pomegranate Tree: The Watchmen diſcern afarre off, a flight and execution: ſearch is made, *Ionathan* is found miſſing, *Saul* will conſult with the Ark: Hypocrites while they have leiſure, will perhaps be holy: For ſome fits of devotion they cannot be bettered. But when the tumult encreaſed, *Sauls* piety decreaſes: It is now no ſeaſon to talk with a Prieſt; withdraw thine hand *Ahaiah*, the Ephod muſt give place to Armes: It is more time to fight then to pray; what needs he Gods guidance, when he ſees his way before him? He that before would needs ſacrifice ere he fought, will now in the other extreme, fight in a wilfull indevotion. Worldly minds regard holy duties no further, then may ſtand with their own carnall purpoſes. Very eaſie occaſions ſhall interrupt them in their religious intentions; like unto children which if a Bird doe but flye in their way, caſt their eye from their book. E

But if *Saul* ſerve not God in one kinde, he will ſerve him in another, if he honour him not by attending on the Ark, he will honour him by a vow: His negligence in the

A the one, is recompenced with the zeale in the other. All Iſrael is adjured not to eate any food untill the evening; Hypocriſie is ever masked with a blinde and thankleſſe zeale. To wait upon the Ark, and conſult with Gods Prieſt in all caſes of importance, was a direct commandement of God; To eate no food in the purſuit of their enemies was not commanded. *Saul* leaves that which he was bidden, and does that which he was not required. To eate no food all day was more difficult, then to attend an houre upon the Ark; The voluntary ſervices of Hypocrites are many times more painfull, then the duties enjoyned by God.

In what awe did all Iſrael ſtand of the Oath even of *Saul*? It was not their owne vow, but *Sauls* for them; yet comming into the wood, where they ſaw the Honey dropping, and found the meat as ready as their appetite; they dare not touch that ſuſtenance, and will rather endure famine, and fainting, then an indiſcreet curſe.
B Doubtleſſe God had brought thoſe Bees thither on purpoſe to try the conſtancy of Iſrael; Iſrael could not but think (that which *Ionathan* ſaid) that the vow was unadviſed and Injurious; yet they will rather die then violate it: How ſacred ſhould we hold the obligation of our owne vowes in things juſt and expedient, when the bond of anothers raſh vow is thus indiſſoluble.

There was a double miſchiefe followed upon *Sauls* oath, an abatement of the victory, and eating with the bloud: For, on the one ſide, the people were ſo faint that they were more likely to die, then kill; they could neither run, nor ſtrike in this emptineſſe; Neither hands nor feet can doe their office, when the ſtomack is neglected:
C On the other, an unmeet forbearance cauſes a ravenous repaſt: Hunger knowes neither choyce, nor order, nor meaſure: The one of theſe was a wrong to Iſrael, the other was a wrong done by Iſrael to God: *Sauls* zeale was guilty of both: A raſh vow is ſeldome ever free from inconvenience: The heart that hath unneceſſarily intangled it ſelf, drawes miſchiefe either upon it ſelf or others.

Ionathan was ignorant of his fathers adjuration, he knew no reaſon why he ſhould not refreſh himſelf in ſo profitable a ſervice, with a little taſte of Honey upon his Speare: Full well had he deſerved this unſought dainty; and now behold his Honey is turned into Gall: if it were ſweet in the mouth, it was bitter in the ſoule; if the eies of his body were enlightned, the light of Gods countenance was clouded by this act. After he heard of the oath, he pleads juſtly againſt it, the loſſe of ſo faire an opportunity of revenge, and the trouble of Iſrael; yet neither his reaſons againſt the
D Oath, nor his ignorance of the Oath, can excuſe him from a ſin of ignorance in violating that, which firſt he knew not, and then knew unreaſonable. Now *Sauls* leiſure would ſerve him to ask counſell of God; As before *Saul* would not enquire, ſo now God will not anſwer: Well might *Saul* have found ſins enow of his owne, whereto to impute this ſilence: He hath grace enough to know that God was offended, and to gueſſe at the cauſe of his offence: Sooner will an Hypocrite finde out another mans ſin then his own; and now he ſweares more raſhly to puniſh with death, the breach of that, which he had ſworne raſhly. The lots were caſt, and *Saul* prayes for the deciſion; *Ionathan* is taken: Even the prayers of wicked men are ſometimes heard, although in juſtice, not in mercy: *Saul* himſelfe was puniſhed not a little, in the fall of this lot upon *Ionathan*; Surely *Saul* ſinned more in making this vow, then *Ionathan* in
E breaking it unwittingly, and now the father ſmarts for the raſhneſſe of his double vow, by the unjuſt ſentence of death upon ſo worthy a ſon: God had never ſingled out *Ionathan* by his lot, if he had not bin diſpleaſed with his act: Vowes raſhly made may not be raſhly broken; If the thing we have vowed be not evill in it ſelf, or in the effect, we cannot violate it without evill. Ignorance cannot acquit, if it can abate our ſin. It is like, if *Ionathan* had heard his fathers adjuration, he had not tranſgreſſed; his abſence at the time of that Oath, cannot excuſe him from diſpleaſure: What ſhall become of thoſe, which may know the charge of their heavenly Father, and will not? which doe know his charge, and will not keep it? Affectation of ignorance, and willing diſobedience, is deſperate.

Death was too hard a cenſure for ſuch an unknowne offence: The cruell piety of *Saul* will revenge the breach of his own charge, ſo as he would be loth God ſhould

avenge on himself the breach of his divine command. If *Ionathan* had not found better friends then his father, so noble a victory had beene recompenced with death; He that saved Israel from the Philistims, is saved by Israel from the hand of his Father: *Saul* hath sworn *Ionathans* death, the people contrarily swear his preservation; his Kingdome was not yet so absolute, that he could run away with so unmercifull a Justice; their Oath that savoured of disobedience, prevailed against his Oath that savoured too strong of cruelty: Neither doubt I, but *Saul* was secretly not displeased with this loving resistance: So long as his heart was not false to his Oath, he could not be sorry that *Ionathan* should live. A

Contemplations.

THE THIRTEENTH BOOKE.

Containing:

- Saul *and* Agag.
- *The Rejection of* Saul, *and the Choice of* David.
- David *called to the Court.*
- David *and* Goliah.
- Jonathans *love, and* Sauls *envy.*
- Michals *Wife.*
- David *and* Abimelec.

By Jos. Hall, D. of Divinitie, and Deane of Worcester.

Imprinted at London in the yeare 1640.

TO THE RIGHT HONOVRABLE, SIR Thomas Edmonds

KNIGHT, TREASVRER OF HIS MAJESTIES HOVSHOLD, AND OF HIS MOST *Honourable privy* Councell.

RIGHT HONOVRABLE;

After your long and happy acquaintance with other Courts, and Kingdomes, may it please you to compare with them the estate of old Israel; You shall finde the same hand swaying all Scepters, and you shall meet with such a proportion of dispositions, and occurrences, that you will say, men are still the same, if their names and faces differ: You shall finde Envy and Mutability ancient Courtiers: and shall confesse the Vices of men still alive, if themselves die; You shall see God still honouring those that honour him, and both rescuing Innocence, and crowning it. It is not for mee to anticipate your deeper and more

more judicious Obſervations, Iam bold to dedicate this piece of my Labour to your Honour, in a thankefull acknowledgement of thoſe Noble reſpects, I have found from you, both in France, and at home. In lieu of all which, I can but pray for your happineſſe, and vow my ſelfe

Your Honours in all humble

obſervance,

Jos: HALL.

Contemplations.

SAUL *and* AGAG.

GOd holds it no derogation from his mercy to beare a quarrell long, where he hates: He, whose anger to the vessels of wrath, is everlasting, even in temporall judgement revengeth late: The sinnes of his owne children are no sooner done, and repented of, then forgotten; but the malicious sinnes of his enemies stick fast in an infinite displeasure. (*I remember what* Amalek *did to* Israel, *how they laid wait for them by the way, as they came up from Egypt*:) Alas, Lord, (might *Amalek* say) they were our forefathers, we never knew their faces, no not their names, the fact was so farre from our consent, that it is almost past the memory of our histories. It is not in the power of time to raze out any of the arrerages of God: we may lay up wrath for our posterity: Happy is that childe, whose progenitors are in heaven, he is left an inheritor of blessing together with estate, whereas wicked ancestors lose the thank of a rich patrimony, by the curse that attends it: He that thinks because punishment is deferred, that God hath forgiven, or forgot his offence, is unacquainted with justice, and knowes not, that time makes no difference in eternitie. 1 Sam. 15

The Amalekites were wicked Idolaters, and therefore could not want many present sins, which deserved their extirpation. That God, which had taken notice of all their offences, picks out this one noted sin of their forefathers, for revenge: Amongst all their indignities, this shall beare the name of their judgement: As in legal proceedings with malefactors, one inditement found, gives the stile of their condemnation. In the lives of those, which are notoriously wicked, God cannot look besides a sin, yet when he drawes to an execution, he fastens his sentence upon one evill as principall, others as accessaries, so as at the last, one sin which perhaps we make no account of, shall pay for all.

The paganish Idolatries of the Amalekites could not but be greater sinnes to God, then their hard measure to Israel, yet God sets this upon the file, whiles the rest are not recorded; Their superstitions might be of ignorance, this sinne was of malice: Malicious wickednesses of all others, as they are in greatest opposition to the goodnesse and mercy of God, shall be sure of the paiment of greatest vengeance. The detestation of God may be measured by his revenge (*slay both man, and woman, both infant, and suckling, both Oxe, and Sheep, Camell, and Asse*) not themselves onely, but every thing that drew life either from them, or for their use, must dye: When the

the God of mercy ſpeaks ſuch bloudy words, the provocation muſt needs be vehement: ſins of infirmity doe but mutter; ſpightfull ſins cry loud for judgement in the eares of God: Prepenſed malice in courts of humane juſtice aggravates the murther, and ſharpens the ſentence of death. A

What then was this ſinne of *Amalek*, that is called unto this late reckoning? What? but their envious and unprovoked onſets upon the back of Iſrael, this was it, that God took ſo to heart, as that he not only remembers it now by *Samuel*, but he bids Iſrael ever to remember it, by *Moſes*: *Remember how* Amalek *met thee by the way, and ſmote the hindmoſt of you, all that were feeble behinde thee, when thou waſt faint and weary.* Beſides this, did *Amalek* meet Iſrael in a pitcht battell openly, in Rephidim; for that, God payed them in the preſent: The hand of *Moſes* lifted up on the Hill, ſlew them in the Valley: He therefore repeats not that quarrell; but the cowardly, and cruell attempts upon an impotent enemy, ſtick ſtill in the ſtomack of the Almighty: Oppreſſion and wrong upon eaven termes, are not ſo hainous unto God, as thoſe, that are upon manifeſt diſadvantage: In the one, there is an hazard of return: In the other, there is ever a tyrannous inſultation: God takes ſtill the weaker part, and will be ſure therefore to plague them, which ſeek to put injuries on the unable to reſiſt. B

This ſin of *Amalek* ſlept all the time of the Judges, thoſe governours were onely for reſcue and defence; now ſo ſoone as Iſrael hath a King, and that King is ſetled in peace, God gives charge to call them to account: It was that, which God had both threatned and ſworn, and now he chuſes out a fit ſeaſon for the execution; As we uſe to ſay of winter, the judgements of God doe never rot in the Sky, but ſhall fall (if late, yet) ſurely, yet ſeaſonably: There is ſmall comfort in the delay of vengeance, whiles we are ſure it ſhall loſe nothing in the way, by length of protraction. C

The Kenites were the off-ſprings of *Hobad*, or *Iethro*, father in law to *Moſes*; the affinity of him, to whom Iſrael owed their deliverance and being, was worthy of reſpect; but it was the mercy of that good and wiſe Midianite ſhewed unto Iſrael in the wilderneſſe, by his grave advice, chearfull gratulation, and aide, which won this gratefull forbearance of his poſterity: He that is not leſſe in mercy, then in juſtice, as he challenged *Amaleks* ſin of their ſucceeding generations, ſo he derives the recompence of *Iethro's* kindneſſe, unto his far-deſcended iſſue; Thoſe that were unborne many ages after *Iethro's* death, receive life from his duſt, and favour from his hoſpitality; The name of their dead grandfather ſaves them from the common deſtruction of their neighbours. The ſervices of our loue to Gods children are never thankleſſe; when we are dead and rotten, they ſhall live and procure bleſſings to thoſe, which never knew perhaps, nor heard of their progenitors: If we ſow good works, ſucceſſion ſhall reap them, and we ſhall be happy in making them ſo. D

The Kenites dwelt in the borders of *Amalek*, but in tents, (as did their iſſue the Rechabites) ſo as they might remove with eaſe: They are warned to ſhift their habitations, leſt they ſhould periſh with ill neighbours: It is the manner of God, firſt to ſeparate, before he judge, as a good husband weeds his corne, ere it be ripe for the ſickle; and goes to the fanne, ere he goe to the fire. When the Kenites pack up their fardels, it is time to expect judgement. Why ſhould not we imitate God, and ſeparate our ſelves that we may not be judged? ſeparate, not one Kenite from another, but every Kenite from among the Amalekites, elſe if we will needs live with *Amalek*, we cannot think much to die with him. E

The Kenites are no ſooner removed, then *Saul* falls upon the Amalekites: He deſtroyes all the people, but ſpares their King: The charge of God was univerſall, for man and beaſt: In the corruption of partiality, lightly the greateſt eſcape: Covetouſneſſe, or miſ-affection are commonly guilty of the impunity of thoſe, which are at once more eminent in dignity, and in offence: It is a ſhamefull hypocriſie to make our commodity the meaſure and rule of our execution of Gods command, and under pretence of godlineſſe to intend gaine; The unprofitable vulgar muſt die; *Agag* may yeeld a rich ranſome: The leane and feeble cattle, that would but ſpend ſtover, and dye alone, ſhall periſh by the ſword of Iſrael, the beſt may ſtock the grounds,

A grounds, and furnish the markets. O hypocrites, did God send you for gaine, or for revenge? Went you to be purveyours, or executioners? If you plead, that all those wealthy herds had been but lost, in a speedy death, think ye that he knew not this which commanded it? Can that be lost, which is devoted to the will of the owner, and Creator? Or can ye think to gain any thing by disobedience? That man can never either doe well, or fare well, which thinks, there can be more profit in any thing, then in his obedience to his Maker: Because *Saul* spared the best of the men, the people spared the best of the cattle, each is willing to favour other in the sin. The sins of the great command imitation, and doe as seldome goe without attendants as their persons.

Saul knew well, how much he had done amisse, and yet dare meet *Samuel*, and B can say, *Blessed be thou of the Lord, I have fulfilled the Commandement of the Lord*: His heart knew, that his tongue was as false, as his hands had been; and if his heart had not been more false then either of them, neither of them had been so grosse in their falshood: If hypocrisie were not either fooliſh, or impudent, she durst not shew her head to a Seer of God. Could *Saul* think, that *Samuel* knew of the asses that were lost, and did not know of the oxen and sheep, that were spared? Could he foretell his thoughts, when it was, and now not know of his open actions? Much lesse when we have to doe with God himself, should dissimulation presume either of safety or secresie. Can the God that made the heart not know it? Can he, that comprehends all things, be shut out of our close corners? *Saul* was otherwise crafty enough, yet herein his simplicity is palbable: Sin can besot even the wisest man, and there was never but folly in wickednesse.

C No man brags so much of holinesse, as he that wants it: True obedience is joyned ever with humility, and feare of unknown errours; Falshood is bold, and can say, *I have fulfilled the Commandement of the Lord*: If *Saul* had been truly obsequious and holy, he had made no noyse of it: A gracious heart is not a blab of his tongue, but rests and rejoyceth silently in the conscience of a secret goodnesse, those vessels yeeld most sound, that have the least liquor: *Samuel* had reason to beleeve the sheep, and oxen, above *Saul*; their bleating and lowing was a sufficient conviction of a denied and out-faced disobedience: God opened their mouthes to accuse *Saul* of their life, and his falshood; but, as sin is crafty, and never wanted a cloak, wherewith both to hide and deck it selfe; even this very rebellion is holy: First the act, if it it were D evill, was not mine but the peoples; and secondly, their intention makes it good; For these Flocks and Herds were preserved, not for gain, but for devotion: What needs this quarrell? If any gain by this act, it is the Lord thy God: His Altars shall smoke with these sacrifices; ye, that serve at them, shall fare so much the better; this godly thriftinesse looks for thanks rather then censure. If *Saul* had been in *Samuels* cloathes, perhaps this answer would have satisfied him: Surely, himselfe stands out in it, as that whereto he dares trust; and after he heares of Gods angry reproofe, he avowes, and doubles his hold of his innocency; as if the Commanders should not answer for the known sins of the people; as if our intentions could justifie us to God, against God. How much adoe is it to bring sinners upon their knees, and to make their tongues accuse their hands? But it is no halting with the maker of the heart: E He knew it was covetousnesse, and not piety, which was accessary to this forbearance; and if it had been as was pretended, he knew it was an odious impiety to raise devotion out of disobedience: *Saul* shall heare and finde, that he hath dealt no lesse wickedly in sparing an *Agag*, then in killing an innocent Israelite, in sparing these beasts for sacrifice, then in sacrificing beasts that had been uncleane. Why was sacrifice it self good, but because it was commanded? What difference was there betwixt slaughter and sacrifice, but obedience? To sacrifice disobediently, is wilfully to mock God in honouring him.

The rejection of Saul, and the choyce of David.

1 Sam. 15.

EVen when *Saul* had abandoned God in disobedience, he would not forgoe *Samuel*, yea though he reproved him; when he had forsaken the substance, yet he would maintain the formality; If he cannot hold the man, he will keep the pledge of his garment, such was the violence of *Sauls* desire, that he will rather rend *Samuels* coat, then part with his person. Little did *Saul* think, that he had in his hand the pawne of his owne rejection, that this act of kinde importunity should carry in it a presage of his judgement, yet so it did: This very rending of the coate was a reall prophesie, and did bode no lesse then the rending of the Kingdome from him, and his posterity: Wicked men, whiles they think by carnall meanes to make their peace, plunge themselves deeper into misery.

Any stander by would have said, what a good King is this? how dear is Gods Prophet unto him? how happy is Israel in such a Prince, as thus loves the messengers of God? *Samuel*, that saw the bottome of his hollow affection, rejects him, whom God had rejected; he was taught to look upon *Saul*, not as a King, but as an offender, and therefore refuses with no lesse vehemency, then *Saul* intreated: It was one thing, what he might doe, as a subject, another what he must doe as a Prophet: Now he knowes not *Saul* any otherwise, then as so much the greater trespasser as his place was higher; and therefore he doth no more spare his greatnesse, then the God against whom he sinned; Neither doth he countenance that man with his presence, on whom he sees God to frowne.

There needs no other Character of hypocrisie, then *Saul*, in the cariage of this one businesse with *Agag* and *Samuel*: First he obeyes God where there is no gain in disobedience; then he serves God by halves, and disobeyes, where the obedience might be losse: He gives God of the worst; he doth that in a colour, which might seeme answerable to the charge of God: He respects persons in the execution; He gives good words, when his deeds were evill; He protests his obedience against his conscience; He faces out his protestation against a reproofe; When he sees no remedy, he acknowledges the fact, denies the sin, yea he justifies the act by a profitable intention; When he can no longer maintain his innocence, he casts the blame from himselfe upon the people; He confesseth not, till the sinne be wrung from his mouth; He seekes his peace out of himselfe, and relies more upon anothers vertue, then his owne penitency; He would cloake his guiltinesse with the holinesse of anothers presence; He is more tormented with the danger and damage of his sinne, then with the offence; He cares to hold in with men, in what termes soever he stands with God; He fashionably serves that God, whom he hath not cared to reconcile by his repentance: No marvell if God cast him off, whose best was dissimulation.

Old *Samuel* is forced to doe a double execution, and that upon no lesse then two Kings: The one upon *Saul*, in dividing the Kingdome from him, who had divided himself from God; The other upon *Agag*, in dividing him in pieces, whom *Saul* should have divided. Those holy hands were not used to such sacrifices, yet did he never spill bloud more acceptably: If *Saul* had beene truly penitent, he had in a desire of satisfaction prevented the hand of *Samuel* in this slaughter; Now he coldly stands still, and suffers the weak hands of an aged Prophet to be imbrued with that bloud, which he was commanded to shed. If *Saul* might not sacrifice in the absence of *Samuel*, yet *Samuel* might kill in the presence of *Saul*: He was yet a Judge of Israel, although he suspended the execution: In *Sauls* neglect, this charge reverted to him; God loves just executions so well, that he will hardly take them ill at any hand.

I do not find, that the slaughter of *Agag* troubled *Samuel*; that other act of his severity

A veritie upon *Saul*, though it drew no bloud, yet ſtruck him in the ſtriking, and fetched tears from his eyes. Good *Samuel* mourned for him, that had not grace to mourne for himſelfe: No man in all Iſrael might ſeem to have ſo much reaſon to rejoyce in *Sauls* ruine, as *Samuel*, ſince that he knew him raiſed up in deſpight of his government; yet he mourns more for him, then he did for his ſons, for himſelfe: It grieved him to ſee the plant, which he had ſet in the garden of Iſrael, thus ſoon withered: It is an unnaturall ſenſeleſneſſe not to be affected with the dangers, with the ſins of our Governours: God did not blame this ſorrow, but moderated it; *How long wilt thou mourne for* Saul? It was not the affection he forbade, but the meaſure: In this is the difference betwixt good men and evill, that evill men mourne not for their owne ſins, good men doe ſo mourne for the ſins of others, that they will hard-
B ly be taken off.

If *Samuel* mourne becauſe *Saul* hath caſt away God by his ſin, he muſt ceaſe to mourne, becauſe God hath caſt away *Saul* from raigning over Iſrael, in his juſt puniſhment: A good heart hath learned to reſt it ſelf upon the Juſtice of Gods Decree, and forgets all earthly reſpects, when it looks up to heaven. So did God meane to ſhew his diſpleaſure againſt the perſon of *Saul*, that he would ſhew favour to Iſrael, he will not therefore bereave them of a King, but change him for a better: Either *Saul* had ſlandred his people, or elſe they were partners with him in the diſobedience: yet (becauſe it was their rulers fault, that they were not over-ruled) we do not hear of their ſmarting, any otherwiſe, then in the ſubjection to ſuch a King, as was not loy-
C all to God: The loſſe of *Saul* is their gain; the government of their firſt King was abortive, no marvell if it held not. Now was the maturitie of that State, and therefore God will bring them forth a kindly Monarchy ſetled where it ſhould: Kings are of Gods providing, it is good reaſon he ſhould make choice of his own deputies: but where goodneſſe meets with ſoveraignty, both his right, and his gift are doubled: If Kings were meerly from the earth, what needs a Prophet to be ſeen in the choice or inauguration? The hand of *Samuel* doth not now bear the Scepter to rule Iſrael, but it bears the horn for the anointing of him, that muſt rule: *Saul* was ſent to him, when the time was, to be anointed, but now, he is ſent to anoint *David*: Then Iſrael fought a King for themſelves, now God ſeeks a King for Iſrael: The Prophet is therefore directed to the houſe of *Iſhai* the Bethleemite, the grand-child of *Ruth*; now is the faithfull love of that good Moabiteſſe crowned with the honour of a Kingdome, in
D the ſucceeding generation: God fetcht her out of Moab, to bring a King unto Iſrael: Whiles *Orpah* wants bread in her owne Countrey, *Ruth* is growne a great Lady in Bethleem, and is advanced to be great Grand-mother to the King of Iſrael. The retributions of God are bountifull; never any man forſook ought for his ſake, and complained of an hard bargaine.

Even the beſt of Gods Saints want not their infirmities: He that never replyed, when he was ſent to reprove the King, moveth doubts, when he is bidden to goe, and anoint his ſucceſſor. (*How can I goe? If* Saul *hear it, he will kill me.*) Perhaps deſire of full direction drew frō him this queſtion, but not without a mixture of diffidence; For the manner of doing it, doth not ſo much trouble him, as the ſucceſſe: It is not to be expected, that the moſt faithfull hearts ſhould be alwayes in an equal height of
E reſolution. God doth not chide *Samuel*, but inſtruct him; He, which is Wiſdome it ſelfe, teacheth him to hide his counſels in an honeſt policy; (*Take an Heifar with thee and ſay I am come to doe ſacrifice to the Lord.*) This was to ſay true, not to ſay all: Truth may not be croſſed by denials, or equivocations, it may be concealed in a diſcreet ſilence: except in the caſe of an oath, no man is bound to ſpeak all he knows; we are not onely allowed, but commanded to be innocently Serpentine. There were doubtleſſe Heifars enow in Bethleem; *Iſhai* had both wealth and devotion enough to have beſtowed a Sacrifice upon God, and his Prophet: But to give a more perfect colour to his intention, *Samuel* muſt take an Heifar with him: The act it ſelfe was ſerious and neceſſary: There was no place, no time, wherein it was not fit for a *Samuel* to offer Peace-offerings unto God; but when a King ſhould be anointed, there was no leſſe then neceſſitie in this ſervice. Thoſe, which muſt repreſent God to the

world, ought to be consecrated to that Majestie, whom they resemble, by publike devotions: Every important action requires a Sacrifice to blesse it, much more that act, which imports the whole Church, or Common-wealth. A

It was great news to see *Samuel* at Bethleem, he was no gadder abroad, none but necessary occasions could make him stir from Ramath: The Elders of the City therfore, welcome him with trembling, not for that they were afraid of him, but of themselves; they knew, that guest would not come to thē for familiarity, straight do they suspect, it was the purpose of some judgement, that drew him thither: *Commest thou peaceably?* It is a good thing to stand in awe of Gods Messengers, and to hold good terms with them upon all occasions: The Bethlemites are glad to hear of no other errand, but a Sacrifice; and now must they sanctifie themselves for so sacred a business: We may not presume to sacrifice unto God unsanctified, this were to mar an holy act, and make our selves more profane, by profaning that, which should be holy. B

All the Citizens sanctifie themselves, but *Ishai* and his sons were in a speciall fashion sanctified by *Samuel*. This businesse was most theirs, and all Israel in them; the more God hath to doe with us, the more holy should we be. With what desire did *Samuel* look upon the sonnes of *Ishai*, that he might see the face of the man whom God had chosen? And now, when *Eliab* the eldest son came forth, a man of a goodly presence, whose person seemed fit to succeed *Saul*, he thinks with himselfe, This choice is soon made, I have already espied the head, on which I must spend this holy Oile: This is the man, which hath both the priviledge of nature in his primogeniture, and of outward goodlinesse in proportion: Surely the Lords Anointed is before him. Even the holiest Prophet, when he goes without God, runs into error: The best judgment is subject to deceit: It is no trusting any mortall man, when he speaks of himself: Our eyes can be led by nothing but signs and appearances, and those have commonly in them either a true falshood, or uncertain truth. C

That which should have forewarned *Samuel*, deceived him; he had seen the proof of a goodly stature unanswerable to their hopes, and yet his eye erres in the shape: He, that judgeth by the inside both of our hearts and actions, checks *Samuel* in this misconceit: (*Look not on his countenance, nor on the height of his stature, because I have refused him; for God seeth not as man seeth:*) The King with whom God meant to satisfie the untimely desires of Israel, was chosen by his stature, but the King with whom God meant to please himself is chosen by the heart. All the seven sons of *Ishai* are presented to the Prophet, no one is omitted whom their father thought capable of any respect: If either *Samuel* or *Ishai* should have chosen, *David* should never have been King: His father thought him fit to keep sheep, his brethren fit to rule men, yet even *David* (the youngest sonne) is fetcht from the fold, and by the choice of God destined to the Throne: Nature, which is commonly partiall to her own, could not suggest ought to *Ishai*, to make him think *David* worthy to be remembred in any competition of honour, yet him hath God singled out to rule. D

God wil have his Wisdome magnified in the unlikelihoods of his election: *Davids* countenance was ingenuous, and beautiful, but if it had promised so much as *Eliabs*, or *Aminadabs*, he had not been in the fields, whiles his brethren were at the Sacrifice: If we doe altogether follow our eye, and suffer our selves to be guided by outward respects in our choice for God or our selves, we cannot but goe amisse. What do we think the brethren of *David* thought, when they saw the oyle powred upon his head? Surely (as they were envious enough) they had too much repined, if they had either fully apprehended the purpose of the Prophet, or else had not thought of some improbability in the successe: Either they understood not, or beleeved not, what God would doe with their brother; They saw him graced with Gods Spirit above his wont, but perhaps foresaw not, whither it tended: *David* (as no whit changed in his condition) returns to his sheep again, & with an humble admiration of Gods gracious respect to him, casts himself upon the wise and holy Decree of the Almighty, resigning himselfe to the disposition of those hands, which had chosen him; when suddenly a Messenger is sent from *Saul* to call him in all haste, to that Court, whereof he shall once be Master: The occasion is no lesse from God, then the event. E

David

DAVID *called to the Court.*

THat the Kingdome is (in the appointment of God) departed from *Saul*, it is his leaſt loſſe; Now the Spirit of God is alſo departed from him; One ſpirit is no ſooner gone, but another is come; both are from God: Even the worſt ſpirits have not onely permiſſion, but commiſſion from Heaven for the infliction of judgement. He that at firſt could hide himſelfe among the ſtuffe, that he might not be King, is now ſo tranſported with this glory, that he grows paſſionate with the thought of forgoing it: Satan takes vantage of his melancholick dejection, and turns this paſſion into frenzy. God will have even evill ſpirits work by means; A diſtempered body, and an unquiet mind are fit grounds for Satans vexation. *Sauls* Courtiers, as men that were more witty, then religious, adviſe him to Muſick: They knew the ſtrength of that skill in allaying the fury of paſſions, in cheering up the dejected ſpirits of their Maſter: This was done like ſome fond Chirurgian, that when the bone is out of joynt, layes ſome ſoupling Pulteſſes to the part, for the aſſwaging of the ach, in the meane time not caring to remedy the luxation.

If they had ſaid, Sir, you know this evill comes from that God whom you have offended, there can be no help but in reconcilement; how eaſie is it for the God of Spirits to take off Satan? Labour your peace with him by a ſerious humiliation; make means to *Samuel* to further the atonement; they had been wiſe Counſellors, divine Phiſitians; whereas now they doe but skin over the ſore, and leave it rankled at the bottome: The cure muſt ever proceed in the ſame ſteps with the diſeaſe, elſe in vain ſhall we ſeem to heale; There is no ſafety in the redreſſe of evils, but to ſtrike at the root. Yet ſince it is no better with *Saul* & his Courtiers, it is wel it is no worſe. I doe not heare either the Maſter, or ſervants ſay, This is an ill ſpirit, ſend for ſome Magitian, that may countermand him: There are forcible Enchantments for theſe ſpirituall vexations; If *Samuel* will not, there are Witches, that may give eaſe: But as one, that would rather be ill, then doe worſe, he contents himſelf to doe that, which was lawfull, if unſufficient. It is a ſhame to ſay, that he, whom God had rejected for his ſin, was yet a Saint to ſome that ſhould be Chriſtians, who care not how much they are beholding to the devil in their diſtreſſes, affecting to caſt out devils by *Beelzebub*: In caſes of loſſe, or ſickneſſe, they make Hell their refuge, and ſeek for patronage, but of an enemie: Here is a fearfull agreement; Satan ſeeks to them in his temptations, they in their conſultations ſeek to him, and now they have mutually found each other, if they ever part, it is a miracle.

David had lived obſcurely in his fathers houſe, his onely care and ambition was the welfare of the flock he tended, and now, whiles his father and his brothers neglected him as fit for nothing but the field, he is talked of at the Court: Some of *Sauls* followers had beene at *Iſhai's* houſe, and taken notice of *Davids* skill, and now that harp which he practiced for his private recreation, ſhall make him of a Shepheard a Courtier: The Muſick, that he meant only to himſelf and his ſheep, brings him before Kings: The Wiſedome of God thought fit to take this occaſion of acquainting *David* with that Court, which he ſhall once governe. It is good, that our education ſhould perfect our children in all thoſe commendable qualities, whereto they are diſpoſed: Little doe we know, what uſe God means to make of thoſe faculties, which we know not how to imploy. Where the Almighty purpoſes an advancement, obſcurity can be no prejudice; ſmall means ſhall ſet forward that, which God hath decreed.

Doubtleſſe, old *Iſhai* noted (not without admiration) the wonderfull accordance of Gods proceedings, that he, which was ſent for, out of the field to be anointed, ſhould now be ſent for out of the Countrey into the Court, and now he perceived, God was making way for the execution of that which he purpoſed; he attends the iſſue in ſilence, neither ſhall his hand faile to give furtherance to the project of God:

He therefore ſends his ſonne laden with a preſent to *Saul*: The ſame God which called *David* to the Court, welcomes him thither; His comelineſſe, valour, and skill have ſoone won him favour in the eyes of *Saul*. The giver of all graces hath ſo placed his favours, that the greateſt enemies of goodneſſe ſhall ſee ſomewhat in the holieſt men, which they ſhall affect, and for which they ſhall honour the perſons of them, whoſe vertues they diſlike; as contrarily the Saints on earth ſee ſomewhat to love even in the worſt creatures. A

No doubt *David* ſung to his harpe; his harp was not more ſweet then his ſong was holy: Thoſe Pſalms alone had been more powerfull to chaſe the evill ſpirit, then the Muſick was to calme paſſions; both together gave eaſe to *Saul*; and God gave this effect to both, becauſe he would have *Saul* train up his Succeſſor: This ſacred Muſick did not more diſpel Satan, then wanton muſick invites him; and more cheers him, then us: He playes and danceth at a filthy ſong, he ſings at an obſcene dance: Our ſin is his beſt paſtime, whereas Pſalmes, and Hymnes, and ſpirituall Songs are torments unto the Tempter, and Muſick to the Angels in Heaven, whoſe trade is to ſing *Allelujahs* in the Chore of glory. B

David *and* Goliah.

1. Sam. 17.

AFter the news of the Philiſtims Army, I heare no more mention of *Sauls* frenzy? Whether the noiſe of War diverted thoſe thoughtfull paſſions, whether God for his peoples ſake took off that evill ſpirit, leſt Iſrael might miſcary under a frantick Governour. Now *David* hath leiſure to returne to Bethleem: The glory of the Court cannot tranſport him to ambitious vanity; He had rather be his Fathers Shepherd, then *Sauls* Armour-bearer: All the magnificence and ſtate, which he ſaw, could not put his mouth out of the taſt of a retired ſimplicity; yea rather he loves his hooke the better, ſince he ſaw the Court; and now his brethren ſerve *Saul* in his ſtead. A good heart hath learnt to frame it ſelf unto all conditions, and can change eſtates without change of diſpoſition, riſing and falling according to occaſion: The worldly mind can riſe eaſily, but when it is once up, knowes not how to deſcend either with patience, or ſafety. C

Forty dayes together had the Philiſtims and Iſraelites faced each other, they pitched on two hils, one in the ſight of other, nothing but a Valley was betwixt them: Both ſtand upon defence and advantage; If they had not meant to fight, they had never drawn ſo neere; and if they had been eager of fight, a Valley could not have parted them: Actions of hazard require deliberation; not fury but diſcretion muſt be the guide of Warre. D

So had *Ioſhua* deſtroyed the Giantly Anakims out of the Land of Iſrael, that yet ſome were left in Azzah, Gath, and Aſhdod, both to ſhew Iſrael, what Adverſaries their forefathers found in Canaan, and whom they maſtered; as alſo that God might win glory to himſelf by theſe obſequent executions: Of that race was *Goliah*, whoſe heart was as high as his head, his ſtrength was anſwerable to his ſtature, his weapons anſwerable to his ſtrength, his pride exceeded all: Becauſe he ſaw his head higher, his armes ſtronger, his ſword and ſpeare bigger, his ſhield heavier then any Iſraelite, he defies the whole hoſt, and walking between the two Armies, braves all Iſrael with a challenge; (*Why are ye come out to ſet your battaile in aray? Am not I a Philiſtim, and you ſervants to Saul? Chooſe you a man for you, and let him come down to me: give me a man that we may fight together.*) Carnall hearts are carried away with preſumption of their own abilities, and not finding matches to themſelves in outward appearance, inſult over the impotency of inferiors; and as thoſe that can ſee no inviſible oppoſition, promiſe themſelves certainty of ſucceſſe: Inſolence and ſelfe-confidence argues the heart to be nothing, but a lumpe of proud fleſh. E

The firſt challenge of duell, that ever we finde, came out of the mouth of an uncircumciſed Philiſtim; yet was that in open war, and tended to the ſaving of many lives, by adventuring one or two; and whoſoever imitateth, nay ſurpaſſeth him in challenge

A challenge to private Duels, in the attempt partaketh of his uncircumcision, though he should overcome; and of his manner of punishment, if in such private combates he cast away his life. For of all such desperate prodigals we may say, that their heads are cut off by their owne sword, if not by their owne hand. We cannot challenge men, and not challenge God, who justly challengeth to himself both to take vengeance, and to give successe. The more *Goliah* challenges, and is unanswered, the more is he puft up in the pride of his owne power: And is there none of all Israel, that will answer this champion otherwise then with his heeles? Where is the courage of him that was higher then all Israel from the shoulders upward? The time was, when *Nahash* the Ammonite had made that tyrannous demand of the right eyes of the Gileadites, that *Saul* could aske unasked, *What aileth the people to weepe?* and could
B hew his oxen in pieces to raise the spirits of Israel, and now he stands still, and sees the host turne their back, and never so much as asks, What aileth the people to fly? The time was, when *Saul* slew forty thousand Philistims in one day, and perhaps *Goliah* was in that discomfiture, and now one Philistim is suffered by him to brave all Israel forty dayes. Whence is this difference? The spirit of God, (the spirit of fortitude) was now departed from him: *Saul* was not more above himselfe, when God was with him, then he is below others, now that he is left of God; Valour is not meerely of nature: Nature is ever like it selfe; by this rule, he that is once valiant, should never turne coward: But now we see the greatest spirits inconstant, and those, which have given good proofs of magnanimity, at other times, have bewrayed white livers unto their own reproach; He that is the God of hosts, gives and takes
C away mens hearts at his pleasure: Neither is it otherwise in our spirituall combats, sometimes the same soule dare challenge all the powers of darknesse, which otherwhiles gives ground to a temptation; We have no strength but what is given us, and if the author of all good gifts remit his hand for our humiliation, either we fight not or are foiled.

David hath now lien long enough close amongst his flock in the fields of Bethleem, God sees a time to send him to the pitcht field of Israel. Good old *Ishai*, that was doubtlesse joyfull to think, that he had afforded three sons to the wars of his King, is no lesse carefull of their welfare and provision; and who (amongst all the rest of his seven sons) shall be pickt out for this service, but his youngest son *David*, whose former and almost worne-out acquaintance in Court, and imployment un-
D der *Saul* seemed to fit him best for this errand: Early in the morning is *David* upon his way, yet not so early, as to leave his flock unprovided: If his fathers command dismisse him, yet will he stay, till he have trusted his sheep with a carefull keeper; we cannot be faithfull shepheards, if our spirituall charge be lesse deare unto us; if when necessity cals us from our flocks, we depute not those, which are vigilant and conscionable.

Ere *Davids* speed can bring him to the valley of Elah, both the Armies are on foot ready to joyne: He takes not this excuse to stay without, as a man daunted with the horror of war, but leaving his present with his servant, he thrusts himselfe into the thickest of the host, and salutes his brethren which were now thinking of nothing but killing or dying, when the proud champion of the Philistims comes stalking
E forth before all the troups, and renews this insolent challenge against Israel: *David* sees the man, and hears his defiance, and looks about him, to see what answer would be given, and when he espies nothing but pale faces and backs turned, he wonders, not so much, that one man should dare all Israel, as that all Israel should run from one man: Even when they fly from *Goliah*, they talk of the reward, that should be given to that encounter and victory, which they dare not undertake, so those which have not grace to beleeve, yet can say, There is glory laid up for the faithfull. Ever since his anointing, was *David* possessed with Gods Spirit, and thereby filled both with courage, and wisdome: The more strange doth it seeme to him, that all Israel should be thus dastardly: Those that are themselves eminent in any grace, cannot but wonder at the miserable defects of others, and the more shame they see in others imperfections, the more is their zeale in avoiding those errors in themselves.

Whiles

Whiles baſe hearts are moved by example, the want of example is encouragement enough for an heroycall mind: Therefore is *David* ready to undertake the quarrell, becauſe no man elſe dare doe it: His eyes ſparkled with holy anger, and his heart roſe up to his mouth, when he heard this proud challenger: (*Who is this uncircumciſed Philiſtim, that he ſhould revile the hoſt of the living God?*) Even ſo, O Saviour, when all the generations of men ran away affrighted from the powers of death and darkneſſe, thou alone haſt undertaken, and confounded them. A

Who ſhould offer to daunt the holy courage of *David*, but his owne brethren? The envious heart of *Eliab* conſtrues this forwardneſſe, as his own diſgrace: Shall I (thinkes he) be put downe by this puiſne? ſhall my fathers youngeſt ſonne dare to attempt that, which my ſtomach will not ſerve me to adventure? Now therefore he rates *David* for his preſumption; and inſtead of anſwering to the recompence of the victory, (which others were ready to give) he recompenceth the very inquiry of *David* with a check: It was for his brethrens ſake, that *David* came thither, and yet his very journey is caſt upon him by them, for a reproach; *Wherefore cam'ſt thou downe hither?* and when their bitterneſſe can meet with nothing elſe to ſhame him, his ſheep are caſt in his teeth: Is it for thee, an idle proud boy, to be medling with our martiall matters? doth not yonder Champion look, as if he were a fit match for thee? what makeſt thou of thy ſelfe, or what doſt thou think of us? ywis it were fitter for thee to be looking to thy ſheep, then looking at *Goliah*; the Wilderneſſe would become thee better then the field: Wherein art thou equall to any man thou ſeeſt, but in arrogancy and preſumption? The paſtures of Bethleem could not hold thee, but thou thoughtſt it a goodly matter to ſee the wars: I know thee, as if I were in thy boſome; This was thy thought, There is no glory to be got among fleeces, I will goe ſeeke it in armes; Now are my brethren winning honour in the troupes of Iſrael, whiles I am baſely tending on ſheepe, why ſhould not I be as forward as the beſt of them? This vanitie would make thee ſtraight of a ſhepheard, a ſoldier; and of a ſoldier, a champion; get thee home, fooliſh ſtripling to thy hooke, and thy harpe; let ſwords and ſpeares alone to thoſe, that know how to uſe them. B C

It is quarrell enough amongſt many to a good action, that it is not their owne; there is no enemy ſo ready, or ſo ſpightfull, as the domeſticall: The hatred of brethren is ſo much more, as their blood is neerer: The malice of ſtrangers is ſimple, but of a brother is mixt with envy: The more unnaturall any quality is, the more extreame it is; A cold wind from the ſouth is intolerable: *Davids* firſt victory is of himſelfe, next of his brother; He overcomes himſelfe in a patient forbearance of his brother, he overcomes the malicious rage of his brother with the mildneſſe of his anſwer: If *David* had wanted ſpirit, he had not beene troubled with the inſultation of a Philiſtim: If he had a ſpirit to match *Goliah*, how doth he ſo calmely receive the affront of a brother? *What have I now done? Is there not a cauſe?* That which would have ſtirred the choler of another, allayeth his: It was a brother, that wronged him, and that his eldeſt; neither was it time to quarrell with a brother, whiles the Philiſtims ſwords were drawne, and *Goliah* was challenging. O that theſe two motives could induce us to peace: If we have injury in our perſon, in our cauſe, it is from brethren, and the Philiſtims looke on: I am deceived, if this conqueſt were leſſe glorious, then the following: He is fit to be Gods Champion, that hath learned to be victor of himſelfe. D E

It is not this ſprinkling of cold water, that can quench the fire of *Davids* zeale, but ſtill his courage ſends up flames of deſire, ſtill he goes on to enquire, and to proffer: He, whom the regard of others envy can diſmay, ſhall never doe ought worthy of envy: Never man undertook any exploit of worth, and received not ſome diſcouragement in the way: This couragious motion of *David*, was not more ſcorned by his brother, then by the other Iſraelites applauded: The rumour flyes to the eares of the King, that there is a young man deſirous to encounter the Gyant: *David* is brought forth: *Saul*, when he heard of a Champion, that durſt goe into the liſts with *Goliah*, looked for one as much higher then himſelfe, as he was taller then the

A the reſt; he expected ſome ſterne face, and brawny arme; young and ruddy *David* is ſo farre below his thoughts, that he receives rather contempt, then thanks: His words were ſtout, his perſon was weak: *Saul* doth not more like his reſolution, then diſtruſt his ability: (*Thou art not able to goe againſt this Philiſtim to fight with him; for thou art a boy, and he is a man of warre from his youth.*) Even *Saul* ſeconds *Eliab* in the conceit of this diſparity, and if *Eliab* ſpake out of envy, *Saul* ſpeakes out of judgement; both judge (as they were judged of) by the ſtature: All this cannot weaken that heart, which receives his ſtrength from faith: *Davids* greateſt conflict is with his friends; The overcomming of their diſſwaſions, that he might fight, was more worke, then to overcome his enemy in fighting; He muſt firſt juſtifie his ſtrength to *Saul*, ere he may prove it upon *Goliah*: Valour is never made good but
B by tryall; He pleads the tryall of his puiſſance upon the Beare and the Lion, that he may have leave to prove it upon a worſe beaſt then they; *Thy ſervant ſlew both the Lyon and the Beare, therefore this uncircumciſed Philiſtim ſhall be as one of them.* Experience of good ſucceſſe is no ſmall comfort to the heart, this gives poſſibility and hope, but no certainty; Two things there were on which *David* built his confidence, on *Goliahs* ſinne, and Gods deliverance, (*Seeing he hath railed on the hoſt of the living God: The Lord that delivered me out of the pawes of the Lyon and the Beare, he will deliver me out of the hand of this Philiſtim.*) Well did *David* know, that if this Philiſtims ſkin had been as hard as the braſſe of his ſhield, his ſin would make it penetrable by every ſtroke. After all brags of manhood he is impotent, that hath provoked God; Whiles other labour for outward fortification, happy and ſafe were we, if we could
C labour for innocence. He that hath found God preſent in one extremity, may truſt him in the next; Every ſenſible favour of the Almighty, invites both his gifts and our truſt.

Reſolution thus grounded, makes even *Saul* himſelfe confident; *David* ſhall have both his leave and his bleſſing; If *David* came to *Saul*, as a Shepheard, he ſhall goe toward *Goliah* as a Warriour; The attire of the King is not too rich for him that ſhall fight for his King and Countrey: Little did *Saul* think, that his helmet was now on that head, which ſhould once weare his crowne: Now that *David* was arrayed in the warlike habit of a King, and girded with his ſword, he lookt upon himſelfe, and thought this outſide glorious; but when he offred to walk, and found that the attire was not ſo ſtrong, as unweeldy, and that it might be more for ſhew, then uſe, he layes
D down theſe accouſtrements of honor, and as caring rather to be an homely victor, then a glorious ſpoile, he craves pardon to goe in no clothes, but his owne; he takes his ſtaffe inſtead of the ſpeare, his ſhepheards ſcrip inſtead of his brigandine, and inſtead of his ſword he takes his ſling, and inſtead of darts and javelins, he takes five ſmooth ſtones out of the brook: Let *Sauls* coat be never ſo rich, and his armor never ſo ſtrong, what is *David* the better, if they fit him not? It is not to be enquired how excellent any thing is, but how proper: Thoſe things which are helps to ſome, may be encombrances to others: An unmeet good may be as inconvenient, as an accuſtomed evill: If we could wiſh another mans honour, when we feele the weight of his cares, we ſhould be glad to be in our own coat.

Thoſe that depend upon the ſtrength of Faith, though they neglect not meanes,
E yet they are not curious in the proportion of outward meanes to the effect deſired: Where the heart is armed with an aſſured confidence, a ſling and a ſtone are weapons enow; to the unbeleeving no helps are ſufficient: *Goliah*, though he were preſumptuous enough, yet had one ſhield carried before him, another he carried on his ſhoulder; neither will his ſword alone content him, but he takes his ſpeare too. *Davids* armour is his plaine ſhepheards ruſſet, and the brooke yeelds him his artillery, and he knows, there is more ſafety in his cloth, then in the others braſſe; and more danger in his peebles, then the others ſpeare. Faith gives both heart and armes. The inward munition is ſo much more noble, becauſe it is of proofe for both ſoule and body: If we be furniſhed with this, how boldly ſhall we meet with the powers of darkneſſe, and goe away more then conquerors?

Neither did the quality of *Davids* weapons bewray more confidence, then the number

number: If he will put his life and victory upon the ſtones of the brook, why doth he not fill his ſcrip full of them? why will he content himſelf with five? Had he been furniſhed with ſtore, the advantage of his nimbleneſſe might have given him hope; If one faile, that yet another might ſpeed: But now this paucity puts the diſpatch to a ſudden hazard, and he hath but five ſtones caſt either to death or victory; ſtill the fewer helps, the ſtronger faith: *David* had an inſtinct from God, that he ſhould overcome; he had not a particular direction, how he ſhould overcome. For had he been at firſt reſolved upon the ſling and ſtone, he had ſaved the labour of girding his ſword: It ſeemes, whiles they were addreſſing him to the combat, he made account of hand-blowes, now he is purpoſed rather to ſend, then bring death to his adverſary: In either, or both, he durſt truſt God with the ſucceſſe, and before-hand (through the conflict) ſaw the victory: It is ſufficient, that we know the iſſue of our fight: If our weapons and wards vary according to the occaſion given by God, that is nothing to the event; ſure we are, that if we reſiſt, we ſhall overcome, and if we overcome we ſhall be crowned. A B

When *David* appeared in the liſts to ſo unequall an adverſary, as many eyes were upon him, ſo in thoſe eyes, divers affections: The Iſraelites lookt upon him with pitty and feare, and each man thought, Alas, why is this comely ſtripling ſuffered to caſt away himſelf upon ſuch a monſter? why will they let him goe unarmed to ſuch an affray? Why will *Saul* hazard the honour of Iſrael on ſo unlikely an head? The Philiſtims, eſpecially their great Champion, lookt upon him with ſcorn, diſdaining ſo baſe a combatant; (*Am I a dog, that thou comeſt to me with ſtaves?*) What could be ſaid more fitly? Hadſt thou been any other then a dog (O *Goliah*) thou hadſt never opened thy foule mouth to barke againſt the hoſt of God, and the God of hoſts: If *David* had thought thee any other then a very dog, he had never come to thee with a ſtaffe and a ſtone. C

The laſt words, that ever the Philiſtim ſhall ſpeak, are curſes and brags; (*Come to me and I will give thy fleſh unto the Fowls of the heaven, and the beaſts of the field.*) Seldome ever was there a good end of oſtentation: Preſumption is at once the preſage, and cauſe of ruine: He is a weak adverſary that can be killed with words: That man which could not feare the Gyants hand, cannot feare his tongue: If words ſhall firſt encounter, the Philiſtim receives the firſt foil, and ſhall firſt let in death into his eare, ere it enter into his forehead: (*Thou comeſt to me with a ſword, and a ſpeare, and a ſhield, but I come to thee in the name of the Lord of Hoſts, the God of the hoſt of Iſrael, whom thou haſt railed upon: This day ſhall the Lord cloſe thee in my hand, and I ſhall ſmite thee, and take thine head from thee.*) Here is another ſtile, not of a boaſter, but of a Prophet: Now ſhall *Goliah* know, whence to expect his bane, even from the hands of a revenging God, that ſhall ſmite him by *David*, and now ſhall learn too late, what it is to meddle with an enemy, that goes under the inviſible protection of the Almighty. No ſooner hath *David* ſpoken, then his foot and hand ſecond his tongue: He runs to fight with the Philiſtim: It is a cold courage that ſtands onely upon defence: As a man, that ſaw no cauſe of fear, and was full of the ambition of victory, he flyes upon that monſter, and with a ſtone out of his bag ſmites him in the forehead: There was no part of *Goliah*, that was capable of that danger, but the face, and that piece of the face; the reſt was defenced with a brazen wall, which a weak ſling would have tryed to batter in vaine: what could *Goliah* feare to ſee an adverſary come to him without edge or point? And behold that one part hath God found out for the entrance of death: He that could have cauſed the ſtone to paſſe through the ſhield and breaſt-plate of *Goliah*, rather directs the ſtone to that part, whoſe nakedneſſe gave advantage: Where there is power or poſſibility of nature, God uſes not to work miracles, but chuſes the way that lyes moſt open to his purpoſes. D E

The vaſt forehead was a faire marke, but how eaſily might the ſling have miſſed it, if there had not been another hand in this caſt beſides *Davids*? He that guided *David* into this field, and raiſed his courage to this combat, guides the ſtone to his end, and lodges it in that ſeat of impudence: There now lyeth the great defier of Iſrael, groveling & grinning in death, and is not ſuffered to deal one blow for his life,

and

A and bites the unwelcome earth for indignation, that he dies by the hand of a Shepheard: Earth and Hell ſhare him betwixt them; ſuch is the end of inſolence, and preſumption. O God, what is fleſh and blood to thee, which canſt make a little peeble-ſtone ſtronger then a Gyant, and when thou wilt, by the weakeſt meanes canſt ſtrew thine enemies in the duſt? Where now are the two ſhields of *Goliah*, that they did not beare off this ſtroke of death? or wherefore ſerves that Weavers beame, but to ſtrike the earth in falling? or that ſword, but to behead his Maſter? What needed *David* load himſelf with an unneceſſary weapon? one ſword can ſerve both *Goliah* and him; If *Goliah* had a man to beare his ſhield, *David* had *Goliah* to bear his ſword, wherewith that proud blaſphemous head is ſevered from his ſhoulders: Nothing more honours God, then the turning of wicked mens forces againſt themſelves:
B There is none of his enemies, but caries with them their owne deſtruction. Thus didſt thou, O Son of *David*, foyle Sathan with his owne weapon; that, whereby he meant deſtruction to thee and us, vanquiſhed him through thy mighty power, and raiſed thee to that glorious triumph, and ſuperexaltation, wherein thou art, wherein we ſhall be with thee.

JONATHANS *Love, and* SAULS *Envy.*

C BEſides the diſcomfiture of the Philiſtims, *Davids* victory had a double iſſue; *Ionathans* Love, and *Sauls* Envy, which God ſo mixed, that the one was a remedy of the other: A good ſon makes amends for a wayward father: How precious was that ſtone that killed ſuch an enemy as *Goliah*, and purchaſed ſuch a friend as *Ionathan*? All *Sauls* Courtiers lookt upon *David*, none ſo affected him, none did match him but *Ionathan*: That true correſpondence, that was both in their faith and valour, hath knit their hearts: If *David* did ſet upon a Beare, a Lyon, a Giant; *Ionathan* had ſet upon a whole Hoſt, and prevailed: The ſame Spirit animated both, the ſame Faith incited both, the ſame Hand proſpered both: All Iſrael was not worth this paire of friends, ſo zealouſly confident, ſo happily victorious: Similitude of diſpoſitions and eſtates ties the faſteſt knots
D of affection: A wiſe ſoul hath piercing eies, and hath quickly diſcerned the likelineſſe of it ſelf in another; as we doe no ſooner look into the glaſſe or Water, but face anſwers to face; and where it ſees a perfect reſemblance of it ſelf, cannot chooſe but love it with the ſame affection, that it reflects upon it ſelfe. 1 Sam. 18

No man ſaw *David* that day, which had ſo much cauſe to diſ-affect him; none in all Iſrael ſhould be a loſer by *Davids* ſucceſſe, but *Ionathan*: *Saul* was ſure enough ſetled for his time, onely his Succeſſor ſhould forgoe all that, which *David* ſhould gain; ſo as none but *David* ſtands in *Ionathans* light, and yet all this cannot abate one jot, or dram of his love: Where God uniteth hearts, carnall reſpects are too weak to diſſever them, ſince that, which breaks off affection, muſt needs be ſtronger then that which conjoyneth it.

E *Ionathan* doth not deſire to ſmother his love by concealment, but profeſſes it in his cariage & actions: He puts off the Robe, that was upon him, & all his garments even to his Sword, and Bow, and Girdle, and gives them unto his new friend: It was perhaps not without a myſtery, that *Sauls* clothes fitted not *David*, but *Ionathans* fitted him, and theſe he is as glad to weare, as he was to be disburthened of the other: that there might be a perfect reſemblance, their bodies are ſuted, as well as their hearts: Now the beholders can ſay, there goes *Ionathans* other ſelf; If there be another body under thoſe clothes, there is the ſame ſoul. Now *David* hath caſt off his ruſſet coat, and his ſcrip, and is a Shepherd no more; he is ſuddenly become both a Courtier, and a Captain, and a Companion to the Prince; yet himſelf is not changed with his habit, with his condition: yea rather (as if his wiſdome had reſerved it ſelf for his exaltation) he ſo manageth a ſudden Greatneſſe, as that he winneth all hearts: Honour

ſhewes

ſhewes the man, and if there be any blemiſhes of imperfection, they will be ſeene in the man, that is inexpectedly lifted above his fellowes: He is out of the danger of folly, whom a ſpeedy advancement leaveth wiſe.

Ionathan loved *David*, the Souldiers honoured him, the Court favoured him, the people applauded him, onely *Saul* ſtomackt him, and therefore hated him, becauſe he was ſo happy in all beſides himſelfe: It had been a ſhame for all Iſrael, if they had not magnified their Champion: *Sauls* owne heart could not but tell him, that they did owe the glory of that day, and the ſafety of himſelfe and Iſrael, unto the ſling of *David*, who in one man ſlue all thoſe thouſands at a blow. It was enough for the puiſſant King of Iſrael, to follow the chaſe, and to kill them, whom *David* had put to flight; yet he, that could lend his clothes and his armour to this exploit, cannot abide to part with the honour of it to him, that had earned it ſo dearely: The holy Songs of *David* had not more quieted his ſpirits before, then now the thankfull Song of the Iſraelitiſh women vexes him: One little Ditty (of *Saul hath ſlaine his thouſand, and David his ten thouſand*) ſung unto the Timbrels of Iſrael, fetcht again that evill ſpirit, which *Davids* Muſique had expelled: *Saul* needed not the torment of a worſe ſpirit, then Envy. Oh the unreaſonableneſſe of this wicked paſſion! The women gave *Saul* more, and *David* leſſe, then he deſerved: For *Saul* alone could not kill a thouſand, and *David* in that one act of killing *Goliah*, ſlue in effect, all the Philiſtims that were ſlaine that day; and yet becauſe they give more to *David* then to himſelfe, he that ſhould have endited, and begun that Song of thankfulneſſe, repines and growes now as mad with envy, as he was before with griefe: Truth and Juſtice are no protection againſt Malice; Envy is blinde to all objects, ſave other mens happineſſe: If the eyes of men could be contained within their owne bounds, and not rove forth into compariſons, there could be no place for this vicious affection; but when they have once taken this lawleſſe ſcope to themſelves, they loſe the knowledge of home, and care only to be employed abroad in their own torment.

Never was *Sauls* breſt ſo fit a lodging for the evill ſpirit, as now, that it is dreſt up with envy: It is as impoſſible that Hell ſhould be free from Devils, as a malicious heart: Now doth the frantike King of Iſrael renew his old fits, and walks, and talks diſtractedly; He was mad with *David*, and who but *David* muſt be called to alay his madneſſe? Such was *Davids* wiſdome, he could not but know the termes, wherein he ſtood with *Saul*; yet in lieu of the harſh and diſcordous notes of his maſters envy, he returns pleaſing Muſique unto him: He can never be good Courtier, nor good man, that hath not learned to repay, if not injuries with thanks, yet evill with good. Whiles there was a Harp in *Davids* hand, there was a Speare in *Sauls*, wherewith he threatens death as the recompence of that ſweet melody: He ſaid (*I will ſmite David through to the wall.*) It is well for the innocent, that wicked men cannot keep their own counſell: God fetcheth their thoughts out of their mouthes, or their countenance for a ſeaſonable prevention, which elſe might proceed to ſecret execution: It was time for *David* to withdraw himſelf, his obedience did not tie him to be the mark of a furious maſter; he might eaſe *Saul* with his muſique, with his bloud he might not: Twice therefore doth he avoid the Preſence, not the Court, not the Service of *Saul*.

One would have thought rather, that *David* ſhould have beene affraid of *Saul* becauſe the Devill was ſo ſtrong with him, then that *Saul* ſhould be affraid of *David*, becauſe the Lord was with him; yet we finde all the feare in *Saul* of *David*, none in *David* of *Saul*: Hatred and feare are ordinary companions: *David* had wiſedome and faith to diſpell his feares, *Saul* had nothing but infidelity, and dejected, ſelfe-condemned, diſtempered thoughts, which muſt needs nouriſh them; yet *Saul* could not feare any hurt from *David*, whom he found ſo loyall and ſerviceable: He feares onely too much good unto *David*; and the envious feare is much more then the diſtruſtfull: now *Davids* preſence begins to be more diſpleaſing, then his muſique was ſweet; Deſpight it ſelfe had rather preferre him to a remote dignity, then endure him a neerer attendant: This promotion

A tion encreaseth *Davids* honour and love; and his love and honour aggravates *Sauls* hatred and feare.

Sauls madnesse hath not bereaved him of his craft: for perceiving how great *David* was grown in the reputation of Israel, he dares not offer any personall, or direct violence to him, but hires him into the jawes of a supposed death, by no lesse price, then his eldest Daughter, (*Behold mine eldest daughter Merab: her will I give thee to wife, onely be a valiant Son to me, and fight the Lords Battels.*) Could ever man speak more graciously, more holily? What could be more graciously offered by a King, then his eldest Daughter? What care could be more holy then of the Lords battels? yet never did *Saul* intend so much mischiefe to *David*, or so much unfaithfulnesse to God, as when he spake thus: There is never so much danger of the false-
B hearted, as when they make the faireſt weather: *Sauls* Speare bade *David* be gone, but his plausible words invite him to danger. This honour was due to *David* before, upon the compact of his victory: yet he, that twice enquired into the reward of that enterprize, before he undertooke it, never demanded it after that atchievement; neither had *Saul* the justice to offer it, as a recompence of so noble an exploit, but as a snare to an envied victory. Charity suspects not: *David* construes that, as an effect and argument of his Masters love, which was no other but a child of Envy, but a plot of mischiefe; and though he knew his own desert, and the justice of his claime to *Merab*; yet he in a sincere humility disparageth himself, and his Parentage with a *Who am I?*

As it was not the purpose of this modesty in *David* to reject, but to sollicite the
C proffered favour of *Saul*; so was it not in the power of this bashfull humiliation to turn back the edge of so keen an envy: It helps not that *David* makes himself meane, whiles others magnifie his worth: Whatsoever the colour was, *Saul* meant nothing to *David* but danger and death; and since all those Battles will not effect that which he desired, himself will not effect that which he promised: If he cannot kill *David*, he will disgrace him; *Davids* honour, was *Sauls* disease. It was not likely therefore, that *Saul* would adde unto that honour, whereof he was so sick already: *Merab* is given unto another; neither doe I heare *David* complain of so manifest an injustice: He knew, that the God whose battles he fought, had provided a due reward of his patience: If *Merab* faile, God hath a *Michal* in store for him, she is in love with *David*: his comelinesse and valour have so won her heart, that she now emulates the
D affection of her Brother *Ionathan*: If she be the yonger Sister, yet she is more affectionate: *Saul* is glad of the newes, his Daughter could never live to doe him better service, then to be a new snare to his Adversary: She shall be therefore sacrificed to his envy, and her honest and sincere love shall be made a bait for her worthy and innocent Husband. (*I will give him her, that she may be a snare unto him, that the hand of the Philistims may be against him:*) The purpose of any favour is more then the value of it: Even the greatest honours may be given with an intent of destruction: Many a man is raised up for a fall. So forward is *Saul* in the match, that he sends spokes-men to sollicit *David* to that honour, which he hopes will prove the high-way to death: The dowry is set; An hundred fore-skins of the Philistims; not their heads, but their fore-skins, that this victory might be more ignominious; still thinking, why may
E not one *David* miscary, as well as an hundred Philistims? And what doth *Sauls* envy all this while, but enhance *Davids* zeale, and valour, and glory? That good Captain little imagining that himself was the Philistim, whom *Saul* maligned, supererogates of his Master, and brings two hundred for one, and returnes home safe, and renowned; neither can *Saul* now fly off for shame: There is no remedy but *David* must be a son, where he was a rivall; and *Saul* must feed upon his own heart, since he cannot see *Davids*: Gods blessing graces equally together with mens malice, neither can they devise, which way to make us more happy, then by wishing us evill.

Michals wife.

1 Sam. 19. 11.

THis advantage can *Saul* yet make of *Davids* promotion; that as his Adversary is raised higher, so he is drawne nearer to the opportunity of death: Now hath his envy cast off all shame; and since those crafty plots succeed not, he directly subornes Murtherers of his rivall: There is none in all the Court that is not set on to be an Executioner: *Ionathan* himselfe is sollicited to imbrue his hand in the bloud of his friend, of his Brother. *Saul* could not but see *Ionathans* cloathes on *Davids* back; he could not but know the league of their love; yet because he knew withall, how much the prosperity of *David* would prejudice *Ionathan*, he hoped to have found him his son in malice: Those that have the Jaundis see all things yellow; those which are overgrown with malicious passions, think all men like themselves.

I doe not heare of any reply that *Ionathan* made to his father when he gave him that bloudy charge; but he waits for a fit time to disswade him from so cruell an injustice: Wisdome had taught him to give way to rage, and in so hard an adventure to crave aid of opportunity: If we be not carefull to observe good moods when we deale with the passionate, we may exasperate in stead of reforming: Thus did *Ionathan*, who knowing how much better it is to be a good friend, then an ill son, had not onely disclosed that ill counsell, but when he found his father in the fields in a calmer temper, laboured to divert it: And so far doth the seasonable and pithy Oratory of *Ionathan* prevaile, that *Saul* is convinced of his wrong, and sweares, as God lives, *David* shall not dye; Indeed how could it be otherwise, upon the plea of *Davids* innocence, and well deservings? How could *Saul* say he should dye, whom he could accuse of nothing but faithfulnesse? Why should he designe him to death, which had given life to all Israel? Oft-times wicked mens judgements are forced to yeeld unto that truth against which their affections maintain a rebellion: Even the foulest hearts doe sometimes entertain good motions; like as on the contrary, the holiest soules give way sometimes to the suggestions of evill: The flashes of lightning may be discerned in the darkest Prisons. But if good thoughts looke into a wicked heart, they stay not there as those that like not their lodging, they are soone gone; Hardly any thing distinguishes betwixt good and evill, but continuance: The light that shines into an holy heart is constant, like that of the Sun, which keeps due times, and varies not his course for any of these sublunary occasions.

The Philistims Warres renue *Davids* victories, and *Davids* victory renues *Sauls* envy, and *Sauls* envy renues the plots of *Davids* death: Vowes and Oaths are forgotten: That evill spirit which vexes *Saul* hath found so much favour with him, as to win him to these bloudy machinations against an innocent; His owne hands shall first be imployed in this execution; The Speare, which hath twice before threatned death to *David*, shall now once againe goe upon that message: Wise *David* that knew the danger of an hollow friend, and reconciled enemy; and that found more cause to minde *Sauls* earnest, then his own play, gives way by his nimblenesse, to that deadly weapon, and resigning that stroke unto the wall, flies for his life. No man knowes how to be sure of an unconscionable man; If either goodnesse, or merit, or affinity, or reasons, or oaths could secure a man, *David* had bin safe; now if his heeles doe not more befriend him then all these, he is a dead man. No sooner is he gone then messengers are sped after him: It hath beene seldome seene that wickednesse wanted Executioners; *Davids* house is beset with Murderers, which watch at all his doores for the opportunity of bloud: Who can but wonder to see how God hath fetcht from the loynes of *Saul* a remedy for the malice of *Sauls* heart? His owne children are the onely meanes to crosse him in the sinne, and to preserve his guiltlesse Adversary; *Michal* hath more then notice of the plot, and with her subtill wit countermines her father, for the rescue of

an

A an Husband: She taking the benefit of the night lets *David* downe through a window; He is gone, and disappoints the ambushes of *Saul*. The messengers begin to be impatient of this delay, and now think it time to enquire after their Prisoner; She whiles them off, with the excuse of *Davids* sickness, (so as now her Husband had good leisure for his escape) and laies a Statue in his bed; *Saul* likes the newes of any evill befaln to *David*, but fearing he is not sick enough, sends to aide his disease: The messengers return, and rushing into the house with their swords drawn, after some harsh words to their imagined charge, surprize a sick Statue lying with a Pillow under his head; and now blush to see they have spent all their threats upon a senslesse stock; and made themselves ridiculous, whiles they would be serviceable.

B But how shall *Michal* answer this mockage unto her furious father? Hitherto she hath done like *Davids* wife; now she begins to be *Sauls* Daughter; (*He said to me, Let me goe, or else I will kill thee.*) She whose wit had delivered her Husband from the Sword of her Father, now turnes the edge of his Fathers wrath from her self to her Husband. His absence made her presume of his safety: If *Michal* had not bin of *Sauls* plot, he had never expostulated with her in those termes, *Why hast thou let mine enemy escape?* neither had she framed that answer, *He said, Let me goe.* I doe not finde any great store of religion in *Michal*, for both she had an Image in the house, and afterward mocked *David* for his devotion: yet Nature hath taught her to preferre a Husband to a Father; to elude a Father from whom she could not fly, to save an Husband, which durst not but fly from her: The bonds of matrimo-
C niall love are, and should be stronger then those of nature; Those respects are mutuall which God appointed in the first institution of Wedlock; That Husband and Wife should leave Father and Mother for each others sake. Treason is ever odious; but so much more in the Marriage-bed, by how much the obligations are deeper.

As she loved her Husband better then her Father, so she loved her self better then her husband; she saved her husband by a wile, and now she saves her self by a lye; and loses half the thank of her deliverance, by an officious slander: Her act was good, but she wants courage to maintain it; and therefore seekes to the weak shelter of untruth: Those that doe good offices, not out of conscience, but good nature or civility, if they meet an affront of danger, seldome come off cleanly,
D but are ready to catch at all excuses, though base, though injurious; because their grounds are not strong enough to beare them out in suffering for that, which they have well done.

Whither doth *David* fly, but to the Sanctuary of *Samuel?* He doth not (though he knew himself gracions with the Souldiers) raise forces, or take some strong Fort, and there stand upon his owne defence; and at defiance with his King: but he gets him to the Colledge of the Prophets, as a man that would seek the peaceable protection of the King of Heaven against the unjust fury of a King on earth: Only the wing of God shall hide him from that violence.

God intended to make *David* not a Warriour, and a King onely, but a Prophet too; As the field fitted him for the first, and the Court for the second, so *Na-*
E *joth* shall fit him for the third. Doubtlesse (such was *Davids* delight in holy meditations) he never spent his time so contentedly, as when he was retired to that divine Academy, and had so full freedome to enjoy God, and to satiate himself with heavenly exercises: The onely doubt is how *Samuel* can give harbour to a man fled from the anger of his Prince; wherein, the very persons of both give abundant satisfaction: for both *Samuel* knew the counsell of God, and durst doe nothing without it; and *David* was by *Samuel* anointed from God: This Unction was a mutuall Bond: Good reason had *David* to sue him, which had powred the Oyle on his head, for the hiding of that head which he had anointed; and good reason had *Samuel* to hide him, whom God by his meanes had chosen, from him whom God had by his sentence rejected; besides that, the cause deserved commiseration: Here was not a Malefactor running away from Justice, but

an innocent avoyding Murder; not a Traitor countenanced againſt his Soveraigne, but the Deliverer of Iſrael harboured in a Sanctuary of Prophets till his peace might be made.

Even thither doth *Saul* ſend to apprehend *David*: All his rage did not incenſe him againſt *Samuel* as the Abettor of his Adverſary; Such an impreſſion of reverence had the perſon, and calling of the Prophet left in the minde of *Saul*, that he cannot think of lifting up his hand againſt him: The ſame God which did at the firſt put an awe of man in the fierceſt creatures, hath ſtamped in the cruelleſt hearts a reverent reſpect to his owne image in his Miniſters; ſo as even they that hate them, doe yet honour them.

Sauls meſſengers came to lay hold on *David*, God laies hold on them: No ſooner doe they ſee a company of Prophets buſie in thoſe divine Exerciſes, under the moderation of *Samuel*, then they are turned from Executioners to Prophets. It is good going up to Najoth, into the holy Aſſemblies; who knowes how we may be changed beſide our intention? Many one hath come into Gods Houſe to carp, or ſcoffe, or ſleepe, or gaze, that hath returned a Convert.

The ſame heart that was thus diſquieted with *Davids* happy ſucceſſe, is now vexed with the holineſſe of his other Servants. It angers him that Gods Spirit could finde no other time to ſeize upon his Agents, then when he had ſent them to kill: And now out of an indignation at this diſappointment, himſelfe will goe and be his owne Servant; His guilty ſoule findes it ſelfe out of the danger of being thus ſurprized; And behold *Saul* is no ſooner come within the ſmell of the ſmoak of Najoth, then he alſo propheſies; The ſame Spirit that, when he went firſt from *Samuel*, inabled him to propheſie, returnes in the ſame effect now that he was going (his laſt) unto *Samuel*: This was ſuch a grace as might well ſtand with rejection; an extraordinary gift of the ſpirit, but not ſanctifying: Many men have had their mouthes opened to propheſie unto others, whoſe hearts have bin deafe to God; But this (ſuch as it was) was far from *Sauls* purpoſe, who in ſtead of expoſtulating with *Samuel*, falls downe before him; and laying aſide his weapons, and his Robes, of a Tyrant proves (for the time) a Diſciple: All hearts are in the hand of their Maker; how eaſie is it for him that gave them their being to frame them to his own bent? Who can be affraid of malice, that knows what hooks God hath in the noſtrils of men and Devils? What charmes he hath for the moſt Serpentine hearts?

David *and* Ahim-elech.

1 Sam. 21.

WHo can ever judge of the Children by the Parents, that knowes *Ionathan* was the ſon of *Saul*? There was never a falſer heart then *Sauls*; there was never a truer friend then *Ionathan*; Neither the hope of a Kingdome, nor the frownes of a Father, nor the feare of death can remove him from his vowed amity: No ſon could be more officious, and dutifull to a good father; yet he laies downe nature at the foot of grace; and for the preſervation of his innocent Rivall for the Kingdome, croſſes the bloudy deſignes of his own Parent: *David* needs no other Counſellor, no other Advocate, no other Intelligencer then he: It is not in the power of *Sauls* unnaturall reproaches, or of his Speare, to make *Ionathan* any other then a friend, and patron of innocence: Even after all theſe difficulties, doth *Ionathan* ſhoot beyond *David*, that *Saul* may ſhoot ſhort of him, in vain are thoſe profeſſions of love, which are not anſwered with action; He is no true friend that (beſides talk) is not ready both to doe and ſuffer.

Saul is no whit the better for his propheſying; he no ſooner riſes up from before *Samuel*, then he purſues *David*. Wicked men are rather the worſe for thoſe tranſitory good motions they have received. If the ſwine be never ſo cleane waſhed, ſhe will wallow

wallow againe: That we have good thoughts, it is no thank to us; that we anſwer them not, it is both our ſin and judgement.

David hath learned not to truſt theſe fits of devotion, but flies from *Samuel* to *Ionathan*, from *Ionathan* to *Ahimelech*; when he was hunted from the Prophet, he flies to the Prieſt, as one that knew juſtice and compaſſion ſhould dwell in thoſe breaſts which are conſecrated unto God.

The Ark and the Tabernacle were then ſeparated; The Ark was at Kiriathjearim, the Tabernacle at Nob; God was preſent with both: Whither ſhould *David* flie for ſuccour but to the Houſe of that God, which had anointed him?

Ahimelech was wont to ſee *David* attended with the troups of Iſrael, or with the Gallants of the Court; it ſeemes ſtrange therefore to him, to ſee ſo great a Peere and Champion of Iſrael come alone; Theſe are the alterations to which earthly Greatneſſe is ſubject; Not many daies are paſt, ſince no man was honoured at Court but *Ionathan* and *David*; now they are both for the time in diſgrace; Now dare not the Kings Son in Law, Brother to the Prince both in Love and Mariage, ſhew his head at the Court; nor any of thoſe that bowed to him, dare ſtir a foot with him; Princes are as the Sun, and great Subjects are like to Dials, if the Sun ſhine not on the Dial no man will look at it.

Even he that overcame the Beare, the Lyon, the Gyant, is overcome with feare: He that had cut off two hundred fore-skins of the Philiſtims, had not circumciſed his own heart of the weak paſſions that follow Diſtruſt; Now that he is hard driven, he practiſes to help himſelf with an unwarrantable ſhift: Who can look to paſſe this Pilgrimage without infirmities, when *David* diſſembleth to *Ahimelech*? A weak mans rules may be better then the beſt mans actions; God lets us ſee ſome blemiſhes in his holieſt Servants, that we may neither be too highly conceited of fleſh and bloud, nor too much dejected when we have bin miſcarryed into ſin. Hitherto hath *David* gone upright, now he begins to halt with the Prieſt of God; and under pretence of *Sauls* imployment, drawes that favour from *Ahimelech*, which ſhall afterwards coſt him his head.

What could *Ahimelech* have thought too deare for Gods Anointed, for Gods Champion? It is not like but that if *David* had ſincerely opened himſelfe to the Prieſt as he hath done to the Prophet, *Ahimelech* would have ſeconded *Samuel* in ſome ſecret and ſafe ſuccour of ſo unjuſt a diſtreſſe, whereas he is now by a falſe colour led to that kindneſſe which ſhall be prejudiciall to his life: Extremities of evill are commonly inconſiderate; either for that we have not leiſure to our thoughts, or perhaps (ſo as we may be perplexed) not thoughts to our leiſure: What would *David* have given afterwards to have redeemed this over-ſight?

Under this pretence he craves a double favour of *Ahimelech*; The one of bread for his ſuſtenance, the other of a Sword for his defence: There was no bread under the hands of the Prieſt but that which was conſecrated to God; and whereof none might taſt but the devoted Servants of the Altar; Even that which was with ſolemne dedication ſet upon the holy Tables before the face of God; a Sacramentall Bread preſented to God with Incenſe, figuring that true Bread that came down from Heaven; yet even this Bread might in caſe of neceſſity become common, and be given by *Ahimelech*, and received by *David* and his followers: Our Saviour himſelf juſtifies the act of both; Ceremonies muſt give place to ſubſtance; God will have Mercy and not Sacrifice; Charity is the ſumme and the end of the Law; That muſt be aimed at in all our actions; wherein it may fall out, that the way to keep the Law may be to break it; the intention may be kept, and the Letter violated; and it may be a dangerous tranſgreſſion of the Law to obſerve the words, and neglect the ſcope of God; That which would have diſpenſed with *David* for the ſubſtance of the act, would have much more diſpenſed with him for the circumſtance; The touch of their lawfull Wives had contracted a legall impurity, not a morall; That could have bin no ſufficient reaſon why in an urgent neceſſity they might not have partaked of the holy Bread: *Ahimelech* was no perfect Caſuiſt; theſe men might not famiſh, if they were ceremonially impure. But this queſtion bewrayed the care of *Ahimelech* in diſtributing

ſtributing the holy Bread; There might be in theſe men a double incapacity, the one as they were Seculars, the other, as uncleane; he ſaw the one muſt be, he feared leſt the other ſhould be; as one that wiſhed as little indiſpoſition (as poſſible might be) in thoſe which ſhould be fed from Gods Table. A

It is ſtrange that *David* ſhould come to the Prieſt of God for a Sword; Who in all Iſrael was ſo unlikely to furniſh him with weapons, as a man of Peace, whoſe armour was only ſpirituall? Doubtleſſe *David* knew well where *Goliahs* Sword lay; as the noble reliqué of Gods victorious deliverance, dedicated to the ſame God, which won it; at this did that ſuit aime: None could be ſo fit for *David*, none could be ſo fit for it as *David*: Who could have ſo much right to that Sword, as he againſt whom it was drawn, and by whom it was taken? There was more in that Sword, then Metal, and form; *David* could never caſt his eie upon it, but he ſaw an undoubted monument of the mercifull protection of the Almighty; there was therefore more ſtrength in that Sword, then ſharpneſſe; neither was *Davids* arme ſo much ſtrengthened by it as his faith; nothing can overcome him, whiles he carries with him that aſſured ſigne of victory: It is good to take all occaſions of renuing the remembrance of Gods mercies to us, and our obligations to him. B

Doeg the Maſter of *Sauls* Herdmen (for he that went to ſeek his Fathers Aſſes before he was King, hath herds and droves now that he is a King) was now in the Court of the Tabernacle, upon ſome occaſion of devotion; Though an Iſraelite in profeſſion, he was an Edomite no leſſe in heart then in bloud; yet he hath ſome vow upon him, and not only comes up to Gods Houſe, but abides before the Lord. Hyporcites have equall acceſſe to the publike places, and meanes of Gods ſervice: Even he that knowes the heart, yet ſhuts his doores upon none; how much leſſe ſhould we dare to exclude any, which can onely judge of the heart by the face? C

Doeg may ſet his foot as far within the Tabernacle, as *David*, he ſees the paſſages betwixt him, and *Ahimelech*, and laies them up for an advantage; Whiles he ſhould have edified himſelf by thoſe holy ſervices, he carps at the Prieſt of God, and (after a lewd miſ-interpretation of his actions) of an attendant, proves an accuſer; To incur favour with an unjuſt Maſter, he informs againſt innocent *Ahimelech*; and makes that his act which was drawn from him by a cunning circumvention: When we ſee our Auditors before us, little do we know with what hearts they are there; nor, what uſe they will make of their pretended devotion: If many come in ſimplicity of heart to ſerve their God, ſome others may perhaps come to obſerve their Teachers, and to pick quarrels where none are; Onely God and the iſſue can diſtinguiſh betwixt a *David*, and a *Doeg*, when they are both in the Tabernacle. Honeſt *Ahimelech* could little ſuſpect that he now offered a Sacrifice for his Executioner; yea, for the Murtherer of all his Family: Oh the wiſe and deep judgements of the Almighty! God owed a revenge to the Houſe of *Eli*, and now by the delation of *Doeg*, he takes occaſion to pay it: It was juſt in God, which in *Doeg* was moſt unjuſt: *Sauls* cruelty and the treachery of *Doeg* do not loſe one dram of their guilt by the Counſell of God; neither doth the holy Counſell of God gather any blemiſh by their wickedneſſe; If it had pleaſed God to inflict death upon them ſooner without any pretence of occaſion, his Juſtice had bin cleare from all imputations; now if *Saul* and *Doeg* be in ſtead of a peſtilence or fever, who can cavill? The judgements of God are not open, but are alwaies juſt; He knowes how by one mans ſin to puniſh the ſin of another, and by both their ſins and puniſhments to glorifie himſelf. If his word ſleep, it ſhall not die; but after long intermiſſions breaks forth in thoſe effects which we had forgotten to look for, and ceaſed to feare. O Lord, thou art ſure when thou threatneſt, and juſt when thou judgeſt; Keep thou us from the ſentence of death, elſe in vain ſhall we labour to keep our ſelves from the execution. D E

Con-

Contemplations.

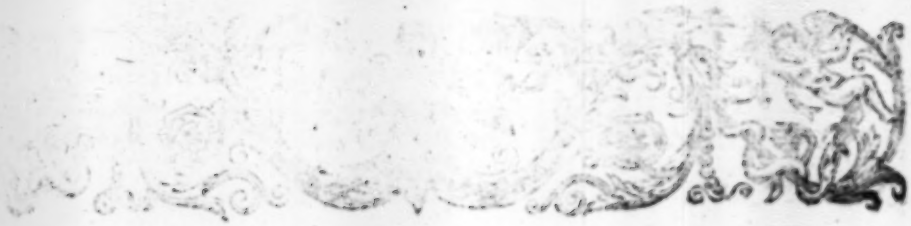
THE FOVRTEENTH BOOKE.

Containing

- Saul *in* Davids *Cave*.
- Nabal *and* Abigail.
- David *and* Achiſh.
- Saul *and the Witch of* Endor.
- Ziklag *ſpoyled and revenged.*
- *The death of* Saul.
- Abner *and* Joab.

By Jos. Hall, D. of Divinitie, and Deane of VVorcester.

Imprinted at London in the yeare 1640.



TO THE RIGHT HONOVRABLE, AND MY SINGVLAR GOOD LORD,

PHILIP

EARLE OF MONGOMERY, ONE OF THE GENTLEMEN OF HIS MAIESTIES Bed-chamber, and Knight of the most *Honourable Order of the* GARTER.

RIGHT HONOVRABLE;

AFter some unpleasing intermissions, I returne to that task of Contemplation, wherein only my soul findeth rest. If in other imployments I have indeavoured to serve God and his Church, yet in none (I must confesse) with equall contentment. Me thinks Controversie *is not right in my way to heaven; however the importunity of an adversary may force me to fetch it in: If Truth oppressed by an erroneous Teacher cry (like a ravisht Virgin) for my aid, I betray it, if I releeve it not; when I have done, I returne gladly to these paths of Peace. The favour which my late Polemicall labour hath found (beyond merit) from the Learned, cannot divert my love to those wrangling Studies. How earnestly doth my heart rather wish an universall cessation of these Armes; that all the Professors of the dear Name of Christ might be*

be taken up with nothing but holy and peaceable thoughts of Devotion; the ſweetneſſe whereof hath ſo far affected me, that (if I might doe it without danger of miſ-conſtruction) I could begge even of an Enemy this leave to be happy. I have already given account to the World, of ſome expences of my houres this way, and here I bring more; which if ſome Reader may cenſure as poore, none can cenſure as unprofitable. I am bold to write them under your Honourable Name, whereto I am deeply obliged; that I may leave behind me this meane, but faithfull Teſtimony, of my humble thankefulneſſe to your Lordſhip, and your moſt honoured and vertuous Lady. The noble reſpects I have had from you both, deſerve my Prayers, and beſt ſervices, which ſhall never be wanting to you and yours.

From your Honours ſincerely

devoted in all true duty,

JOS: HALL.

Contemplations.

SAUL *in* DAVIDS *Cave.*

IT was the ſtrange lot of *David*, that thoſe whom he purſued, preſerved him from thoſe whom he had preſerved; The Philiſtims whom *David* had newly ſmitten in Keilah, call off *Saul* from ſmiting *David* in the Wilderneſſe, when there was but an hillock betwixt him and death; Wicked purpoſes are eaſily checked, not eaſily broken off. *Sauls* Sword is ſcarce dry from the bloud of the Philiſtims, when it thirſts anew for the bloud of *David*; and now in a renewed chaſe, hunts him dry-foot through every wilderneſſe. The very deſart is too fair a refuge for innocence; The hils and rocks are ſearched in an angry jealouſie; the very wilde Goats of the mountains were not allowed to be companions for him, which had no fault but his vertue. Oh the ſeemingly-unequall diſtribution of theſe earthly things! Cruelty and oppreſſion raignes in a Palace, whiles goodneſſe lurks among the Rocks and Caves, and thinks it happineſſe enough to ſteale a life. 1 Sam. 24.

Like a dead man, *David* is fain to be hid under the earth, and ſeeks the comfort of protection in darkneſſe: and now the wiſe providence of God leads *Saul* to his enemy without bloud; He which before brought them within an hils diſtance without interview, brings them now both within one roofe; ſo as that whiles *Saul* ſeeks *David* and findes him not, he is found of *David* unſought. If *Saul* had known his own opportunities, how *David* and his men had interred themſelves, he had ſaved a treble labour, of chaſe, of execution, and buriall; for had he but ſtopt the mouth of that Cave, his enemies had laid themſelves down in their own Graves: The Wiſedome of God thinks fit to hide from evill men, and ſpirits, thoſe meanes and ſeaſons, which might be (if they had bin taken) moſt prejudiciall to his own: we had been oft foyled if Satan could but have knowne our hearts: ſometimes we lye open to evils, and happy it is for us that he onely knowes it, which pitties in ſtead of tempting us.

It is not long ſince *Saul* ſaid of *David* (lodged then in Keilah) God hath delivered him into mine hands, for he is ſhut in, ſeeing he is come into a city that hath gates, and bars; but now contrarily God delivers *Saul* (ere he was aware) into the hands of *David*, and without the help of gates and bars, hath incloſed him within the Valley of

of death: How juſt is it with God, that thoſe who ſeek miſchiefe to others, finde it to themſelves; and even whiles they are ſpreading nets are enſnared; Their deliberate plotting of evill, is ſurprized with a ſudden judgement. A

How amazedly muſt *David* needs look, when he ſaw *Saul* enter into the Cave, where himſelf was? what is this (thinks he) which God hath done? Is this preſence purpoſed, or caſuall? is *Saul* here to purſue, or to tempt me? Where ſuddenly the action bewraies the intent, and tels *David* that *Saul* ſought ſecrecy and not him. The ſuperfluity of his maliciouſneſſe brought him into the Wilderneſſe, the neceſſity of nature led him into the Cave: Even thoſe actions wherein we place ſhame, are not exempted from a providence. The fingers of *Davids* followers itched to ſeize upon their Maſters enemy; & that they might not ſeem led ſo much by faction, as by faith, they urge *David* with a promiſe from God; The day is come whereof the Lord ſaid unto thee, Behold, I will deliver thine enemy into thine hand, and thou ſhalt doe to him, as it ſhall ſeem good to thee. This argument ſeemed to cary ſuch command with it, as that *David* not only may, but muſt embrue his hands in bloud, unleſſe he will be found wanting to God and himſelf; Thoſe temptations are moſt powerfull, which fetch their force from the pretence of a religious obedience: Whereas thoſe which are raiſed from arbitrary and private reſpects, admit of an eaſie diſpenſation. B

If there were ſuch a prediction, one clauſe of it was ambiguous; and they take it at the worſt. Thou ſhalt doe to him as ſhall ſeeme good to thee: That might not ſeeme good to him, which ſeemed evill to God. There is nothing more dangerous then to make conſtruction of Gods purpoſes out of eventuall appearances. If carnall probabilities might be the rule of our judgement, what could God ſeeme to intend other then *Sauls* death in offering him naked into the hands of thoſe whom he unjuſtly perſecuted? how could *Davids* ſouldiers think that God had ſent *Saul* thither on any other errand, then to fetch his bane? and if *Saul* could have ſeen his own danger, he had given himſelf for dead; for his heart guilty to his own bloudy deſires, could not but have expected the ſame meaſure which it meant: But wiſe and holy *David* not tranſported either with miſconceit of the event, or fury of paſſion, or ſolicitation of his followers, dares make no other uſe of this accident then the tryal of his loyalty, and the inducement of his peace; It had bin as eaſie for him to cut the throat of *Saul* as his garment; but now his coat only ſhall be the worſe, not his perſon; neither doth he in this maiming of a cloak ſeek his own revenge, but a monument of his innocence. Before *Saul* rent *Samuels* garment, now *David* cutteth *Sauls*; both were ſignificant; The rending of the one, ſignified the Kingdome torne out of thoſe unworthy hands; the cutting of the other, that the life of *Saul* might have bin as eaſily cut off. C D

Saul needs no other Monitor of his own danger, then what he weares. The garment of *Saul* was laid aſide, while he went to cover his feet; ſo as the cut of the garment did not threaten any touch of the body; yet even the violence offered to a remote garment ſtrikes the heart of *David*, which findes a preſent remorſe for harmfully touching that which did once touch the perſon of his Maſter: Tender conſciences are moved to regret at thoſe actions, which ſtrong hearts paſſe over with a careleſſe eaſe. It troubled not *Saul* to ſeek after the bloud of a righteous ſervant; there is no leſſe differences of conſciences then ſtomacks; ſome ſtomacks will digeſt the hardeſt meats, and turn over ſubſtances, not in their nature edible, whiles others ſurfet of the lighteſt food, and complain even of dainties: Every gracious heart is in ſome meaſure ſcrupulous, and findes more ſafety in feare, then in preſumption: And if it be ſo ſtrait as to curb it ſelf in from the liberty which it might take in things which are not unlawfull, how much leſſe will it dare to take ſcope unto evil? By how much that ſtate is better, where nothing is allowed, then where all things; by ſo much is the ſtrict and timorous conſcience better then the lawleſſe. There is good likelihood of that man which is any way ſcrupulous of his wayes; but he which makes no bones of his actions, is apparently hopeleſſe. E

Since *Davids* followers pleaded Gods teſtimony to him as a motive to bloud, *David* appeales the ſame God for his preſervation from bloud: The Lord keep me from

A from doing that thing to my Master the Lords Anointed; and now the good man hath work enough to defend both himself and his persecuter; himselfe, from the importunate necessity of doing violence, and his Master from suffering it. It was not more easie to rule his own hands, then difficult to rule a multitude; *Davids* troope consisted of Male-contents, all that were in distresse, in debt, in bitternesse of soule; were gathered to him: Many if never so well ordered are hard to command; a few if disorderly, more hard; many and disorderly, must needs be so much the hardest of all, that *David* never atchieved any victory like unto this, wherein he first overcame himselfe, then his soldiers.

And what was the charme, wherewith *David* allayed those raging spirits of his followers? No other but this; He is the Anointed of the Lord. That holy Oyle was
B the Antidote for his bloud; *Saul* did not lend *David* so impierceable an Armour, when he should encounter *Goliah*, as *David* now lent him in this plea of his unction. Which of all the discontented Out-lawes that lurked in that Cave, durst put forth his hand against *Saul*, when they once heard, He is the Lords anointed? Such an impression of awe hath the Divine Providence caused his Image to make in the hearts of men, as that it makes Traitors cowards; so as in stead of striking, they tremble; How much more lawlesse then the Out-lawes of Israel, are those professed Ring-leaders of Christianity; which teach and practise, and incourage, and reward, and canonize the violation of Majesty? It is not enough for those who are commanders of others to refraine their own hands from doing evill, but they must carefully prevent the iniquity of their heeles, else they shall be justly reputed to do that by others,
C which in their own persons they avoided; The lawes both of God and man presuppose us in some sort answerable for our charge: as taking it for granted, that we should not undertake those reynes, which we cannot mannage.

There was no reason *David* should lose the thanks of so noble a demonstration of his loyalty; whereto he trusts so much, that he dares call back the man by whom he was pursued; and make him judge whether that fact had not deserved a life. As his act, so his word and gesture imported nothing but humble obedience, neither was there more meeknesse then force in that seasonable perswasion, Wherein he lets *Saul* see the error of his credulity, the unjust slanders of maliciousnesse, the opportunity of his revenge, the proofe of his forbearance, the undeniable evidence of his innocence; and after a lowly disparagement of himself, appeales to God for judge-
D ment, for protection.

So lively and feeling Oratory did *Saul* find in the lap of his garment, and the lips of *David*, that it is not in the power of his envy, or ill nature to hold out any longer: Is this thy voyce my son *David*, and *Saul* lift up his voyce and wept, and said; Thou art more righteous then I. He, whose Harp was wont to quiet the frenzy of *Saul*, hath now by his words calmed his fury; so that now he sheds teares in stead of bloud; and confesses his own wrong, and *Davids* integrity; And (as if he were new again entred into the bounds of Najoth in Ramath) he prayes, and propheſies good to him, whom he maliced for good; The Lord render thee good for that thou hast done to me this day, for now behold, I know that thou shalt be King.

There is no heart made of flesh, that sometime or other relents not; even flint and
E marble, will in some weather stand on drops. I cannot think these teares and protestations fained. Doubtlesse *Saul* meant as he said, and passed through sensible fits of good and evill: Let no man think himselfe the better for good motions; the praise and benefit of those gusts is not in the receit, but the retention.

Who, that had seene this meeting, could but have thought that all had been sure on *Davids* side? What can secure us if not Teares, and Prayers, and Oathes? Doubtlesse *Davids* men which knew themselves obnoxious to Laws and Creditors, began to think of some new refuge, as making account this new peeced league would be everlasting, they looked when *Saul* would take *David* home to the Court, and dissolve his Army, and recompence that unjust persecution with just honour; when behold in the loose, *Saul* goes home, but *David* and his men goe up unto the hold. Wise *David* knows *Saul* not to be more kinde then untrusty; and therefore had

rather ſeek ſafety in his hold, then in the hold of a hollow and unſteady friendſhip. Here are good words, but no ſecurity, which therefore an experienced man gives the hearing, but ſtands the while upon his own guard. No Charity bindes us to a truſt of thoſe, whom we have found faithleſſe: Credulity upon weak grounds after palpable diſappointments, is the Daughter of Folly: A man that is Weather-wiſe, though he finde an abatement of the ſtorm, yet will not ſtirre from under his ſhelter whiles he ſees it thick in the winde. Diſtruſt is the juſt gain of unfaithfulneſſe.

Nabal and Abigail.

1 Sam. 25

IF innocency could have ſecured from *Sauls* malice, *David* had not been perſecuted; and yet under that wicked King, aged *Samuel* dyes in his bed. That there might be no place for Envy, the good Prophet had retired himſelf to the Schooles. Yet he that hated *David*, for what he ſhould be, did no leſſe hate *Samuel* for what he had been. Even in the midſt of *Sauls* malignity, there remained in his heart impreſſions of awfulneſſe unto *Samuel*: he feared, where he loved not. The reſtraint of God curbeth the rage of his moſt violent enemies, ſo as they cannot doe their worſt. As good Husbands doe not put all their Corn to the Oven, but ſave ſome for ſeed, ſo doth God ever in the worſt of perſecutions.

Samuel is dead, *David* baniſhed, *Saul* tyranizeth, Iſrael hath good cauſe to mourn; it is no marvell if this lamentation be univerſall. There is no Iſraelite that feeleth not the loſſe of a *Samuel*. A good Prophet is the common Treaſure, wherein every gracious ſoule hath a ſhare. That man hath a dry heart, which can part with Gods Prophet without teares.

Nabal was according to his name, fooliſh; yet rich and mighty. Earthly poſſeſſions are not alwayes accompanied with wit and grace. Even the Line of faithfull *Caleb* will afford an ill-conditioned *Nabal*. Vertue is not like unto Lands, inheritable. All that is traduced with the ſeed, is either evill, or not good. Let no man brag with the Jews that he hath *Abram* to his father; God hath raiſed up of this ſtone a ſon to *Caleb*.

Abigail (which ſignifieth her fathers joy) had ſorrow enough to be matched with ſo unworthy an husband; If her father had meant ſhe ſhould have had joy in her ſelf, or in her life, he had not diſpoſed her to an husband (though rich yet) fond and wicked; It is like he maried her to the wealth, not to the man. Many a child is caſt away upon riches. Wealth in our matches ſhould be as ſome grains or ſcruples in the ballance ſuperadded to the gold of vertuous qualities, to weigh down the ſcales: when it is made the ſubſtance of the weight, and good qualities the appendance, there is but one earth poyſed with another; which, whereſoever it is done, it is a wonder, if either the children prove not the Parents ſorrow, or the Parents, theirs.

Nabals ſheep-ſhearing was famous; Three thouſand fleeces muſt needs require many hands; neither is any thing more plentifull commonly then a Churles Feaſt: What a world was this, that the Noble Champion and Reſcuer of Iſrael, Gods Anointed, is driven to ſend to a baſe Carle for victuals? It is no meaſuring of men by the depth of the purſe, by outward proſperity. Servants are oftentimes ſet on horſe-back, whiles Princes goe on foot. Our eſtimation muſt be led by their inward worth, which is not alterable by time, nor diminiſhed with externall conditions.

One ragge of a *David* is more worth, then the Ward-robes of a thouſand *Nabals*. Even the beſt deſervings may want. No man may be contemned for his neceſſity; perhaps he may be ſo much richer in grace, as he is poorer in eſtate, neither hath violence or caſualty more impoveriſhed a *David*, then his poverty hath enriched him. He, whoſe folly hath made himſelf miſerable, is juſtly rewarded with neglect; but he that ſuffers for good, deſerves ſo much more honour from others, as his diſtreſſe is more. Our compaſſion or reſpect muſt be ruled, according to the cauſe of anothers miſery.

A *One* good turn requires another; in ſome caſes, not hurting is meritorious: Hee that ſhould examine the qualities of *Davids* followers, muſt needs grant it worthy of a fee, that *Nabals* flocks lay untouched in Carmell; but more, that *Davids* Souldiers were *Nabals* Shepheards, yea the keepers of his Shepheards, gave them a juſt intereſt in that Sheep-ſhearing Feaſt, juſtly ſhould they have been ſet at the upper end of the Table. That *Nabals* Sheep were ſafe, he might thank his Shepheards; that his Shepheards were ſafe, he might thank *Davids* Souldiers: It is no ſmall benefit that we receive in a ſafe protection; well may we think our ſubſtance due, where we owe our ſelves. Yet this churliſh *Nabal* doth not onely give nothing to *Davids* Meſſengers, but which is worſe then nothing, ill words; *Who is David, or who is the ſonne of Iſhai? There be many ſervants now adayes that breake away from their Maſters.* *David* asked him bread, he giveth B him ſtones. All Iſrael knew and honoured their Deliverer: yet this Clown, to ſave his victuals, will needs make him a man, either of no merits or ill, either an obſcure man or a fugitive. Nothing is more cheap then good words; theſe *Nabal* might have given, and been never the poorer: If he had been reſolved to ſhut his hands in a feare of *Sauls* revenge, he might have ſo tempered his deniall, that the repulſe might have been free from offence: But now his foule-mouth doth not only deny, but revile. It ſhould have been *Nabals* glory, that his Tribe yeelded ſuch a Succeſſor to the Throne of Iſrael; now in all likelihood, his envy ſtirs him up to diſgrace that man, who ſurpaſſed him in honour and vertue, more then he was ſurpaſſed by him in wealth and eaſe; Many a one ſpeaks faire, that meanes ill, but when the C mouth ſpeaks foule, it argues a corrupt heart; If with Saint *Iames* his verball benefactors, we ſay onely, Depart in peace, warme your ſelves, fill your bellies, wee ſhall anſwer for hypocryticall uncharitableneſſe; but if we rate and curſe thoſe needy ſoules, whom we ought to relieve, we ſhall give a more fearfull account of a ſavage cruelty in trampling on thoſe whom God hath humbled. If healing with good words be juſtly puniſhable, what torment is there for thoſe that wound with evill?

David, which had all this while been in the Schoole of patience, hath now his leſſon to ſeek: He who hath happily digeſted all the railings and perſecutions of a wicked Maſter, cannot put off this affront of a *Nabal*; Nothing can aſſwage his choler, but bloud: How ſubject are the beſt of Gods Saints to weak paſſions, and if D we have the grace to ward an expected blow of temptation, how eaſily are we ſurprized with a ſudden foyle!

Wherefore ſerve theſe recorded weakneſſes of holy men, but to ſtrengthen us againſt the conſcience of our infirmities? Not that we ſhould take courage to imitate them in the evill, whereunto they have been miſcarryed; But we ſhould take heart to our ſelves, againſt the diſcouragement of our own evils.

The wiſdome of God hath ſo contrived it, that commonly (in Societies) good is mixed with evill, wicked *Nabal* hath in his houſe a wiſe and good Servant, a prudent and worthy Wife; That wiſe ſervant is carefull to advertiſe his Miſtreſſe of the danger; his prudent Miſtreſſe is carefull to prevent it.

The lives of all his family were now in hazard: ſhe dares not commit this E buſineſſe to the fidelity of a meſſenger, but forgetting her ſexe, puts her ſelfe into the errand; Her foot is not ſlow, her hand is not empty; According to the offence ſhe frames her ſatisfaction; Her Husband refuſed to give, ſhe brings a bountifull gift; Her Husband gave ill words, ſhe ſweetens them with a meek and humble deprecation; Her Husband could ſay, *Who is David?* ſhe falls at his feet; her Husband diſmiſſes *Davids* men empty, ſhe brings her Servants laden with proviſion; as if it had been onely meant to eaſe the repelled Meſſengers of the carriage, not to ſcant them of the required benevolence; No wit, no art could deviſe a more pithy and powerfull Oratory: As all ſatisfaction, ſo hers begins with a confeſſion; wherein ſhe deeply blameth the folly of her Husband: She could not have been a good Wife, if ſhe had not honoured her unworthy head; If a ſtranger ſhould have termed him foole in her hearing, he could not have gone away in peace: Now to

ſave his life, ſhe is bold to acknowledge his folly: It is a good diſparagement that preſerveth. There is the ſame way to our peace in Heaven; the onely meanes to eſcape judgement, is to complain of our own vileneſſe; ſhe pleadeth her ignorance of the fact, and therein her freedome from the offence: ſhe humbly craveth acceptation of her preſent, with pardon of the fault; ſhe profeſſeth *Davids* honourable acts and merits; ſhe foretels his future ſucceſſe and glory; ſhe layes before him the happy peace of his ſoule, in refraining from innocent bloud. *Davids* breſt which could not, through the ſeeds of grace, grow to a ſtubbornneſſe in ill reſolutions, cannot but relent with theſe powerfull and ſeaſonable perſwaſions; and now in ſtead of revenge, he bleſſeth God for ſending *Abigail* to meet him; he bleſſeth *Abigail* for her counſell, he bleſſeth the counſell for ſo wholſome efficacy, and now rejoyceth more in being overcome with a wiſe and gracious advice, then he would have rejoyced in a revengefull victory.

A good heart is eaſily ſtayed from ſinning, and is glad when it findes occaſion to be croſſed in ill purpoſes; Thoſe ſecret checks which are raiſed within it ſelf, doe readily conſpire with all outward retentives; It never yeelded to a wicked motion, without much reluctation, and when it is overcome, it is but with halfe a conſent; whereas perverſe and obdurate Sinners, by reaſon they take full delight in evill, and have already in their conceit ſwallowed the pleaſure of ſinne, abide not to be reſiſted, running on headily, in thoſe wicked courſes they have propounded in ſpight of oppoſition; and if they be forcibly ſtopped in their way, they grow ſullen and mutinous. *David* had not only vowed, but deeply ſworn the death of *Nabal*, and all his Family, to the very Dogge that lay at his doore; yet now he praiſeth God, that hath given the occaſion and grace to violate it. Wicked Vowes are ill made, but worſe kept. Our tongue cannot tye us to commit ſin. Good men think themſelves happy, that ſince they had not the grace to deny ſinne, yet they had not the opportunity to accompliſh it. If *Abigail* had ſit ſtill at home, *David* had ſinned, and ſhe had dyed: Now her diſcreet admonition hath preſerved her from the ſword, and diverted him from bloud-ſhed. And now, what thanks, what benedictions hath ſhe for this ſeaſonable counſell? How ſhould it encourage us to admoniſh our brethren; to ſee that if we prevaile, we have bleſſings from them; if we prevaile not, we have yet bleſſings from God, and thanks of our owne hearts?

How neare was *Nabal* to a miſchiefe, and perceives it not? *David* was comming to the foot of the hill to cut his throat, while he was feaſting in his houſe without feare; Little doe ſinners know, how neare their jollity is to perdition. Many times judgement is at the threſhold, whiles drunkenneſſe and ſurfet are at the boord. Had he been any other then a *Nabal*, he had not ſate down to feaſt till he had been ſure of his peace with *David*; either not to expect danger, or not to cleare it, was ſottiſh; So fooliſh are carnall men, that give themſelves over to their pleaſures, whiles there are deadly quarrels depending againſt them in Heaven. There is nothing wherein wiſdome is more ſeen, then in the temperate uſe of proſperity. A *Nabal* cannot abound, but he muſt be drunk and ſurfet; Exceſſe is a true argument of folly: We uſe to ſay, that when drink is in, wit is out, but if wit were not out, drink would not be in.

It was no time to adviſe *Nabal*, while his reaſon was drowned in a deluge of wine. A beaſt or a ſtone is as capable of good counſell as a Drunkard. Oh that the nobleſt Creature ſhould ſo farre abaſe himſelf, as for a little liquor to loſe the uſe of thoſe faculties, whereby he is a Man! Thoſe that have to doe with drink or phrenzy, muſt be glad to watch times; So did *Abigail*, who the next morning preſents to her Husband, the view of his faults, of his danger; He then ſees how neare he was to death, and felt it not. That worldly mind is ſo apprehenſive of the death that ſhould have been, as that he dyes, to think that he had like to have dyed; Who would think a man could be ſo affected with a danger paſt, and yet ſo ſenſleſſe of a future, yea imminent? He that was yeſter-night as a beaſt, is now as a ſtone; he was then over-merry, now dead and lumpiſh; Carnall hearts are ever in extremities. If they be

be once downe, their dejection is desperate, because they have no inward comfort to mitigate their sorrow. What difference there was betwixt the disposition of *David* and *Nabal*? How oft had *David* been in the Valley of the shadow of death, and feared no evill? *Nabal* is but once put in minde of a death that might have been, and is striken dead.

It is just with God, that they who live without grace, should die without comfort; neither can we expect better, while we goe on in our sins. The speech of *Abigail* smote *Nabal* into a qualm; that tongue had doubtlesse oft advised him well, and prevailed not; now, it occasions his death, whose reformation it could not effect; she meant nothing but his amendment: God meant to make that loving instrument the meanes of his revenge: she speaks, and God strikes; and within ten dayes, that swound ends in death. And now *Nabal* paies deare for his uncharitable reproach: for his riotous excesse: That God, which would not suffer *David* to right himself by his own Sword, takes the quarrell of his Servant into his owne hand. *David* hath now his ends without sin; rejoycing in the just executions of God, who would neither suffer him to sin in revenging, nor suffer his Adversaries to sin unrevenged.

Our loving God is more angry with the wrongs done to his servants, then themselves can be, and knowes how to punish that justly, which we could not undertake without wronging God, more then men have wronged us. He that saith, *Vengeance is mine, I will repay*, repaies oft-times when we have forgiven, when we have forgotten, and calls to reckoning after our discharges: It is dangerous offending any Favorite of him, whose displeasure and revenge is everlasting.

How far God looks beyond our purposes? *Abigail* came only to plead for an ill Husband; and now God makes this journey a preparation for a better: So that in one act, she preserved an ill Husband, and won a good one in the future: *David* well remembers her comely person, her wise speeches, her gracefull carriage; and now, when modesty found it seasonable, he sends to sue her which had been his Suppliant: she intreated for her Husband, *David* treats with her for his Wife; her request was to escape his Sword, he wisheth her to his bed; it was a faire suit to change a *David* for a *Nabal*; to become *Davids* Queene, in stead of *Nabals* Drudge; she that learned humility under so hard a Tutor, abaseth her selfe no lesse when *David* offers to advance her; (Let thine hand-maid be a Servant to wash the feet of the Servants of my Lord.) None are so fit to be great, as those that can stoop lowest: how could *David* be more happy in a Wife; he findes at once Piety, Wisdome, Humility, Faithfulnesse, Wealth, Beauty? How could *Abigail* be more happy in an Husband, then in the Prophet, the Champion, the Anointed of God? Those Marriages are well made, wherein Vertues are matched, and Happinesse is mutuall.

DAVID and ACHISH.

Good motions that fall into wicked hearts are like some sparks that fall from the flint and steele, into wet tinder; lightsome for the time, but soone out. After *Sauls* teares and protestations, yet he is now againe, in the wildernesse with three thousand men to hunt after innocent *David*: How invincible is the charity and loyalty of an honest heart? The same hand that spared *Saul* in the Cave, spares him sleeping in the field; The same hand that cut away the lap of his Masters garment, carryed away his Speare; that Speare, which might as well have carryed away the life of the owner, is onely borne away for a proofe of the fidelity of the bearer. Still *Saul* is strong, but *David* victorious, and triumphs over the malice of his persecutor; Yet still the victor flyeth from him whom he hath overcome. A man that sees how far *Saul* was transported with his rancorous envy, cannot but say, that he was never

1. Sam. 27. 2

more mad then when he was ſober; For even after he had ſaid (Bleſſed art thou my ſon *David*, thou ſhalt doe great things and alſo prevaile;) yet ſtill he purſues him, whom he grants aſſured to prevaile; what is this but to reſolve to loſe his labour in ſinning, and in ſpight of himſelf to offend? How ſhamefull is our inequality of diſpoſition to good? We know we cannot miſſe of the reward of wel-doing, and yet doe it not; whiles wicked men caſt away their endeavours upon thoſe evill projects, whereof they are ſure to faile, ſin blinds the eyes and hardens the heart, and thruſts men into wilfull miſchiefes, how ever dangerous, how ever impoſſible; and never leaves them till it have brought them to utter confuſion. A

The overlong continuance of a tentation, may eaſily weary the beſt patience: and may attaine that by protraction, which it could never doe by violence; *David* himſelf at laſt begins to bend under this tryall; and reſolves ſo to flye from *Saul*, as he runs from the Church of God; and whiles he will avoid the malice of his Maſter, joynes himſelf with Gods enemies. The greateſt Saints upon earth, are not alwaies upon the ſame pitch of ſpirituall ſtrength; He that ſometimes ſaid (I will not be afraid of ten thouſands, now ſaies, I ſhall one day periſh by the hand of *Saul*.) He had wont to conſult with God, now he ſayes thus in his owne heart. How many evident experiments had *David* of Gods deliverances; how certain and cleare predictions of his future Kingdome; how infallible an earneſt was the holy Oyle, wherewith he was anointed, of the Crowne of Iſrael? And yet (*David* ſaid in his heart, (I ſhall now periſh one day by the hand of *Saul*:) The beſt faith is but like the twi-light, mixed with ſome degrees of darkneſſe, and infidelity; We doe utterly miſreckon the greateſt earthly holineſſe, if we exempt it from infirmities; It is not long, ſince *David* told *Saul*, that thoſe wicked enemies of his, which caſt him out from abiding in the inheritance of the Lord, did as good as bid him, Goe ſerve other gods; yet now is he gone from the inheritance of God, into the Land of the Philiſtims; That *Saul* might ſeek him no more, he hides himſelfe out of the liſts of the Church, where a good man would not look for him: Once before had *David* fled to this *Achiſh*, when he was glad to ſcrabble on the doores, and let his ſpittle fall upon his beard, in a ſemblance of madneſſe, that he might eſcape; yet now in a ſemblance of friendſhip, is he returned to ſave that life, which he was in danger to have loſt in Iſrael. *Goliah* the Champion of the Philiſtims, whom *David* ſlew, was of Gath; yet *David* dwels with *Achiſh* King of the Philiſtims in Gath; even amongſt them whoſe fore-skins he had preſented to *Saul*, by two hundreds at once, doth *David* chuſe to reſide for ſafety: Howſoever it was a weakneſſe in *David*, thus by his league of amity to ſtrengthen the enemies of God, yet doth not God take advantage of it for his overthrow, but gives him protection, even where his preſence offended; and gives him favour where himſelfe bore juſt hatred; Oh the infinite patience and mercy of our God, who doth good to us for our evill, and in the very act of our provocation upholdeth, yea, bleſſeth us with preſervation! B C D

Could *Saul* have rightly conſidered it, he had found it no ſmall loſſe and impayring to his Kingdome, that ſo valiant a Captaine, attended with ſixe hundred able Soldiers, and their Families, ſhould forſake his Land, and joyne with his enemies; yet he is not quiet till he have abandoned his own ſtrength: The world hath none ſo great enemy to a wicked man, as himſelf; his hands cannot be held from his own miſchiefe; he will needs make his friends, enemies; his enemies, victors; himſelfe, miſerable. E

David was too wiſe, to caſt himſelf into the hand of a Philiſtim King without aſſurance; What aſſurance could he have but promiſes? Thoſe, *David* had from *Saul* abundantly, and truſted them not; He dares truſt the fidelity of a Pagan; he dares not truſt the vowes of a King of Iſrael: There may be fidelity without the Church, an falſhood within: It need not be any newes to finde ſome Turks true, and ſome Chriſtians faithleſſe.

Even unwiſe men are taught by experience, how much more they who have wit to learne without it? *David* had well found, what it was to live in a Court; Hee therefore, whom envy drove from the Court of Iſrael, voluntarily declines the Philiſtim

A Philiſtim-Court; and ſues for a Country-habitation; It had not been poſſible for ſo noted a ſtranger, after ſo much Philiſtim-bloud-ſhed, to live long in ſuch an eminency, amongſt the preaſe of thoſe, whoſe ſonnes, or brothers, or fathers, or allies, he had ſlaughtered, without ſome perilous machination of his ruine: therefore he makes ſuite for an early remove: (For why ſhould thy ſervant dwell in the chiefe City of the Kingdome with thee?) Thoſe that would ſtand ſure, muſt not affect too much height, or conſpicuity: The tall Cèdars are moſt ſubject to windes and lightnings, whiles the ſhrubs of the Valleyes ſtand unmoved; Much greatneſſe doth but make a fairer mark for evill: There is true firmneſſe and ſafety in mediocrity.

How rarely is it ſeene, that a man loſeth by his modeſty? The change fell out well
B to *David* of Ziklag, for Gath; Now he hath a City of his own; All Iſrael, where he was anointed, afforded him not ſo much poſſeſſion: Now the City which was anciently aſſigned to *Iudah*, returnes to the juſt Owner: and is by this meanes entailed to the Crown of *Davids* Succeſſors. Beſides that, now might *David* live out of the ſight, and hearing of the Philiſtim-Idolatries, and enjoy God no leſſe in the wals of a Philiſtim-City, then in an Iſraelitiſh wilderneſſe; withall, an happy opportunity was now opened to his friends of Iſrael, to reſort unto his aid; the heads of the thouſands that were of *Manaſſeh*, and many valiant Captaines of the other Tribes, fell dayly to him, and raiſed his ſix hundred followers to an army, like the hoſt of God. The deſarts of Iſrael could never have yeelded *David* ſo great an advantage: That God whoſe the earth is, makes room for his own every where; and oft-times pro-
C videth them a forrain home, more kindly then the native: It is no matter for change of our ſoyle, ſo we change not our God; If we can every where acknowledge him, he will no where be wanting to us.

It was not for Gods Champion to be idle; no ſooner is he free from *Sauls* ſword, then he begins an offenſive warre againſt the Amalekites, Girzites, Geſhurites: He knew theſe Nations branded by God to deſtruction: neither could his encreaſing Army be maintained with a little: By one act therefore, he both revenges for God, and provides for his Hoſt. Had it not been for that old quarrell, which God had with this people, *David* could not be excuſed from a bloudy cruelty, in killing whole Countries, onely for the benefit of the ſpoyle: now his Soldiers were at once, Gods Executioners, and their own Forragers. The interwention of a command from the
D Almighty, alters the ſtate of any act; and makes that worthy of praiſe, which elſe were no better then damnable. It is now Juſtice, which were otherwiſe Murder; The will of God is the rule of good; what need we enquire into other reaſons, of any act or determination, when we heare it comes from Heaven?

How many hundred yeares, had this brood of Canaanites lived ſecurely in their Country, ſince God commanded them to be rooted out, and now promiſed themſelves the certaineſt peace? The Philiſtims were their friends if not their Lords; The Iſraelites had their hands full, neither did they know any grudge betwixt them and their Neighbours, when ſuddenly the Sword of *David* cuts them off, and leaves none alive to tell the newes.

There is no ſafety in protraction; with men, delay cauſeth forgetfulneſſe, or abates
E the force of anger, as all violent motions are weakeſt at the furtheſt; but with him, to whom all times are preſent, what can be gained by prorogation? Alas, what can it availe any of the curſed ſeed of Canaan, that they have made a truce with Heaven and a league with Hell? Their day is comming, and is not the further off, becauſe they expect it not.

Miſerable were the ſtraits of *David*; while he was driven, not only to maintaine his Army by ſpoile, but to colour his ſpoile by a ſinfull diſſimulation; He tels *Achiſh* that he had been roving againſt the South of Judah, and the South of the Jerahmelites, and the South of the Kenites, either falſly, or doubtfully, ſo as he meant to deceive him, under whom he lived, and by whom he was truſted: If *Achiſh* were a Philiſtim, yet he was *Davids* friend, yea his Patron; and if he had been neither, it had not become *David* to befalſe. The infirmities of Gods children never appeare,

but

but in their extremities. It is hard for the beſt man, to ſay, how far he will be tempted. If a man will put himſelfe among Philiſtims, he cannot promiſe to come forth innocent.

How eaſily doe we beleeve that which we wiſh? The more credit *Achiſh* gives unto *David*, the more ſin it was to deceive him; and now the conceit of this ingagement, procures him a further ſervice. The Philiſtims are aſſembled to fight with Iſrael; *Achiſh* dares truſt *David* on his ſide; yea to keep his head for ever; neither can *David* doe any leſſe then promiſe his aid againſt his own fleſh: Never was *David*, in all his life, driven to ſo hard an exigent: never was he ſo extremely perplexed; For what ſhould he do now? To fight with *Achiſh*, he was tyed by promiſe, by merit; Not to fight againſt Iſrael, he was tied by his calling, by his unction: Not to fight for *Achiſh*, were to be unthankfull; To fight againſt Iſrael, were to be unnaturall; Oh what an inward battle muſt *David* needs have in his breaſt, when he thinks of this battle of Iſrael, and the Philiſtims! How doth he wiſh now that he had rather ſtood to the hazard of *Sauls* perſecution, then to have put himſelf upon the favour of *Achiſh*! He muſt fight on one ſide, and on whether ſide ſoever he ſhould fight, he could not avoid to be trecherous; a condition worſe then death, to an honeſt heart; which way he would have reſolved, if it had come to the execution, who can know ſince himſelf was doubtfull? either courſe had been no better then deſperate. How could the Iſraelites ever have received him for their King, who in the open field, had fought againſt them? And contrarily, if he would have fought againſt his friend, for his enemy; againſt *Achiſh* for *Saul*; he was now invironed with jealous Philiſtims; and might rather look for the puniſhment of his Treaſon, then the glory of a Victory.

His heart had led him into theſe ſtraits; the Lord findes way to lead him out: The ſuggeſtions of his enemies doe herein befriend him: The Princes of the Philiſtims (whether of envy, or ſuſpition) plead for *Davids* diſmiſſion, (*Send this fellow back, that he may goe againe to his place, which thou haſt appointed him: and let him not go down to the battle, leſt he be an adverſary to us.*) No Advocate could have ſaid more, himſelf durſt not have ſaid ſo much. Oh the wiſdome and goodneſſe of our God, that can raiſe up an Adverſary to deliver out of thoſe evils, which our friends cannot; That by the Sword of an enemy, can let out that Apoſtume, which no Phyſitian could tell how to cure: It would be wide with us ſometimes, if it were not for others malice.

There could not be a more juſt queſtion, then this of the Philiſtim Princes, *What doe theſe Hebrewes here?* An Iſraelite is out of his element, when he is in an Army of Philiſtims: The true ſervants of God are in their due places, when they are in oppoſition to his enemies. Profeſſion of hoſtility becomes them better then leagues of amity.

Yet *Achiſh* likes *Davids* converſation and preſence ſo well, that he profeſſeth himſelfe pleaſed with him, as with an Angel of God; How ſtrange is it to heare, that a Philiſtim ſhould delight in that holy man, whom an Iſraelite abhorres, and ſhould be loath to be quit of *David*, whom *Saul* hath expelled? Termes of civility be equally open to all religions, to all profeſſions: The common graces of Gods children, are able to attract love from the moſt obſtinate enemies of goodneſſe; If we affect them for by-reſpects of Valour, Wiſdome, Diſcourſe, Wit, it is their praiſe, not ours; But if for divine Grace and Religion, it is our praiſe with theirs.

Such now was *Davids* condition, that he muſt plead for that he feared, and argue againſt that which he deſired: (*What have I done? and what haſt thou found in thy ſervant that I may not goe, and fight againſt the enemies of my Lord the King?*) Never any newes could be more cordiall to him then this, of his diſmiſſion; yet muſt he ſeeme to ſtrive againſt it, with an importunate profeſſion of his forwardneſſe to that act, which he moſt deteſted.

One degree of Diſſimulation drawes on another; thoſe which have once given way to a faulty courſe, cannot eaſily, either ſtop or turn back; but are in a ſort forced to

A to second their ill beginnings, with worse proceedings. It is a dangerous and miserable thing, to cast our selves into those actions, which draw with them a necessity, either of offending, or miscarriage.

SAUL and the Witch of Endor.

EVen the worst men may sometimes make head against some sinnes. *Saul* 1 Sam. 28. hath expelled the Sorcerers out of the Land of Israel; and hath forbidden Magick upon pain of death. He that had no care to expell Satan
B out of his own heart, yet will seem to drive him out of his Kingdome. That we see wicked men oppose themselves to some sinnes, there is neither marvell nor comfort in it. No doubt Satan made sport at this Edict of *Saul*; what cares he to be banished in Sorcery, whiles he is entertained in malice? He knew and found *Saul* his, whiles he resisted; and smiled to yeeld thus far unto his Vassall: If we quit not all sins, he will be content we should either abandon or persecute some.

Where is no place for holy feare, there will be place for the servile; The graceless heart of *Saul* was astonied at the Philistims; yet was never moved at the frowns of that God whose anger sent them, nor of those sins of his which procured them. Those that cannot feare for love, shall tremble for feare: and how much better is
C awe then terror? prevention then confusion? There is nothing more lamentable then to see a man laugh when he should feare; God shall laugh, when such an ones feare commeth.

Extremity of distresse, will send even the prophanest man to God; like as the drowning man, reacheth out his hand to that bough, which he contemned whiles he stood safe on the bank: *Saul* now asketh counsell of the Lord; whose Prophet he hated, whose Priests he slew, whose Anointed he persecutes; Had *Saul* consulted with God when he should, this evill had not been, but now, if this evill had not been, he had not consulted with God; The thank of this Act is due, not to him, but to his affliction; A forced piety is thankelesse, unprofitable; God will not answer him neither by Dreames, nor by Urim, nor by Prophets. Why should God answer
D that man by Dreames, who had resisted him waking? Why should he answer him by Urim, that had slaine his Priests? Why should he answer him by Prophets, who hated the Father of the Prophets, rebelled against the word of the Prophets?

It is an unreasonable unequality to hope to finde God at our command, when we would not be at his; To look that God should regard our voyce in trouble, when we would not regard his in peace.

Unto what mad shifts are men driven by despaire? If God will not answer, Satan shall; (*Saul* said to his servants, Seek me a man that hath a familiar spirit.) If *Saul* had not known this course Deviliſh, why did he decree to banish it, to mulct it with death? yet now against the streame of his conscience, he will seek to those
E whom he had condemned; There needs no other judge of *Sauls* act then himselfe; had he not before opposed this sin, he had not so hainously sinned in committing it; There cannot be a more fearfull signe of an heart given up to a reprobate sense, then to cast it self wilfully into those sins, which it hath proclaimed to detest. The declinations to evill are many times insensible, but when it breaks forth into such apparent effects, even others eyes may discerne it; What was *Saul* the better to fore-know the issue of his approaching battle? If this consultation could have strengthned him against his enemies, or promoted his victory, there might have been some colour for so foule an act; Now, what could he gain, but the satisfying of his bootlesse curiosity, in fore-seeing that, which he should not be able to avoid?

Foolish men give away their souls for nothing: The itch of impertinent and unprofitable

profitable knowledge, hath been the hereditary diſeaſe of the ſonnes of *Adam* and *Eve*; How many have periſhed to know that which hath procured their periſhing? How ambitious ſhould we be to know thoſe things, the knowledge whereof is eternall Life! A

Many a lewd office are they put to, which ſerve wicked maſters; One while *Sauls* ſervants are ſent to kill innocent *David*; another while to ſhed the bloud of Gods Prieſts; and now they muſt goe ſeek for a Witch: It is no ſmall happineſſe to attend them, from whom we may receive precepts and examples of vertue.

Had *Saul* been good he had needed no diſguiſe; Honeſt actions never ſhame the doers; Now that he goeth about a ſinfull buſineſſe, he changeth himſelfe; he ſeeks the ſhelter of the night, he takes but two followers with him; It is true, that if *Saul* had come in the port of a King, the Witch had as much diſſembled her condition, as now he diſſembleth his; yet it was not onely deſire to ſpeed, but guiltineſſe that thus altred his habit; ſuch is the power of conſcience, that even thoſe who are moſt affected to evill, yet are aſhamed to be thought ſuch as they deſire to be. B

Saul needed another face to fit that tongue, which ſhould ſay, (Conjecture to me by the familiar ſpirit, and bring me up whom I ſhall name unto thee;) An obdurate heart can give way to any thing.

Notwithſtanding the peremptory edict of *Saul*, there are ſtill Witches in Iſrael; neither good Laws, nor carefull executions can purge the Church from Malefactors; There will ſtill be ſome that will jeopard their heads upon the groſſeſt ſins; No Garden can be ſo curiouſly tended, that there ſhould not be one Weed left in it; Yet ſo farre can good Statutes, and due inflictions of puniſhments upon offenders prevaile, that miſchievous perſons are glad to pull in their heads, and dare not do ill, but in diſguiſe and darkneſſe. It is no ſmall advantage of juſtice, that it affrights ſin, if it cannot be expelled; As contrarily wofull is the condition of that place, where is a publike profeſſion of wickedneſſe. C

The Witch was no leſſe crafty then wicked; ſhe had before (as is like) bribed Officers to eſcape enditement, to lurk in ſecrecy; and now ſhe will not work her feates without ſecurity; her ſuſpition projects the worſt; (*Wherefore ſeekeſt thou to take me in a ſnare, to cauſe me to die?*) Oh vain Sorcereſſe, that could be wary to avoid the puniſhment of *Saul*, careleſſe to avoid the judgement of God; Could we fore-think what our ſin would coſt us, we durſt not, but be innocent: This is a good and ſeaſonable anſwer for us, to make unto Satan, when he ſollicites us to evill (*Wherefore ſeekeſt thou to take me in a ſnare, to cauſe me to die?*) Nothing is more ſure then this intention in the tempter, then this event in the iſſue; Oh that we could but ſo much feare the eternall paines, as we doe the temporary, and be but ſo carefull to ſave our ſoules from torment, as our bodies. D

No ſooner hath *Saul* ſworne her ſafety, then ſhe addreſſeth her to her Sorcery; Hope of impunity drawes on ſin with boldneſſe; were it not for the deluſions of falſe promiſes, Satan ſhould have no Clients. Could *Saul* be ſo ignorant, as to think that Magick had power over Gods deceaſed Saints to raiſe them up; yea, to call them down from their reſt? Time was, when *Saul* was among the Prophets, And yet now, that he is in the impure lodge of Divels, how ſenſleſſe he is, to ſay, *Bring me up Samuel?* It is no rare thing to loſe even our wit and judgement together with graces; How juſtly are they given to ſottiſhneſſe, that have given themſelves over to ſin? E

The Sorcereſſe (it ſeemes) exerciſing her conjurations in a roome apart, is informed by her familiar, who it was that ſet her on work; ſhee can therefore finde time, in the midſt of her Exorciſmes, to bind the aſſurance of her own ſafety, by expoſtulation, (*She cryed with a loud voice, why haſt thou deceived me, for thou art Saul?*) The very name of *Saul* was an accuſation; Yet is he ſo farre from ſtriking his breaſt, that doubting leſt this feare of the Witch, ſhould interrupt the deſired work, he encourages her, whom he ſhould have condemned; (*Be not affraid;*) He that had more cauſe to feare, for his owne ſake, in an expectation of juſt judgement, cheares up her, that feared nothing but himſelfe: How ill doth it become us to give that counſell

counsell to others, whereof we have more need and use in our own persons!

As one that had more care to satisfie his own curiosity, then her suspition, he asks, (*What sawest thou?*) Who would not have looked, that *Sauls* hair should have stared on his head, to heare of a spirit raised? His sin hath so hardened him, that he rather pleases himselfe in it, which hath nothing in it but horrour; So farre is Satan content to descend to the service of his servants, that he will approve his fained obedience to their very outward senses; What forme is so glorious, that he either cannot or dare not undertake? Here Gods ascend out of the Earth; Else-where Satan transformes him into an Angell of light; What wonder is it, that his wicked Instruments appeare like Saints in their hypocriticall dissimulation? If we will be judging by the appearance, we shall be sure to erre: No eye could distinguish betwixt the true *Samuel*, and a false spirit: *Saul*, who was well worthy to be deceived, seeing those gray haires, and that Mantle, inclines himself to the ground, and bowes himself: He that would not worship God in *Samuel* alive, now worships *Samuel* in Satan; and no marvell; Satan was now become his refuge in stead of God; his *urim* was darknesse, his Prophet a Ghost: Every one that consults with Satan, worships him, though he bow not, neither doth that evill spirit desire any other reverence, then to be sought unto.

How cunningly doth Satan resemble, not onely the habit and gesture, but the language of *Samuel*, *Wherefore hast thou disquieted me? and wherefore dost thou aske of me, seeing the Lord is gone from thee, and is thine enemy?* Nothing is more pleasing to that evill one, then to be solicited, yet in the person of *Samuel*, he can say, *Why hast thou disquieted me?* Had not the Lord been gone from *Saul*, he had never come to the Devilish Oracle of Endor, and yet the counterfeiting spirit can say, *Why doest thou ask of me, seeing the Lord is gone from thee?* Satan cares not how little he is known to be himself; he loves to passe under any forme, rather then his own.

The more holy the person is, the more carefully doth Satan act him, that by his stale he may ensnare us. In every motion it is good to try the spirits, whether they be of God; Good words are no meanes to distinguish a Prophet from a Devill; *Samuel* himselfe, while he was alive, could not have spoken more gravely, more severely, more divinely, then this evill ghost, *For the Lord will rent thy Kingdome out of thy hand, and give it thy neighbour David, because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath upon the Amalekites, therefore hath the Lord done this unto thee this day*: When the Devill himselfe puts on gravity and religion, who can marvell at the hypocrisie of men? Well may lewd men be good Preachers, when Satan himselfe can play the Prophet; Where are those ignorants that can think charitably of charms and spells, because they finde nothing in them, but good words? What Prophet could speak better words, then this Devil in *Samuels* Mantle? Neither is there at any time so much danger of that evill spirit, as when he speaks best.

I could wonder to heare Satan preach thus prophetically, if I did not know, that as he was once a good Angell, so he can still act what he was; Whiles *Saul* was in consultation of sparing *Agag*, we shall never finde that Satan would lay any block in his way: Yea then he was a prompt Orator, to induce him into that sinne; now that it is past and gone, he can lade *Saul* with fearfull denunciations of judgement: Till we have sinned, Satan is a parasite; when we have sinned he is a Tyrant: What cares he to flatter any more, when he hath what he would? Now his onely work is to terrifie, and confound, that he may enjoy what he hath won; How much better is it serving that Master, who when we are most dejected with the conscience of evill, heartens us with inward comfort, and speakes peace to the soule in the midst of tumult!

Ziklag ſpoiled and revenged.

1 Sam. 30.

HAd not the King of the Philiſtims ſent *David* away earely, his Wives and his people and ſubſtance, which he left at Ziklag, had been utterly loſt; Now *Achiſh* did not more pleaſure *David* in his entertainment, then in his diſmiſſion, *Saul* was not *Davids* enemy more in the perſecution of his perſon, then in the forbearance of Gods enemies; Behold, thus late doth *David* feele the ſmart of *Sauls* ſin, in ſparing the Amalekites: who, if Gods ſentence had been duly executed, had not now ſurvived, to annoy this parcell of Iſrael.

As in ſpirituall reſpects our ſinnes are alwayes hurtfull to our ſelves, ſo in temporall oft-times prejudiciall to poſterity; A wicked man deſerves ill of thoſe, he never lived to ſee.

I cannot marvell at the Amalekites aſſault made upon the Iſraelites of Ziklag: I cannot but marvell at their clemency: how juſt was it, that while *David* would give aid to the enemies of the Church, againſt Iſrael, the enemies of the Church ſhould riſe againſt *David*, in his peculiar charge of Iſrael: But whiles *David* roving againſt the Amalekites, not many dayes before, left neither man nor woman alive, how ſtrange is it, that the Amalekites invading and ſurprizing Ziklag, (in revenge) kill neither man nor woman? Shall we ſay that mercy is fled from the breaſts of Iſraelites, and reſts in Heathens? Or ſhall we rather aſcribe this to the gracious reſtraint of God, who having deſigned *Amalek* to the ſlaughter of Iſrael, and not Iſrael to the ſlaughter of *Amalek*, moved the hands of Iſrael, and held the hands of *Amalek*; This was that alone, that made the Heathens take up with an unbloudy revenge; burning onely the walls, and leading away the perſons. Iſrael croſſed the revealed will of God in ſparing *Amalek*; *Amalek* fulfills the ſecret will of God in ſparing Iſrael.

It was ſtill the lot of *Amalek*, to take Iſrael at all advantages; upon their firſt comming out of Egypt, when they were weary, weak, and unarmed, then did *Amalek* aſſault them; And now, when one part of Iſrael was in the field againſt the Philiſtims, another was gone with the Philiſtims againſt Iſrael; the Amalekites ſet upon the Coaſts of both; and go away laded with the ſpoile: No other is to be expected of our ſpirituall Adverſaries, who are ever readieſt to aſſaile, when we are the unreadieſt to defend.

It was a wofull ſpectacle for *David* and his Soldiers, upon their return to find ruines and aſhes in ſtead of houſes; and in ſtead of their Families, ſolitude; Their City was vaniſhed into ſmoke, their houſholds into captivity; neither could they know whom to accuſe, or where to enquire for redreſſe; whiles they made account that their home ſhould recompence their tedious journey with comfort, the miſerable deſolation of their home, doubles the diſcomfort of their journey; what remained there but teares and lamentations? They lifted up their voyces, and wept, till they could weep no more. Here was plenty of nothing but miſery and ſorrow. The heart of every Iſraelite was brim-full of griefe; *Davids* ran over; for beſides that his croſſe was the ſame with theirs, all theirs was his alone; each man lookt on his fellow as a partner of affliction, but every one lookt upon *David* as the cauſe of all their affliction; and (as common diſpleaſure is never but fruitfull of revenge) they all agree to ſtone him as the Author of their undoing, whom they followed all this while, as the hopefull meanes of their advancements.

Now *Davids* loſſe is his leaſt griefe; neither (as if every thing had conſpired to torment him) can he look beſides the aggravation of his ſorrow and danger; *Saul* and his Soldiers had hunted him out of Iſrael; the Philiſtim-Courtiers had hunted him from the favour of *Achiſh*; the Amalekites ſpoiled him in Ziklag; yet all theſe are eaſie Adverſaries in compariſon of his own; his own followers are ſo far from pitying his participation of the loſſe, that they are ready to kill him, becauſe they are

A are miserable with him. Oh the many and grievous perplexities of the man after Gods own heart! If all his train had joyned their best helps for the mitigation of his griefe, their Cordials had been too weak, but now the vexation that arises from their fury and malice, drowneth the sense of their losse, and were enough to distract the most resolute heart; Why should it be strange to us, that we meet with hard trials, when we see the deare Anointed of God thus plunged in evils?

What should the distressed sonne of *Ishai* now doe? Whither should he think to turn him? to goe back to Israel he durst not; to goe to *Achish* he might not; to abide amongst those waste heapes hee could not; or if there might have been harbour in those burnt walls, yet there could be no safety to remaine with those mutinous spirits. (But *David* comforted himself in the Lord his God;) oh happy and sure refuge
B of a faithfull soule! The earth yeelded him nothing, but matter of disconsolation and heavinesse; he lifts his eyes above the hils, whence commeth his salvation; It is no marvell that God remembreth *David* in all his troubles, since *David* in all his troubles did thus remember his God; he knew that though no mortall eye of reason, or sense could discerne any evasion from these intricate evils, yet that the eye of divine Providence had descryed it long before; and that though no humane power could make way for his safety, yet that the over-ruling hand of his God, could doe it with ease; His experience had assured him of the fidelity of his Guardian in Heaven; and therefore he comforted himselfe in the Lord his God.

In vain is comfort expected from God, if we consult not with him: *Abiathar* the
C Priest is called for; *David* was not in the Court of *Achish*, without the Priest by his side; nor the Priest without the Ephod: Had these been left behinde in Ziklag, they had been miscarried with the rest, and *David* had now been hopelesse. How well it succeeds to the Great, when they take God with them in his Ministers, in his Ordinances? As contrarily, when these are laid by, as superfluous, there can be nothing but uncertainty of successe, or certainty of mischiefe. The presence of the Priest and Ephod, would have little availed him without their use; by them he askes counsell of the Lord in these straits. The mouth and eares of God, which were shut unto *Saul*, are open unto *David*; no sooner can he aske, then he receives answer; and the answer that he receives is full of courage and comfort: (*Follow, for thou shalt surely overtake them, and recover all.*) That God of truth never disappointed any mans trust. *David* now findes, that the eye which waited upon God was not sent away weeping.

D *David* therefore, and his men, are now upon their march after the Amalekites: It is no lingring when God bids us goe: They which had promised rest to their weary limbs, after their return from *Achish*, in their harbor of Ziklag, are glad to forget their hopes, and to put their stiffe joynts unto a new task of motion: It is no marvel, if two hundred of them were so over-tired with their former toile, that they were not able to passe over the river Besor. *David* was a true type of Christ. We follow him in these holy Wars, against the spirituall Amalekites; All of us are not of an equall strength. Some are caried by the vigor of their faith, thorow all difficulties; Others, after long pressure, are ready to languish in the way: Our Leader is not more strong then pittifull; neither doth he scornfully cashiere those, whose desires are hearty, whiles their
E abilities are unanswerable: How much more should our charity pardon the infirmities of our brethren, & allow them to sit by the stuffe, who cannot endure the march?

The same Providence which appointed *David* to follow the Amalekites, had also ordered an Egyptian to be cast behind them. This cast Servant, whom his cruell Master had left to faintnesse and famine, shall be used as the meanes of the recovery of the Israelites losse, and of the revenge of the Amalekites. Had not his Master neglected him, all these Rovers of *Amalek* had gone away with their life and booty: It is not safe to despise the meanest vassall upon earth. There is a mercy and care due to the most despicable peece of all humanity; wherein we cannot be wanting without the offence, without the punishment of God.

Charity distinguisheth an Israelite from an Amalekite. *Davids* followers are strangers to this Egyptian; an Amalekite was his Master; His Master leaves him to die (in the field) of sicknesse and hunger, these strangers relieved him: and ere they know

whether they might by him receive any light in their purſuit, they refreſh his dying ſpirits with Bread and Water, with Figs and Raiſins; Neither can the haſte of their way bee any hinderance to their compaſſion: Hee hath no Iſraelitiſh bloud in him, that is utterly mercileſſe; Perhaps yet *Davids* followers might alſo, in the hope of ſome intelligence, ſhew kindneſſe to this forlorn Egyptian. Worldly wiſdome teacheth us, to ſow ſmall courteſies, where we may reap large Harveſts of recompence: No ſooner are his ſpirits recalled, then he requites his food with information. I cannot blame the Egyptian, that he was ſo eaſily induced to deſcry theſe unkinde Amalekites, to mercifull Iſraelites; thoſe that gave him over unto death, to the reſtorers of his life; much leſſe, that ere he would deſcry them, he requires an oath of ſecurity from ſo bad a maſter; Well doth he match death with ſuch a ſervitude: Wonderfull is the Providence of God, even over thoſe, that are not in the neareſt bonds, his own. Three daies, and three nights, had this poore Egyptian Slave lyen ſick and hunger-ſtarved in the fields, and looks for nothing but death, when God ſends him ſuccour from the hands of thoſe Iſraelites, whom he had helped to ſpoile, though not ſo much for his ſake, as for Iſraels, is this heatheniſh Stragler preſerved.

It pleaſes God to extend his common favours to all his creatures; but in miraculous preſervations, he hath ſtill wont to have reſpect to his owne. By this meanes therefore, are the Iſraelites brought to the ſight of their late ſpoilers; whom they finde ſcattered abroad, upon all the earth, eating and drinking, and dancing in triumph, for the great prey they had taken.

It was three daies at leaſt, ſince this gainfull forraging of *Amalek*; and now, ſeeing no feare of any purſuer, and promiſing themſelves ſafety, in ſo great and untraced a diſtance, they make themſelves merry with ſo rich and eaſie a victory; and now ſuddenly, when they began to think of enjoying the beauty & wealth they had gotten, the ſword of *David* was upon their throats. Deſtruction is never nearer, then when ſecurity hath chaſed away feare. With how ſad faces and hearts, had the Wives of *David*, and the other Captives of Iſrael, looked upon the triumphall Revels of *Amalek*; and what a change, doe we think, appeared in them, when they ſaw their happy and valiant Reſcuers, flying in upon their inſolent Victors, and making the death of the Amalekites, the ranſome of their captivity? They mourned even now at the dances of *Amalek*; now in the ſhriekes and death of *Amalek*, they ſhout and rejoyce: The mercy of our God forgets not to enterchange our ſorrowes with joy, and the joy of the wicked with ſorrow.

The Amalekites have paid a deare loane for the goods of Iſrael, which they now reſtore with their own lives; and now their ſpoile hath make *David* richer then he expected: that booty which they had ſwept from all other parts, accrewed to him.

Thoſe Iſraelites that could not goe on to fight for their ſhare, are come to meet their brethren with gratulation. How partiall are we wont to be to our own cauſes? Even very Iſraelites will be ready to fall out for matter of profit: where ſelf-love hath bred a quarrell, every man is ſubject to flatter his own caſe. It ſeemed plauſible and but juſt to the actors in this reſcue, that thoſe which had taken no part in the pain and hazard of the journey, ſhould receive no part of the commodity. It was favour enough for them to recover their wives and children, though they ſhared not in the goods. Wiſe and holy *David* (whoſe praiſe was no leſſe, to overcome his own in time of peace, then his enemies in war) calls his contending followers from Law to equity, and ſo orders the matter, that ſince the Plaintifes were detained not by will, but by neceſſity, and ſince their forced ſtay was uſefull in guarding the ſtuffe, they ſhould partake equally of the prey with their fellowes. A ſentence well beſeeming the juſtice of Gods Anointed. Thoſe that repreſent God upon earth, ſhould reſemble him in their proceedings. It is the juſt mercy of our God, to meaſure us by our wils, not by our abilities; to recompence us graciouſly, according to the truth of our deſires, and endeavours; and to account that performed by us, which he only letteth us from performing. It were wide with us, if ſometimes purpoſe did not ſupply actions. Whiles our heart faulteth not, we that through ſpirituall ſickneſſe are faine to abide by the ſtuffe, ſhall ſhare both in grace and glory with the Victors.

The

The death of Saul.

THe Witch of Endor had halfe ſlaine *Saul* before the Battle: it is juſt that they who conſult with Devils, ſhould goe away with diſcomfort: Hee hath eaten his laſt bread at the hand of a Sorcereſſe: and now neceſſity drawes him into that field, where he ſees nothing but deſpaire. Had not *Saul* beleeved the ill newes of the counterfeit *Samuel*, he had not beene ſtruck downe on the ground with words: Now his beleefe made him deſperate; Thoſe actions which are not ſuſtained by hope, muſt needs languiſh: and are onely promoted by outward compulſion: Whiles the minde is uncertain of ſucceſſe, it releeves it ſelf with the poſſibilities of good: in doubts there is a comfortable mixture: but when it is aſſured of the worſt event, it is utterly diſcouraged and dejected. It hath therefore pleaſed the wiſdome of God to hide from wicked men, his determination of their finall eſtate, that their remainders of hope, may hearten them to good. 1 Sam. 31. 2

In all likelihood one ſelf-ſame day, ſaw *David* a victor over the Amalekites, and *Saul* diſcomfited by the Philiſtims; How ſhould it be otherwiſe? *David* conſulted with God, and prevailed; *Saul* with the Witch of Endor, and periſheth. The end is commonly anſwerable to the way; It is an idle injuſtice when we doe ill, to look to ſpeed well. The ſlaughter of *Saul* and his ſons, was not in the firſt Scene of this Tragical field; that was rather reſerved by God, for the laſt act, that *Sauls* meaſure might be full: God is long ere he ſtrikes, but when he doth, it is to purpoſe; Firſt, Iſrael flees and falls downe wounded in Mount Gilboa; They had their part in *Sauls* ſin; they were actors in *Davids* perſecution: Juſtly therefore doe they ſuffer with him, whom they had ſeconded in offence. As it is hard to be good under an evil Prince, ſo it is as rare not to be enwrapped in his judgements: It was no ſmall addition to the anguiſh of *Sauls* death, to ſee his ſons dead, to ſee his people fleeing, and ſlain before him; They had ſinned in their King, and in them is their King puniſhed. The reſt were not ſo worthy of pitty; but whoſe heart would it not touch to ſee *Ionathan*, the good ſon of a wicked father, involved in the common deſtruction? Death is not partiall: All diſpoſitions, all merits are alike to it; if valour, if holineſſe, if ſincerity of heart could have beene any defence againſt mortality, *Ionathan* had ſurvived: Now by their wounds and death, no man can diſcern which is *Ionathan*; The ſoule only findes the difference, which the body admitteth not; Death is the common gate both to Heaven and Hell; we all paſſe that, ere our turning to either hand: The ſword of the Philiſtims fetcheth *Ionathan* through it with his fellowes: no ſooner is his foot over that threſhold, then God conducteth him to glory: The beſt cannot be happy but through their diſſolution; Now therefore hath *Ionathan* no cauſe of complaint, he is by the rude and cruell hand of a Philiſtim but removed to a better Kingdome then hee leaves to his brother; and at once is his death both a temporall affliction to the ſon of *Saul*, and an entrance of glory to the friend of *David*.

The Philiſtim-archers ſhot at randome: God directs their arrowes into the body of *Saul*: Leſt the diſcomfiture of his people, and the ſlaughter of his ſons ſhould not be griefe enough to him, he feeles himſelfe wounded, and ſees nothing before him but horrour and death; and now as a man forſaken of all hopes, he begges of his Armour-bearer that deaths-blow, which elſe he muſt (to the doubling of his indignation) receive from a Philiſtim. He begges this bloudy favour of his ſervant, and is denyed: Such an awfulneſſe hath God placed in Soveraignty, that no entreaty, no extremity, can move the hand againſt it: What metall are thoſe men made of, that can ſuggeſt or reſolve, and attempt the violation of Majeſty? Wicked men care more for the ſhame of the World, then the danger of their ſoules: Deſperate *Saul* will now ſupply his Armour-bearer; and as a man that bore armes againſt himſelf, he fals upon his own ſword. What if he had died by the weapon of a Philiſtim? So did his ſon *Ionathan*, and loſt no glory: Theſe conceits of diſreputation prevaile

with carnall hearts above all ſpirituall reſpects; There is no greater murderer then vain-glory: Nothing more argues a heart void of grace, then to be tranſported by idle popularity into actions prejudiciall to the Soule. A

Evill examples, eſpecially of the great, never eſcaped imitation; the Armor-bearer of *Saul* followes his maſter: and dares do that to himſelfe, which to his King hee durſt not: as if their own Swords had been more familiar executioners, they yeelded unto them, what they grudged to their purſuers. From the beginning was *Saul* ever his owne enemy, neither did any hands hurt him but his owne: and now his death is ſutable to his life: his owne hand payes him the reward of all his wickedneſſe. The end of hypocrites, and envious men is commonly fearfull: Now is the bloud of Gods Prieſts, which *Saul* ſhed, and of *David*, which he would have ſhed, required, and requited. The evill ſpirit had ſaid the evening before, *To morrow thou ſhalt be with me:* and now *Saul* haſteth to make the Devill no Lyer: rather then faile, he gives himſelf his own Mittimus: Oh the wofull extremities of a deſpairing ſoule, plunging him ever into a greater miſchiefe to avoid the leſſe! He might have been a patient in anothers violence, and faultleſſe; now whiles he will needs act the Philiſtims part upon himſelfe, he lived and dyed a Murderer; The caſe is deadly, when the Priſoner breaks the Jaile, and will not ſtay for his delivery: and though we may not paſſe ſentence upon ſuch a ſoul, yet upon the fact we may: the ſoul may poſſibly repent in the parting, the act is haynous, and ſuch as without repentance, kills the ſoule. B

It was the next day, ere the Philiſtims knew how much they were victors; then finding the dead corps of *Saul* and his ſons, they begin their triumphs: the head of King *Saul* is cut off in lieu of *Goliahs*, and now all their Idol temples ring of their ſucceſſe; Fooliſh Philiſtims, if they had not been more beholding to *Sauls* ſins, then their gods, they had never caryed away the honour of thoſe Trophees: Inſtead of magnifying the juſtice of the true God, who puniſhed *Saul* with deſerved death, they magnifie the power of the falſe: Superſtition is extremely injurious to God: It is no better then Theft, to aſcribe unto the ſecond cauſes that honour which is due unto the firſt: but to give Gods glory to thoſe things which neither act, nor are, it is the higheſt degree of ſpirituall robbery. C

Saul was none of the beſt Kings: yet ſo impatient are his ſubjects of the indignity offred to his dead corps, that they will rather leave their owne bones amongſt the Philiſtims, then the carkaſſe of *Saul*. Such a cloſe relation there is betwixt a Prince and Subject, that the diſhonour of either is inſeparable from both: How willing ſhould wee bee to hazard our bodies or Subſtance for the vindication either of the perſon, or name of a good King, whiles he lives to the benefit of our protection? It is an unjuſt ingratitude in thoſe men, which can endure the diſgrace of them, under whoſe ſhelter they live; but how unnaturall is the villany of thoſe Miſcreants, that can bee content to bee actors in the capitall wrongs offered to Soveraigne authority? D

2 Sam. 1. It were a wonder, if after the death of a Prince, there ſhould want ſome Pickthank, to inſinuate himſelfe into his Succeſſor: An Amalekite youngman rides poſt to Ziklag to finde out *David*, whom even common rumour had notified for the anointed Heire to the Kingdome of Iſrael; to be the firſt Meſſenger of that newes, which he thought could be no other then acceptable, the death of *Saul*: and that the tidings might be ſo much more meritorious, he addes to the report, what he thinks might carry the greateſt retribution: In hope of reward, or honour, the man is content to bely himſelfe to *David*: It was not the Speare, but the Sword of *Saul*, that was the inſtrument of his death; neither could this ſtranger finde *Saul*, but dying, ſince the Armour-bearer of *Saul* ſaw him dead, ere he offered that violence to himſelfe; The hand of this Amalekite therefore was not guilty, his tongue was; Had not this Meſſenger meaſured *Davids* foot by his owne Laſt, he had forborne this peece of the newes; and not hoped to advantage himſelfe by this falſhood: Now he thinks; The tidings of a Kingdome cannot but pleaſe: None but *Saul* and *Ionathan* ſtood in *Davids* way; He cannot chuſe, but like to heare of E

their

A their removall: Especially, since *Saul* did so tyrannously persecute his innocence. If I shall onely report the fact done by another, I shall goe away but with the recompence of a lucky Post; whereas, if I take upon me the action, I am the man, to whom *David* is beholden for the Kingdome: he cannot but honour and requite me, as the Author of his deliverance and happinesse. Worldly mindes think no man can be of any other, then their own dyet; and because they finde the respects of selfe-love, and private profit, so strongly prevailing with themselves, they cannot conceive, how these should be capable of a repulse from others.

How much was this Amalekite mocked of his hopes: whiles he imagined, that *David* would now triumph, and feast in the assured expectation of the Kingdome, and possession of the Crown of Israel, he findes him renting his clothes, and wringing his hands, and weeping, and mourning: as if all his comfort had been dead with *Saul* and *Ionathan*: and yet perhaps he thought, This sorrow of *David* is but fashionable, such as great heires make shew of in the fatall day they have longed for; These teares will be soone dry; the sight of a Crown will soone breed a succession of other passions: But this errour is soone corrected: For when *David* had entertained this Bearer, with a sad fast all the day, he cals him forth in the evening to execution. (*How wast thou not afraid* (saith he) *to put forth thine hand to destroy the Anointed of the Lord?*) Doubtlesse, the Amalekite made many faire pleas for himself, out of the grounds of his own report: Alas, *Saul* was before falne upon his owne Speare; It was but mercy to kill him, that was halfe dead, that he might dye the shorter: Besides, his intreaty and importunate prayers, moved me to hasten him C through those painfull gates of death: had I stricken him as an enemy, I had deserved the blow I had given; now I lent him the hand of a friend: why am I punished for obeying the voyce of a King? and for perfiting what himself begun, and could not finish: And if neither his own wound, nor mine, had dispatched him, the Philistims were at his heeles, ready to doe this same act with insultation, which I did in favour: and if my hand had not prevented him, where had been the Crown of Israel, which I now have here presented to thee? I could have delivered that to King *Achish*, and have been rewarded with honour: let me not die for an act well meant to thee, however construed by thee: But no pretence can make his own tale not deadly: (*Thy bloud bee upon thine owne head, for thine owne mouth hath testified against thee, saying, I have slain the Lords Anointed.*) It is a just supposition, that every man is D so great a Favourer of himself, that he will not mis-report his own actions, nor say the worst of himselfe: In matter of confession, men may without injury be taken at their words: If he did it, his fact was capitall; If he did it not, his lye: It is pitty any other recompence should befall those false flatterers, that can be content to father a sin, to get thanks. Every drop of royall bloud is sacred: For a man to say that hee hath shed it, is mortall. Of how farre different spirits from this of *Davids*, are those men, which suborn the death of Princes, and celebrate and canonize the Murtherers! Into their secret let not my soule come; my glory, bee thou not joyned to their Assembly.

Abner and Joab.

E 2 Sam. 2

HOw mercifull and seasonable are the provisions of God? Ziklag was now nothing but ruines and ashes: *David* might returne to the soile where it stood, to the roofes and walls he could not: No sooner is he disappointed of that harbour, then God provides him Cities of Hebron: *Saul* shall die to give him elbow-room: Now doth *David* find the comfort that his extremity sought in the Lord his God: Now are his clouds for a time passed over: and the Sun breaks gloriously forth: *David* shall raigne after his sufferings. So shall we, if we endure to the end, finde a Crown of Righteousnesse, which the Lord the Righteous Judge, shall give us at that day: But though *David* well knew that his head was long before anointed, and had heard *Saul* himself confident-

ly avouching his Succeſſion: yet he will not ſtirre from the heaps of Ziklag till he have conſulted with the Lord: It did not content him, that he had Gods warrant for the Kingdome; but he muſt have his inſtructions for the taking poſſeſſion of it: How ſafe and happy is the man that is reſolved to do nothing without God? Neither will generalities of direction be ſufficient; even particular circumſtances muſt look for a word: ſtill is God a Pillar of fire, and cloud to the eye of every Iſraelite: neither may there be any motion or ſtay but from him; That action cannot but ſucceed, which proceeds upon ſo ſure a warrant. A

God ſends him to Hebron a City of Judah: Neither will *David* go up thither alone, but he takes with him all his men with their whole houſholds: they ſhall take ſuch part as himſelf: As they had ſhared with him in his miſery, ſo they ſhall now in his proſperity: Neither doth he take advantage of their late mutiny (which was yet freſh and green) to caſhiere thoſe unthankfull, and ungracious followers, but pardoning their ſecret rebellions, he makes them partakers of his good ſucceſſe. Thus doth our heavenly Leader (whom *David* prefigured) take us to raign with him who have ſuffered with him: paſſing by our manifold infirmities, as if they had not been, he removeth us from the Land of our baniſhment, and the aſhes of our forlorn Ziklag, to the Hebron of our Peace and glory: The expectation of this day muſt (as it did with *Davids* Soldiers) digeſt all our ſorrowes. B

Never any calling of God was ſo conſpicuous, as not to finde ſome Oppoſites: What Iſraelite did not know *David* appointed by God to the ſucceſſion of the Kingdome? Even the Amalekite, could carry the Crown to him as the true Owner: yet there wants not an *Abner* to reſiſt him, and the Title of an *Iſhboſheth* to colour his reſiſtance: If any of *Sauls* houſe could have made challenge to the Crown, it ſhould have been *Mephiboſheth* the ſon of *Ionathan*: Who, it ſeemes had too much of his Fathers bloud to be a Competitor with *David*: the queſtion is not, who may claim the moſt right, but who may beſt ſerve the faction; Neither was *Iſhboſheth* any other then *Abners* Stale. *Saul* could not have a fitter Courtier: whether in the imitation of his Maſters envy, or the ambition of ruling under a borrowed name, he ſtrongly oppoſed *David*: there are thoſe who ſtrive againſt their own hearts, to make a ſide, with whom conſcience is oppreſſed by affection: An ill quarrell once undertaken ſhall be maintained although with bloud: Now, not ſo much the bloud of *Saul*, as the ingagement of *Abner* makes the Warre. The ſonnes of *Zeruiah* ſtand faſt to *David*: It is much, how a man placeth his firſt intereſt: If *Abner* had been in *Ioabs* roome, when *Sauls* diſpleaſure drove *David* from the Court, or *Ioab* in *Abners*, theſe actions, theſe events had been changed with the perſons: It was the onely happineſſe of *Ioab* that he fell on the better ſide. C D

Both the Commanders under *David* and *Iſhboſheth* were equally cruell: both are ſo inured to bloud, that they make but a ſport of killing. Cuſtome makes ſin ſo familiar, that the horror of it, is to ſome turned into pleaſure. (*Come let the young men play before us.*) *Abner* is the Challenger, and ſpeeds thereafter: for though in the matches of Duell both ſides miſcarried, yet in the following conflict, *Abner* and his men are beaten: By the ſucceſſe of thoſe ſingle Combats no man knowes the better of the cauſe: Both ſides periſh, to ſhew, how little God liked either the offer, or the acceptation of ſuch a tryall; but when both did their beſt, God puniſheth the wrong part with diſcomfiture. E

Oh the miſery of civill diſſention! Iſrael and Judah were brethren. One carried the name of the Father, the other of the Sonne: *Iudah* was but a branch of Iſrael, Iſrael was the roote of Judah: yet Iſrael and Judah muſt fight, and kill each other; onely upon the quarrell of an ill Leaders ambition. The ſpeed of *Aſahel* was not greater then his courage: It was a minde fit for one of *Davids* worthies, to ſtrike at the head, to match himſelfe with the beſt: Hee was both ſwift and ſtrong: but the race is not to the ſwift, nor the battle to the ſtrong: If he had gone never ſo ſlowly, he might have overtaken death: now hee runs to fetch it. So little luſt had *Abner* to ſhed the bloud of a ſon of *Zeruiah*, that hee twice adviſes him to retreate from purſuing his own perill: *Aſahels* cauſe was ſo much better as *Abners* ſucceſſe: Many

A a one miſcarries in the raſh proſecution of a good quarrell, when the Abettors of the worſt part goe away with victory. Heate of zeale, ſometimes in the undiſcreet purſuit of a juſt Adverſary, proves mortall to the agent, prejudiciall to the ſervice.

Abner, whiles he kils, yet he flyes, and runs away from his owne death, whiles he inflicts it upon another: *Davids* followers had the better of the field and day; The Sun as unwilling to ſee any more Iſraelitiſh bloud ſhed by brethren, hath withdrawne himſelfe: and now both parts having got the advantage of an hill under them, have ſafe convenience of parley: *Abner* begins, and perſwades *Ioab* to ſurceaſe the fight (*Shall the ſword devoure for ever? knoweſt thou not, that it will be bitterneſſe in the end? How long ſhall it be, ere thou bid the people returne from following their*
B *brethren?*) It was his fault that the ſword devoured at all: and why was not the beginning of a civill War, bitterneſſe? Why did he call forth the people to skirmiſh, and invite them to death? Had *Abner* been on the winning hand, this motion had been thank-worthy: It is a noble diſpoſition in a Victor, to call for a ceſſation of Armes: whereas neceſſity wrings this ſuit from the over-maſtered. There cannot be a greater praiſe, to a valiant and wiſe Commander, then a propenſion to all juſt termes of peace: For warre as it is ſometimes neceſſary, ſo it is alwayes evill; and if fighting have any other end propoſed beſides peace, it proves murder. *Abner* ſhall finde himſelfe no leſſe overcome, by *Ioab* in clemency, then power; He ſayes not, I will not ſo eaſily leave the advantage of my victory: ſince the Dice of warre run on my ſide, I will follow the chance of my good ſucceſſe: Thou ſhouldeſt have con-
C ſidered of this before thy provocation: It is now too late, to move unto forbearance. But, as a man that meant to approve himſelf equally free from cowardiſe, in the beginning of the conflict, and from cruelty in the end; he profeſſeth his forwardneſſe to entertaine any pretence of ſheathing up the ſwords of Iſrael, and ſweares to *Abner*, that if it had not been for his proud irritation, the people had in the morning before ceaſed from that bloudy purſuit of their brethren. As it becomes publique perſons to be lovers of peace, ſo they muſt ſhew it upon all good occaſions: letting paſſe no opportunity of making ſpare of bloud.

Iſhboſheth was (it ſeemes) a man of no great ſpirits, for being no leſſe then forty yeares old, when his father went into his laſt field againſt the Philiſtims, he was content to ſtay at home; *Abner* hath put ambition into him; and hath eaſily raiſed
D him to the head of a faction, againſt the anointed Prince of Gods people. If this uſurped Crowne of *Sauls* Son, had any worth or glory in it, he cannot but acknowledge to owe it all unto *Abner*; yet how forward is unthankfull *Iſhboſheth* to receive a falſe ſuggeſtion againſt his chiefe Abettor: (*Wherefore haſt thou gone in to my fathers Concubine?*) He that made no conſcience of an unjuſt claime to the Crowne, and a maintenance of it with bloud, yet ſeemes ſcrupulous of a leſſe ſinne, that carryed in it the colour of a diſgrace; The touch of her, who had been honoured by his fathers bed, ſeemed an intolerable preſumption, and ſuch as could not be ſevered from his owne diſhonour: Self-love ſometimes borrowes the face of honeſt zeale. Thoſe, who out of true grounds diſlike ſins, doe hate them all indifferently, according to
E their hainouſneſſe; Hypocrites are partiall in their deteſtation, bewraying ever moſt bitterneſſe againſt thoſe offences, which may moſt prejudice their perſons and reputations.

It is as dangerous as unjuſt for Princes, to give both their eares and their heart to miſgrounded rumours of their innocent followers: This wrong hath ſtript *Iſhboſheth* of the Kingdome: *Abner* in the meane time cannot be excuſed from a trecherous inconſtancy: If *Sauls* ſon had no true Title to the Crown, why did he maintain it? If he had, why did he forſake the cauſe and perſon? Had *Abner* out of remorſe, for furthering a falſe claime, taken off his hand, I know not wherein he could be blamed except for not doing it ſooner: But now to withdraw his profeſſed allegeance, upon a private revenge, was to take a lewd leave of an ill action: If *Iſhboſheth* were his lawfull Prince, no injury could warrant a revolt: Even betwixt private perſons a return of wrongs is both uncharitable, and unjuſt, how ever this goe currant for the common

juſtice

A

iuſtice of the World: how much more ſhould we learn from a ſupreme hand, to take hard meaſures with thanks? It had been *Abners* duty, to have given his King a peaceable and humble ſatisfaction, and not to flye out in a ſnuffe. If the ſpirit of the Ruler riſe up againſt thee, leave not thy place; for yeelding pacifieth great offences: now, his impatient falling, although to the right ſide, makes him no better then traiterouſly honeſt.

So ſoone as *Abner* had entertained a reſolution of his rebellion, he perſwades the Elders of Iſrael to accompany him in the change: and whence doth he fetch his main motive but from the Oracle of God? (*The Lord hath ſpoken of David, ſaying, By the hand of my ſervant David, will I ſave my people Iſrael, out of the hand of the Philiſtims, and out of the hand of all their enemies*;) *Abner* knew this full well before, yet then was well content to ſmother a known truth for his own turn, and now the publication of it may ſerve for his advantage, he wins the heart of Iſrael, by ſhewing Gods Charter for him, whom he had ſo long oppoſed: Hypocrites make uſe of God for their own purpoſes; & care only to make divine authority a colour for their own deſignes; No man ever heard *Abner* godly till now: neither had he been ſo at this time, if he had not intended a revengefull departure from *Iſhboſheth*: Nothing is more odious then to make Religion a ſtalking horſe to Policy.

B

Who can but glorifie God in his juſtice, when he ſees the bitter end of this treacherous diſſimulation? *David* may upon conſiderations of State, entertain his new Gueſt with a Feaſt; and well might he ſeeme to deſerve a welcome, that undertakes to bring all Iſrael to the league and homage of *David*: but God never meant to uſe ſo unworthy meanes, for ſo good a work. *Ioab* returns from purſuing a troup, and finding *Abner* diſmiſſed in peace and expectation of beneficiall return, followes him, and whether out of envy, at a new rivall of honour, or out of the revenge of *Aſahel*, he repaies him both diſſimulation and death. God doth moſt juſtly by *Ioab*, that which *Ioab* did for himſelfe moſt unjuſtly: I know not (ſetting the quarrell aſide) whether we can worthily blame *Abner* for the death of *Aſahel*, who would needs after faire warnings run himſelfe upon *Abners* Speare: yet this fact ſhall procure his paiment for worſe. Now is *Iſhboſheths* wrong revenged by an enemy; we may not alwaies meaſure the Juſtice of Gods proceedings, by preſent occaſions: He needs not make us acquainted, or aſk us leave when he will call for the arrerages of forgotten ſinnes.

C

Contemplations.

THE FIFTEENTH BOOKE.

Containing

- Vzzah *and the* Arke.
- David *with* Mephibosheth *and* Ziba.
- Hanun *and* Davids *Ambassadors.*
- David *with* Bathsheba *and* Vriah.
- Nathan *and* David.
- Amnon *and* Thamar.
- Absaloms *returne and conspiracy.*

By Jos. Hall, D. of Divinitie, and Deane of VVorcester.

Imprinted at London in the yeare 1640.

TO THE RIGHT HONOVRABLE, MY VERY GOOD LORD,

WILLIAM LORD BVRLEIGH,

All Grace and Happineſſe.

RIGHT HONOVRABLE;

Here are but two Bookes wherein wee can reade God; The one is his Word, his Works the other: This is the bigger Volume, that the more exquiſite. The Characters of this are more large, but dim; of that, ſmaller, but clearer. Philoſophers have turned over this and erred; That, Divines and ſtudious Chriſtians, not without full and certaine information. In the Works of God we ſee the ſhadow, or footſteps of the Creator, in his Word we ſee the face of God in a glaſſe. Happineſſe conſiſts in the Viſion of that infinite Majeſty: and if wee bee perfectly happy above in ſeeing him face to face, our happineſſe is well forward below, in ſeeing the lively repreſentation of his face in the glaſſe of the

the Scriptures. Wee cannot ſpend our eyes too much upon this Object: For me, the more I ſee, the more I am amazed, the more I am raviſhed with this glorious beauty. With the honeſt Lepers I cannot bee content to enjoy this happy ſight alone: there is but one way to every mans felicity. May it pleaſe your Lordſhip to take part with many your Peeres, in theſe my weake, but not unprofitable Contemplations; which ſhall hold themſelves not a little graced with your Honourable Name; Whereto, together with your right Noble and moſt Worthy Lady, I have gladly devoted my ſelfe, to bee

TO THE RIGHT
HONOVRABLE MY
WILLIAM

Your Lordſhips in all

dutifull obſervance,

JOS: HALL.

Contemplations.

THE FIFTEENTH BOOKE.

Uzzah, *and the Arke removed.*

THe houſe of *Saul* is quiet, the Philiſtims beaten, victory cannot end better then in devotion; *David* is no ſooner ſetled in his houſe at Jeruſalem, then he fetcheth God to be his gueſt there; the thouſands of Iſrael góe now in an holy march, to bring up the Ark of God, to the place of his reſt; The tumults of Warre afforded no opportunity of this ſervice; onely peace is a friend to Religion, neither is peace ever our friend, but when it is a ſervant of Piety; The uſe of Warre is not more pernicious to the body, then the abuſe of peace is to the ſoule; Alas, the Riot bred of our long eaſe, rather drives the Ark of God from us, ſo the ſtill ſedentary life, is ſubject to diſeaſes, and ſtanding waters putrifie. It may be juſt with God, to take away the bleſſing which we doe ſo much abuſe; and to ſcoure off our ruſt with bloudy Warre, &c. 2 Sam. 6.

The Ark of God had now many yeares, reſted in the obſcure lodge of *Abinadab*; without the honour of a Tabernacle. *David* will not endure himſelfe glorious, and the Ark of God contemptible; his firſt care is to provide a fit roome for God in the head of the Tribes, in his own City. The chiefe care of good Princes, muſt be the advancement of Religion; What ſhould the Deputies of God rather doe then honor him whom they repreſent? It was no good that Iſrael could learn of Philiſtims; Thoſe Pagans had ſent the Ark back in a new Cart; the Iſraelites ſaw God bleſſed that conduct, and now they practiſe it at home: But that which God will take from Philiſtims, he will not brooke from Iſrael: Aliens from God are no fit patterns for children: Divine inſtitution had made this a carriage for the Levites, not for oxen: Neither ſhould thoſe ſons of *Abinadab* have driven the Cart, but caried that ſacred burden. Gods buſineſſes muſt be done after his own formes, which if we doe with the beſt intentions alter, we preſume.

It is long ſince Iſrael ſaw ſo faire a day as this, wherein they went in this holy Triumph to fetch the Ark of God; Now their Warlike Trumpets are turned into Harps and Timbrels; and their hands inſtead of wielding the Sword and Speare, ſtrike upon thoſe muſicall ſtrings whereby they might expreſſe the joy of their hearts: Here was no noyſe but of mirth, no motion but pleaſant: Oh happy Iſ-

rael that had a God to rejoyce in, that had this occasion of rejoycing in their God, and an heart that embraced this occasion. There is nothing but this wherein wee may not joy immoderately, unseasonably; this spirituall joy can never be either out of time, or out of measure: Let him that rejoyceth, rejoyce in the Lord. But now when the Israelites were in the midst of this Angel-like jollity, their hearts lifted up, their hands playing, their feet moving, their tongues singing and shouting, God sees good to strike them into a sudden dumpe by the death of *Vzzah*: They are scarce set into the tune, when God marres their Musique, by a fearfull judgement; and changes their mirth into astonishment, and confusion; There could not bee a more excellent work then this they were about; there could not bee more chearfull hearts in the performing of it, yet will the most holy God rather dash all this solemne service, then endure an act of presumption or infidelity. *Abinadab* had beene the faithfull Host of Gods Ark for the space of twenty yeares: even in the midst of the terrors of Israel, who were justly affrighted with the vengeance inflicted upon Beth-shemesh, did he give harbor unto it; Yet even the son of *Abinadab* is stricken dead, in the first departing of that blessed guest: The Sanctity of the Parent cannot beare out the sin of his Son: The Holy one of Israel will be sanctified in all that come neere him: He will be served like himselfe.

What then was the sin of *Vzzah*? What was the capitall crime, for which he so fearfully perished? That the Ark of God was committed to the Cart, it was not his device only, but the common act of many; That it was not caried on the shoulders of Levites, was no lesse the fault of *Ahio*, and the rest of their Brethren; only *Vzzah* is stricken: The rest sinned in negligence, he in presumption; the Ark of God shakes with the agitation of that carriage; he puts forth his hand to hold it steddy: Humane judgement would have found herein nothing haynous: God sees not with the eyes of men; None but the Priests should have dared to touch the Ark; It was enough for the Levites to touch the barres that carryed it: An unwarranted hand cannot so lightly touch the Ark, but he strikes the God that dwels in it: No marvell if God strike that man with death, that strikes him with Presumption; There was well-neere the same quarrell against the thousands of Bethshemesh, and against *Vzzah*; They dyed for looking into the Ark, he for touching it; lest Israel should grow into a contemptuous familiarity with this Testimony of Gods presence, he will hold them in awe with Judgments. The revenging hand of the Almighty, that upon the returne of the Ark staied at the house of *Abinadab*, upon the remove of the Ark begins there again: Where are those that think God will take up with a careless and slubbred service? He whose infinite mercy uses to passe by our sins of infirmity, punisheth yet severely our bold faults: If we cannot doe any thing in the degrees that he requireth; yet we must learn to do all things in the forme that he requireth; Doubtlesse *Vzzah* meant no otherwise then well, in putting forth his hand to stay the Ark; He knew the sacred Utensils that were in it, the Pot of Manna, the Tables of the Law, the Rod of *Aaron*, which might be wronged by that over-rough motion: to these he offers his aid, and is stricken dead: The best intention cannot excuse; much lesse warrant us in unlawfull actions: where we do ought in faith, it pleaseth our good God to wink at, and pitty our weaknesses; but if wee dare to present God with the wel-meant services of our own making, we run into the indignation of God; There is nothing more dangerous then to bee our owne carvers in matter of Devotion.

I marvell not if the countenance of *David* were suddenly changed, to see the pale face of death in one of the chiefe Actors in this holy Procession: Hee that had found God so favourable to him in actions of lesse worth, is troubled to see this successe of a businesse so heartily directed unto his God; and now he begins to looke thorow *Vzzah* at himselfe, and to say, (*How shall the Arke of the Lord come to me?*) Then onely shall we make a right use of the judgements of God upon others, when we shall feare them in our selves, and finding our sinnes at least equall, shall tremble at the expectation of the same deserved punishments. God intends not only revenge in his execution, but reformation; As good Princes regard not so much the smart of the

A the evill past, as the prevention of the future; which is never attained but when we make applications of Gods hand: and draw common causes out of Gods particular proceedings.

I doe not heare *David* say; Surely, this man is guilty of some secret sin, that the World knows not, God hath met with him, there is no danger to us, why should I be discouraged to see God just? we may goe on safely and prosper: But here his foot staies, and his hand fals from his Instrument, and his tongue is ready to taxe his own unworthinesse, (*How shall the Ark of the Lord come unto me?*) That heart is carnall and proud, that thinks any man worse then himself; *Davids* feare staies his progresse: Perhaps he might have proceeded with good successe, but he dares not venture, where he sees such a deadly check: It is better to be too fearfull, then too forward in
B those affaires, which doe immediately concerne God; As it is not good to refraine from holy businesses, so it is worse to doe them ill; Awfulnesse is a safe Interpreter of Gods secret actions, and a wise guide of ours.

THIS event hath holpen *Obed-Edom* to a gueſt he lookt not for, God shall now sojourne in the house of him, in whose heart he dwelt before by a strong faith: else the man durst not have undertaken to receive that dreadfull Arke, which *David* himselfe feared to harbour; Oh the courage of an honest and faithfull heart! *Obed-Edom* knew well enough what slaughter the Ark had made amongst the Philistims, and after that amongst the Bethshemites, and now he saw *Vzzah* lye dead before him, yet doth he not make any scruple of entertaining it, neither doth he say, My Neighbour *Abinadab* was a carefull and religious host to the Ark, and is now payed
C with the bloud of his son: how shall I hope to speed better? but he opens his doores with a bold chearfulnesse, and notwithstanding all those terrors, bids God welcome: Nothing can make God not amiable to his own; Even his very justice is lovely: Holy men know how to rejoyce in the Lord with trembling, and can feare without discouragement.

The God of heaven will not receive any thing from men on free-cost: he will pay liberally for his lodging, a plentifull blessing upon *Obed-Edom*, and all his household. It was an honour to that zealous Gittite, that the Ark should come under his roofe; yet God rewards that honour with benediction; Never man was a loser by true godlinesse. The house of *Obed-Edom* cannot this while want observation: the eyes of *David*, and all Israel were never off from it, to see how it fared with this en-
D tertainment. And now, when they finde nothing, but a gracious acceptation and sensible blessing, the good King of Israel takes new heart, and hastens to fetch the Arke into his royall City. The view of Gods favours upon the Godly, is no small encouragement to confidence and obedience: Doubtlesse, *Obed-Edom* was not free from some weaknesses; If the Lord should have taken the advantage of Judgement against him, what Israelites had not been disheartened from attending the Arke? Now *David* and Israel was not more affrighted with the vengeance upon *Vzzah*, then encouraged by the blessing of *Obed-Edom*: The wise God doth so order his just and mercifull proceedings, that the awfulnesse of men may be tempered with love. Now the sweet singer of Israel revives his holy Musicke; and addes both more
E spirit and more pompe to so devout a businesse: I did not before heare of Trumpets, nor dancing, nor shouting, nor sacrifice, nor the linnen Ephod: The sense of Gods passed displeasure, doubles our care to please him, and our joy in his recovered approbation: we never make so much of our health as after sickenesse, nor never are so officious to our friend, as after an unkindnesse. In the first setting out of the Arke, *Davids* feare was at least an equall match to his joy; therefore after the first sixe paces he offered a sacrifice, both to pacifie God, and thank him: but now when they saw no signe of dislike, they did more freely let themselves loose to a fearlesse joy; and the body strove to expresse the holy affection of the soule; there was no limbe, no part that did not professe their mirth by motion, no noyse of voyce, or instrument wanted to assist their spirituall jollity; *David* led the way, dancing with all his might in his linnen Ephod: *Vzzah* was still in his eye, he durst not usurp upon a garment of Priests, but will borrow their colour to grace the solemnity, though he

dare not the faſhion. White was ever the colour of joy, and Linnen was light for uſe, therefore he covers his Princely Robes with white linnen, and means to honor himſelf by his conformity to Gods Miniſters. Thoſe that think there is diſgrace in the Ephod, are far from the ſpirit of the man after Gods own heart: Neither can there be a greater argument of a foule ſoule, then a diſlike of the glorious calling of God: Barren *Mical* hath too many ſons that ſcorne the holy habit and exerciſes: ſhe looks through her window, and ſeeing the attire and geſtures of her deuout husband, deſpiſeth him in her heart, neither can ſhe conceale her contempt, but like *Sauls* Daughter caſts it proudly in his face (*Oh how glorious was the King of Iſrael this day; which was uncovered this day in the eyes of the Maidens of his ſervants, as a foole uncovereth himſelf.*) Worldly hearts can ſee nothing in actions of zeale but folly and madneſſe: Piety hath no reliſh to their palate but diſtaſtfull.

A

DAVIDS heart did never ſwell ſo much at any reproach, as this of his wife; his love was for the time loſt in his anger; and as a man impatient of no affront ſo much as in the way of his devotion, he returns a bitter check to his *Mical*; (*It was before the Lord, which choſe me rather then thy Father, and all his houſe, &c.*) Had not *Mical* twitted her Husband with the ſhame of his zeal, ſhe had not heard of the ſhamefull rejection of her father; now ſince ſhe will be forgetting whoſe Wife ſhe was, ſhe ſhall be put in mind whoſe Daughter ſhe was. Contumelies that are caſt upon us in the cauſes of God, may ſafely be repaied: If we be meale-mouthed in the ſcorns of Religion, we are not patient, but zeale-leſſe: Here we may not forbeare her, that lies in our boſome. If *David* had not loved *Mical* dearly, he had never ſtood upon thoſe points with *Abner*; He knew that if *Abner* came to him, the kingdome of Iſrael would accompany him, and yet he ſends him the charge of not ſeeing his face, except he brought *Mical*, *Sauls* Daughter with him; as if he would not regard the Crowne of Iſrael, whiles he wanted that Wife of his: Yet here he takes her up roundly, as if ſhe had been an enemy, not a partner of his bed. All relations are aloofe off, in compariſon of that betwixt God and the ſoul; He that loves Father, or Mother, or Wife, or Child, better then me (ſaith our Saviour) is not worthy of me. Even the higheſt delights of our hearts muſt be trampled upon, when they will ſtand out in rivality with God. Oh happy reſolution of the royall Prophet, and Propheticall King of Iſrael, (I will be yet more vile then thus, and will be low in mine own ſight:) he knew this very abaſement Heroicall; and that the onely way to true glory, is, not to be aſhamed of our loweſt humiliation unto God: Well might he promiſe himſelfe honour from thoſe, whoſe contempt ſhe had threatned; The hearts of men are not their owne, he that made them over-rules them, and inclines them to an honorable conceit of thoſe that honor their Maker; So as holy men have oft-times inward reverence, even where they have outward indignities. *David* came to bleſſe his houſe, *Mical* brings a curſe upon her ſelf: Her ſcorns ſhal make her childleſſe to the day of her death; Barrenneſſe was held in thoſe times none of the leaſt judgements; God doth ſo revenge *Davids* quarrell upon *Mical*, that her ſudden diſgrace ſhall be recompenced with perpetuall: She ſhal not be held worthy to bear a ſon, to him whom ſhe unjuſtly contemned; How juſt is it with God to provide whips for the backs of ſcorners? It is no marvell if thoſe that mock at goodneſſe, be plagued with continuall fruitleſneſſe.

B

C

D

E

Mephiboſheth *and* Ziba.

2 Sam. 9.

SOO ſoone as ever *David* can but breathe himſelf from the publike cares, he caſts back his thoughts to the deare remembrance of his *Ionathan*. *Sauls* ſervant is likely to give him the beſt intelligence of *Sauls* ſons; The queſtion is therefore moved to *Ziba*; Remaineth there none of the houſe of *Saul?* and leſt ſuſpition might conceale the remainders of an emulous line, in feare of revenge intended, he addes: On whom I may ſhew the mercy of God for *Ionathans* ſake? O friendſhip worthy of the Monuments of Eternity, fit only to requite him, whoſe love was more then the love of women: He doth not ſay,

Is

A Is there any of the house of *Ionathan*, but, of *Saul*; that for his friends sake he may shew favour to the Posterity of his Persecutor. *Ionathans* love could not be greater then *Sauls* malice, which also survived long in his issue; from whom *David* found a busie and stubborn rivalty for the Crown of Israel: yet as one that gladly buryed all the hostility of *Sauls* house in *Ionathans* grave, he askes, *Is there any man left of* Sauls *house, that I may shew him mercy for* Jonathans *sake?* It is true love, that over-living the person of a friend, will be inherited of his seed; but to love the posterity of an enemy in a friend, it is the miracle of friendship: The formall amity of the World is confined to a face: or to the possibility of recompence, languishing in the disability, and dying in the decease of the party affected: That love was ever false, that is not ever constant, and the most operative, when it cannot be either knowne
B or requited.

To cut off all unquiet competition for the Kingdome of Israel, the providence of God had so ordered, that there is none left of the house of *Saul* (besides the sons of his Concubines) save only young and lame *Mephibosheth*: so young, that he was but five yeares of age, when *David* entred upon the government of Israel; so lame, that if his age had fitted, his impotence had made him unfit for the Throne. *Mephibosheth* was not born a Creeple; it was an heedlesse Nurse that made him so: She hearing of the death of *Saul* and *Ionathan*, made such hast to flee, that her young Master was lamed with the fall: Iwis, there needed no such speed to run away from *David*; whose love pursues the hidden sonne of his brother *Ionathan*: How often doth our ignorant mistaking, cause us to run from our best friends, and to catch knocks and
C maimes of them that professe our protection?

Mephibosheth could not come otherwise then fearfully, into the presence of *David*, whom he knew so long, so spitefully opposed by the house of *Saul*: he could not be ignorant, that the fashion of the World is to build their owne security upon the bloud of the opposite faction; neither to think themselves safe, whiles any branch remaines springing out of that roote of their emulation: Seasonably doth *David* therefore first, expell all those unjust doubts, ere he administer his further cordials; (*Feare not, for I will surely shew thee kindnesse, for* Jonathan *thy Fathers sake, and will restore thee all the fields of* Saul *thy Father, and thou shalt eate bread at my table continually.*)

David can see neither *Sauls* bloud, nor lame legs in *Mephibosheth*, whiles he sees
D in him the features of his friend *Ionathan*; how much lesse shall the God of mercies regard our infirmities, or the corrupt bloud of our sinfull Progenitors, whiles he beholds us in the face of his Son, in whom he is well pleased.

Favours are wont so much more to affect us, as they are lesse expected by us; *Mephibosheth* as over-joyed with so comfortable a word, and confounded in himselfe at the remembrance of the contrary deservings of his Family, bowes himselfe to the earth, and sayes (*What is thy servant, that thou shouldest look upon such a dead Dogge as I am?*) I finde no defect of wit (though of limbs) in *Mephibosheth*, he knew himselfe the Grand-child of the King of Israel, the Sonne of *Ionathan*, the lawfull heire of both, yet in regard of his owne impotency, and the trespasse and
E rejection of his house, he thus abaseth himselfe unto *David*; Humiliation is a right use of Gods affliction; What if he were borne great? If the sinne of his Grand-father hath lost his estate, and the hand of his Nurse hath deformed and disabled his person, he now forgets what he was, and cals himselfe worse then hee is, *A dogge:* Yet a living Dogge is better then a dead Lyon; there is dignity and comfort in life, *Mephibosheth* is therefore a dead dogge unto *David*. It is not for us to nourish the same spirits in our adverse estate, that we found in our highest prosperity; What use have wee made of Gods hand, if we be not the lower with our fall? God intends we should carry our crosse, not make a fire of it to warme us; It is no bearing up our sailes in a tempest. Good *David* cannot dis-esteeme *Mephibosheth* ever the more for disparaging himselfe: he loves and honours this humility in the Sonne of *Ionathan*; There is no more certaine way to glory and advancement, then a lowly dejection of our selves: He that made himselfe a Dogge, and therefore fit

only to lye under the table, yea a dead Dogge, and therefore fit only for the ditch, is raiſed up to the table of a King; his ſeat ſhall be honourable, yea, royall; his fare delicious, his attendance noble. How much more will our gracious God lift up our heads, unto true honour before men and Angels, if we can be ſincerely humbled in his ſight? if we miſ-call our ſelves in the meanneſſe of our conceits to him, he gives us a new name, and ſets us at the table of his glory; It is contrary with God and men; if they reckon of us as we ſet our ſelves, he values us according to our abaſements. Like a Prince truly munificent and faithfull, *David* promiſes and performes at once; *Ziba*, *Sauls* ſervant, hath the charge given him, of the execution of that royall word; *He ſhall be the Bayliffe of this great Husbandry of his Maſter Mephiboſheth*; The Land of *Saul*, how ever forfeited, ſhall know no other Maſter then *Sauls* Grand-child. As yet, *Sauls* ſervant had ſped better then his Son: I read of twenty ſervants of *Ziba*, none of *Mephiboſheth*; Earthly poſſeſſions doe not alwaies admit of equall diviſions; The Wheele is now turned up; *Mephiboſheth* is a Prince, *Ziba* is his Officer; I cannot but pitty the condition of this good Son of *Ionathan*; Into ill hands did honeſt *Mephiboſheth* fall, firſt, of a careleſſe Nurſe, then of a treacherous ſervant; She maymed his body, he would have overthrowne his eſtate; After ſome yeares of eye-ſervice to *Mephiboſheth*, wicked *Ziba* intends to give him a worſe fall then his Nurſe. Never any Court was free from Detractors, from Delators; who if they ſee a man to be a Creeple, that he cannot goe to ſpeake for himſelfe, will be telling tales of him in the eares of the Great; ſuch an one was this prefidious *Ziba*; who taking the opportunity of *Davids* flight from his Sonne *Abſalom*, followes him with a faire preſent, and a falſe Tale, accuſing his impotent Maſter of a foule and traiterous ingratitude; labouring to tread upon his lame Lord to raiſe himſelfe to honour: True-hearted *Mephiboſheth* had as good a will as the beſt; if he could have commanded legs, he had not been left behinde *David*: now that he cannot goe with him, he will not be well without him, and therefore puts himſelfe to a wilfull and ſullen penance, for the abſence and danger of his King; he will not ſo much as put on cleane cloathes for the time, as he that could not have any joy in himſelfe, for the want of his Lord *David*: Unconſcionable Miſcreants care not how they collogue, whom they ſlander for a private advantage; Lewd *Ziba* comes with a gift in his hand, and a ſmooth Tale in his mouth; Oh Sir, you thought you had a *Ionathan* at home, but you will finde a *Saul*; It were pitty but he ſhould be ſet at your Table, that would ſit in your Throne; you thought *Sauls* Land would have contented *Mephiboſheth*, but he would have all yours; though he be lame, yet he would be climbing: would you have thought that this Creeple could be plotting for your Kingdome, now that you are gone aſide? *Iſhboſheth* will never die while *Mephiboſheth* lives: How did he now forget his impotence, and raiſed up his ſpirits in hope of a day; and durſt ſay, that now the time was come, wherein the Crown ſhould revert to *Sauls* true heire. Oh Viper: if a Serpent bite in ſecret when he is not charmed, no better is a Slanderer; Honeſt *Mephiboſheth* in good manners made a dead dogge of himſelf, when *David* offered him the favour of his board; but *Ziba* would make him a very Dog indeed, an ill natur'd Cur, that when *David* did thus kindly feed him at his own table, would not only bite his fingers, but flie at his throat.

But what ſhall we ſay to this? Neither earthly Soveraignty, nor holineſſe can exempt men from humane infirmity. Wiſe and good *David* hath now but one eare; and that miſ-led with credulity: His charity in beleeving *Ziba*, makes him uncharitable in diſtruſting, in cenſuring *Mephiboſheth*. The detractor hath not onely ſudden credit given him; but *Sauls* Land; *Ionathans* Son hath loſt (unheard) that inheritance which was given him unſought. Heare-ſay is no ſafe ground of any judgement; *Ziba* ſlanders, *David* beleeves, *Mephiboſheth* ſuffers.

Lies ſhall not alwaies proſper, God will not abide the truth to be ever oppreſſed; At laſt *Ionathans* lame Son ſhall be found as ſound in heart, as lame in his body; He whoſe ſoule was like his Father *Ionathans* ſoule, whoſe body was like to his Grandfather *Sauls* ſoul, meets *David* (as it is high time) upon his returne; beſtirs his tongue to

A to discharge himselfe of so foule a slander; The more horrible the crime had been, the more villanous was the unjust suggestion of it, and the more necessary was a just Apology; Sweetly therefore, and yet passionately doth he labour to greaten *Davids* favours to him; his owne obligations and vileness; shewing himselfe more affected with his wrong, then with his losse; welcomming *David* home with a thankfull neglect of himself, as not caring that *Ziba* had his substance, now that he had his King. *David* is satisfied, *Mephibosheth* restored to favour and lands; here are two kind hearts well met. *David* is full of satisfaction from *Mephibosheth*; *Mephibosheth* runs over with joy in *David*: *David*, like a gracious King, gives *Mephibosheth* (as before) *Sauls* Lands to halves with *Ziba*; *Mephibosheth*, like a King, gives all to *Ziba* for joy that God had given him *David*: All had been well if *Ziba* had fared worse: Pardon me
B O holy and glorious soule of a Prophet, of a King, after Gods owne heart; I must needs blame thee for mercy: A fault that the best and most generous natures are most subject to. It is pitty that so good a thing should doe hurt; yet we finde that the best, misused, is most dangerous: Who should be the patterne of Kings, but the King of God? Mercy is the goodliest Flower in his Crown; much more in theirs, but with a difference: Gods mercy is infinite, theirs limited: he sayes, *I will have mercy on whom I will*: they must say, *I will have mercy on whom I should*. And yet he, for all his infinite mercy, hath vessels of wrath, so must they; of whom his Justice hath said, Thine eye shall not spare them: A good man is pittifull to his beast, shall he therefore make much of Toads and Snakes? Oh that *Ziba* should go away with any possession, save of shame and sorrow, that he should be coupled with a *Mephibosheth* in a partnership
C of Estates: Oh that *David* had changed the word a little.

A division was due here indeed; but of *Ziba's* eares from his head, or his head from his shoulders, for going about so maliciously, to divide *David* from the Son of *Ionathan*: An Eye for an Eye, was Gods Rule; If that had been true, which *Ziba* suggested against *Mephibosheth*, he had been worthy to lose his head with his Lands: being false, it had been but reason, *Ziba* should have changed heads with *Mephibosheth*: Had not holy *David* himselfe beene so stung with the venemous tongues, that he cryes out in the bitternesse of his soule, What reward shall be given thee, O thou false tongue? Even sharp arrowes with hot burning coales; He that was so sensible of himselfe in *Doegs* wrong, doth he feele so little of *Mephibosheth* in *Zibaes*? Are these the Arrowes of *Davids* Quiver; are these his hot burning coales (*Thou* and *Ziba*
D *divide?*) He that had said, their tongue is a sharp sword, now that the sword of just revenge is in his hand, is this the blow he gives, *Divide the possession?* I know not whether, excesse, or want of mercy may prove most dangerous in the Great; the one discourages good intentions with feare; the other may encourage wicked practices through presumption; Those that are in eminent place must learn the mid-way betwixt both; so pardoning faults that they may not provoke them; so punishing them, that they may not dishearten vertuous and well-meant actions; they must learne to sing that absolute Ditty (whereof *David* had here forgotten one part) of Mercy and Judgement.

E

Hanun *and* Davids *Ambassadours*.

IT is not the meaning of Religion, to make men uncivill: If the King of Ammon were heathenish, yet his kindnesse may be acknowledged, may be returned by the King of Israel. I say not, but that perhaps *David* might maintain too strait a league with that forbidden Nation; A little friendship is enough to an Idolater; but even the savage Canibals may receive an answer of outward courtesie: If a very dog fawn upon us we stroake him on the head, and clap him on the side; much lesse is the common band of humanity untyed by Grace: Disparity in spirituall Professions, is no warrant for Ingratitude: He therefore whose good nature proclaimed to shew mercy to any branch of *Sauls* House,

2 Sam. 10

Houſe, for *Ionathans* ſake, will now alſo ſhew kindneſſe to *Hanun*, for the ſake of *Nahaſh* his father. A

It was the ſame *Nahaſh* that offered the cruell condition to the men of Jabeſh Gilead, of thruſting out their right eyes for the admiſſion into his covenant. He that was thus bloudy in his Deſignes againſt Iſrael, yet was kinde to *David*; perhaps for no cauſe ſo much as *Sauls* oppoſition; And yet even this favour is held worthy both of memory and retribution: Where we have the Acts of courteſie, it is not neceſſary we ſhould enter into a ſtrict examination of the grounds of it; whiles the benefit is ours, let the intention be their owne; What ever the hearts of men are, we muſt looke at their hands, and repay, not what they meant, but what they did.

Nahaſh is dead, *David* ſends Ambaſſadors to condole his loſſe, and to comfort his Son *Hanun*. No Ammonite but is ſadly affected with the death of a Father, though it gaine him a Kingdome: Even *Eſau* could ſay, the dayes of mourning for my Father will come; No earthly advantage can fill up the gap of nature: Thoſe children are worſe then Ammonites, that can think either gaine, or liberty, worthy to countervaile a parents loſſe. B

Carnall men are wont to meaſure anothers foot by their owne Laſt; their owne falſhood makes them unjuſtly ſuſpicious of others. The Princes of *Ammon*, becauſe they are guilty to their own hollowneſſe and doubleneſſe of heart, are ready ſo to judge of *David* and his Meſſengers, (*Thinkeſt thou that David doth honor thy Father, that he hath ſent comforters unto thee? Hath not David rather ſent his owne ſervants to thee, to ſearch the City, and to ſpie it out, to overthrow it?*) It is hard for a wicked heart to think well of any other; becauſe it can think none better then it ſelf, and knowes it ſelf evill: The freer a man is from vice himſelf, the more charitable he uſes to be unto others. C

Whatſoever *David* was particularly in his own perſon, it was ground enough of prejudice, that he was an Iſraelite; It was an hereditary and deep ſetled hatred, that the Ammonites had conceived againſt their brethren of Iſrael: neither can they forget that ſhamefull and fearfull foyle, which they received from the reſcuers of *Iabeſh Gilead*; and now ſtill doe they ſtomach at the name of Iſrael; Malice once conceived in worldly hearts, is not eaſily extinguiſhed, but upon all occaſions, is ready to break forth into a flame of revengefull actions.

Nothing can be more dangerous, then for young Princes to meet with ill Counſell in the entrance of their Government; for both then are they moſt prone to take it, and moſt difficultly recovered from it; if we be ſet out of our way in the beginning of our journey, we wander all the day; How happy is that State, where both the Counſellors are faithfull, to give only good advice; and the King wiſe to diſcerne good advice from evill: the young King of Ammon is eaſily drawn to beleeve his Peeres, and to miſtruſt the meſſengers; and having now in his conceit turned them into ſpyes, entertaines them with a ſcornfull diſgrace; he ſhaves off one halfe of their beards, and cuts off one halfe of their garments; expoſing them to the deriſion of all the beholders. The Iſraelites were forbidden either a ſhaven beard; or a ſhort garment; in deſpight, perhaps, of their Law theſe Embaſſadors are ſent away with both, certainly in a deſpight of their Maſter, and a ſcorn of their perſons. D E

King *David* is not a little ſenſible of the abuſe of his Meſſengers, and of himſelfe in them; Firſt, therefore he deſires to hide their ſhame, then to revenge it. Man hath but a double ornament of body, the one of nature, the other of Art; The naturall ornament is the haire, the artificiall is apparell; *Davids* Meſſengers are deformed in both; The one is eaſily ſupplied by a new ſuite, the other can onely be ſupplyed out of the Ward-robe of time, *Tarry at Iericho till your beards bee growne*. How eaſily had this deformity beene removed, if as *Hanun* had ſhaven one ſide of their faces, ſo they had ſhaven the other; what had this been but to reſemble their yonger age, or that other ſexe, in neither of which, doe we uſe to place any imagination of unbeſeeming; neither did there want ſome of their neighbour Nations, whoſe

A whose faces age it self had not wont to cover with this shade of hayre : But so respective is good *David*, and his wise Senatours, of their Country-formes ; that they shall by appointment rather tarry abroad, till time have wrought their conformity, then vary from the received fashions of their owne people. Alas, into what a licentious variety of strange disguises are we falne ? The glory of Attire is sought in novelty, in mis-shapennesse, in monstrousnesse : There is much latitude, much liberty in the use of these indifferent things ; but because we are free, we may not run wilde : and never thinke wee have scope enough, unlesse we out-run modesty.

It is lawfull for publike persons, to feele their own indignities, and to endeavour their revenge. Now *David* sends all the host of the mighty men to punish *Ammon*,
B for so foule an abuse; Those that received the Messengers of his love with scorn and insolency, shall now be severely saluted with the Messenges of his wrath. It is just both with God and men, that they, who know not how to take favours aright, should smart with judgments. Kindnesse repulsed, breaks forth into indignation, how much more when it is repayed with an injurious affront ?

David cannot but feele his owne cheekes shaven, and his owne Coate cut, in his Embassadours ; they did but carry his person to *Hanun* ; neither can he therefore but appropriate to himselfe the kindnesse, or injury offered unto them : He that did so take to heart the cutting off but the lap of King *Sauls* Garment, when it was laid aside from him, how must he needs be affected with this disdainfull halving of his haire and Robes, in the person of his deputies ? The name of Embassadours hath
C been ever sacred, and by the universall Law of Nations, hath carryed in it sufficient protection, from all publike wrongs, neither hath it beene ever violated, without a revenge. Oh God, what shall we say to those notorious contempts which are daily cast upon thy spirituall Messengers? Is it possible thou shouldst not feele them, thou shouldst not avenge them? We are made a gazing stock to the world, to Angels and to men, we are despised and trodden down in the dust ; who hath beleeved our report, and to whom is the Arme of the Lord revealed ?

How obstinate are wicked men in their perverse resolutions! These foolish Ammonites had rather hire Syrians to maintaine a War against Israel in so foule a quarrell, besides the hazard of their owne lives, then confesse the errour of their jealous misconstruction.

D It is one of the mad principles of wickednesse, that it is a weaknesse to relent, and rather to Dye then yeeld; Even ill causes once undertaken, must be upheld although with bloud ; whereas the gracious heart finding his own mistaking, doth not onely remit of an ungrounded displeasure, but studies to be revenged of it self, and to give satisfaction to the offended.

The mercenary Syrians are drawn to venture their lives for a fee ; twenty thousand of them are hyred into the field against Israel ; Fond Pagans that know not the value of a man; their bloud cost them nothing, & they care not to sell it good cheap; How can we think those men have Soules, that esteeme a little white earth above themselves ? That never inquire into the Justice of the quarrell, but the rate of the
E pay ; that can rifle for drams of silver, in the bowels of their owne flesh, and either kill or dye for a dayes wages ?

Ioab the wise Generall of Israel soone findes, where the strength of the battle lay, and so marshals his troups, that the choice of his men should encounter the vantgard of the Syrians. His brother *Abishai* leads the rest against the children of *Ammon*; with this covenant of mutuall assistance, (*If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then will I come and help thee* ;) It is an happy thing, when the Captaines of Gods people joyne together as brethren, and lend their hand to the ayde of each other against the common adversary. Concord in defence, or assault, is the way to victory ; as contrarily the division of the Leaders is the overthrow of the Army.

Set aside some particular actions, *Ioab* was a worthy Captaine, both for wisdome and valour. Who could either exhort or resolve better then he, (*Be of good courage*

and

and let us play the men, for our people, and for the Cities of our God; and the Lord doe that which seemeth him good?) It is not either private glory or profit that whets his fortitude, but the reſpect to the cauſe of God and his people; that Souldier can never anſwer it to God, that ſtrikes not more as a Juſticer, then as an enemy; Neither doth he content himſelfe with his owne courage, but he animates others. The tongue of a Commander fights more then his hand; it is enough for private men to exerciſe what life and limbs they have; a good Leader muſt out of his own abundance, put life and ſpirits into all others; If a Lyon leade ſheep into the field, there is hope of victory: Laſtly, when he hath done his beſt, he reſolves to depend upon God for the iſſue: not truſting to his ſword, or his bow, but to the providence of the Almighty for ſucceſſe; as a man religiouſly awfull, and awfully confident, whiles there ſhould be no want in their owne endeavours: he knew well that the race was not to the ſwift, nor the battle to the ſtrong, therefore he lookes up above the hils whence commeth his ſalvation. All valour is cowardiſe to that which is built upon Religion.

I marvell not to ſee *Ioab* victorious, while he is thus godly; The Syrians flee before him like flocks of ſheep, the Ammonites follow them; The two ſonnes of *Zeruiah* have nothing to doe but to purſue and execute; The throates of the Ammonites are cut, for cutting the Beards and Coats of the Iſraelitiſh meſſengers; Neither doth this revenge end in the field; Rabba the royall City of *Ammon* is ſtrongly beleagured by *Ioab*; The City of waters (after well-neare a yeares ſiege) yeeldeth: the reſt can no longer hold; Now *Ioab*, as one that deſireth more to approve himſelfe, a loyall and a carefull ſubject, then a happy Generall, ſends to his Maſter *David* that he ſhould come perſonally, and encampe againſt the City, and take it; *Leſt* (ſaith he) *I take it, and it be called after my name.* Oh noble and imitable fidelity of a dutifull Servant, that preferres his Lord to himſelfe, and is ſo farre from ſtealing honour from his Maſters deſerts, that he willingly remits of his owne, to adde unto his. The Warre was not his; he was onely imployed by his Soveraigne; The ſame perſon that was wronged in the Ambaſſadors, revengeth by his Souldiers; The praiſe of the act ſhall (like Fountain-water) returne to the Sea, whence it originally came; To ſeek a mans own glory is not glory. Alas, how many are there, who being ſent to ſue for God, wooe for themſelves. Oh God, it is a fearfull thing to robbe thee of that which is deareſt to thee, Glory; which as thou wilt not give to any Creature, ſo much leſſe wilt thou endure that any Creature ſhould filch it from thee, and give it to himſelfe: Have thou the honour of all our actions, who giveſt a being to our actions and us, and in both haſt moſt juſtly regarded thine owne praiſe.

David *with* Bathſheba *and* Uriah.

2 Sam. 11.

With what unwillingneſſe, with what feare, doe I ſtill look upon the miſcarriage of the man after Gods owne heart? O holy Prophet, who can promiſe himſelf alwaies to ſtand, when he ſees thee faln, and maymed with the fall? Who can aſſure himſelf of an immunity from the fouleſt ſins, when he ſees thee offending ſo hainouſly, ſo bloudily? Let prophane eyes behold thee contentedly, as a patterne, as an excuſe of ſinning; I ſhall never look upon thee but through teares, as a wofull ſpectacle of humane infirmity.

Whiles *Ioab* and all Iſrael were buſie in the Warre againſt *Ammon*, in the ſiege of Rabbath, Satan finds time to lay ſiege to the ſecure heart of *David*. Who ever found *David* thus tempted, thus foyled in the daies of his buſie Wars? Now only doe I ſee the King of Iſrael, riſing from his bed in the evening; The time was, when he roſe up in the morning to his early devotion; when he brake his nightly reſt with publike cares, with the buſineſſe of the State; all that while he was innocent, he was holy; but now

A now that he wallowes in the bed of idlenesse, he is fit to invite tentation. The industrious man hath no leisure to sin. The idle hath neither leisure nor power to avoid sin; Exercise is not more wholesome for the body, then for the Soule; the remission whereof breeds matter of disease in both: The water that hath been heated, soonest freezeth; the most active spirit soonest tyreth with slacking; The Earth stands still, and is all dregges; the Heavens ever move, and are pure. We have no reason to complain of the assiduity of work; the toyle of action is answered by the benefit; If we did lesse, we should suffer more; Satan like an idle companion, if he find us busie, flyes back and sees it no time to entertaine vain purposes with us; Wee cannot please him better then by casting away our work, to hold chat with him; we cannot yeeld so farre, and be guiltlesse.

B Even *Davids* eyes have no sooner the sleep rubbed out of them, then they rove to wanton prospects; He walks upon his roofe, and sees *Bathsheba* washing her self, inquires after her, sends for her, sollicits her to uncleanesse. The same spirit that shut up his eyes in an unseasonable sleep, opens them upon an intising object; whiles sin hath such a Solliciter, it cannot want either meanes, or opportunity: I cannot think *Bathsheba* could be so immodest, as to wash her selfe openly, especially from her naturall uncleanesse; Lust is quick-sighted; *David* hath espyed her, where she could espie no beholder: His eyes recoyle upon his heart, and have smitten him with sinfull desire.

There can be no safety to that Soule, where the senses are let loose. He can never keep his covenant with God, that makes not a covenant with his eyes: It is an idle C presumption to think the outward man may be free, whiles the inward is safe: Hee is more then a man, whose heart is not led by his eyes; he is no regenerate man, whose eyes are not restrained by his heart.

Oh *Bathsheba*, how wert thou washed from thine uncleanesse, when thou yeeldedst to goe into an adulterous bed? never wert thou so foule, as now when thou wert new washed; The worst of Nature is cleanlinesse to the best of sin: thou hadst been cleane if thou hadst not washed; yet for thee, I know how to plead infirmity of sexe, and the importunity of a King; But what shall I say for thee, O thou royall Prophet, and Propheticall King of Israel; where shall I find ought to extenuate that crime, for which God himselfe hath noted thee? Did not thine holy Profession teach thee to abhorre such a sinne more then death? Was not thy Justice wont to D punish this sinne with no lesse then death? Did not thy very calling call thee to a protection and preservation of Justice, of Chastity in thy subjects? Didst thou want store of Wives of thine owne? Wert thou restrayned from taking more? Was there no beauty in Israel, but in a Subjects Marriage bed? Wert thou over-come by the vehement solicitations of an Adultéresse? Wert thou not the tempter, the Prosecutor of this uncleanesse? I should accuse thee deeply, if thou hadst not accused thy selfe; Nothing wanted to greaten thy sinne, or our wonder, and feare. O God, whither do we goe if thou stay us not? Who ever amongst the millions of thy Servants could finde himselfe furnished with stronger preservatives against sinne? Against whom could such a sinne finde lesse pretence of prevailing? Oh keep thou E us that presumptuous sinnes prevaile not over us; So onely shall we be free from great offences.

The suits of Kings are Imperative; Ambition did now prove a Bawd to Lust, *Bathsheba* yeeldeth to offend God, to dishonour her Husband, to clog and wound her owne Soule, to abuse her body: Dishonesty growes bold, when it is countenanced with greatnesse. Eminent persons had need be carefull of their demands; they sin by authority, that are sollicited by the mighty.

Had *Bathsheba* been mindfull of her Matrimoniall fidelity, perhaps, *David* had been soone checked in his inordinate desire; her facility furthers the sinne. The first motioner of evill is most faulty; but as in quarrels, so in offences, the second blow (which is the consent) makes the fray. Good *Ioseph* was moved to folly by his great and beautifull Mistris, this fire fell upon wet Tinder, and therefore soone went out.

Sinne

Sin is not acted alone; if but one party be wise, both escape. It is no excuse to say I was tempted, though by the great, though by the holy and learned; Almost all sinners are mis-led by that transformed Angell of light; The action is that we must regard, not the person; Let the mover be never so glorious, if he stirre us to evill, he must be entertained with defiance.

The GOD that knowes how to raise good out of evill, blesses an adulterous copulation with that encrease, which he denies to the chaste imbracements of honest Wedlock: *Bathsheba* hath conceived by *David*; and now at once conceives a sorrow and care how to smother the shame of her Conception; He that did the fact, must hide it.

Oh *David*, where is thy Repentance? Where is thy tenderness and compunction of heart? Where are those holy Meditations, which had wont to take up thy Soule? Alas, in stead of clearing thy sinne, thou labourest to cloake it; and spendest those thoughts in the concealing of thy wickednesse, which thou shouldest rather have bestowed in preventing it: The best of Gods children may not only be drenched in the waves of sin, but lye in them for the time, and perhaps sinke twice to the bottome; What hypocrite could have done worse, then study how to cover the face of his sin from the eyes of men, whiles he regarded not the sting of sin in his Soule?

As there are some acts, wherein the Hypocrite is a Saint, so there are some, wherein the greatest Saint upon Earth may be an Hypocrite; *Saul* did thus goe about to colour his sin, and is curst; The vessels of Mercy and Wrath, are not ever distinguishable by their actions. He makes the difference that will have mercy on whom he will, and whom he will, he hardeneth.

It is rare and hard to commit a single sinne; *David* hath abused the Wife of *Vriah*, now hee would abuse his person in causing him to father a false seed: That worthy Hittite is sent for from the Wars; and now after some cunning, and farre fetcht Questions, is dismissed to his house, not without a present of favour; *David* could not but imagine, that the beauty of his *Bathsheba*, must needs bee attractive enough to an Husband, whom long absence in Warres, had with-held all that while from so pleasing a Bed; neither could hee think, that since that face, and those breasts had power to allure himselfe to an unlawfull lust, it could be possible, that *Vriah* should not be invited by them, to an allowed and warrantable fruition.

That *Davids* heart might now the rather strike him, in comparing the chaste resolutions of his Servant, with his owne light incontinence; good *Vriah* sleeps at the doore of the Kings Palace, making choyce of a stonie Pillow, under the Canopy of Heaven, rather then the delicate Bed of her, whom he thought as honest, as he knew faire. *The Arke* (saith he) *and Israel, and Iudah, dwell in Tents, and my Lord Ioab, and the Servants of my Lord, abide in the open Fields, shall I then go into my house to eate, and drink, and lye with my Wife? by thy life, and by the life of thy soule, I will not doe this thing.*

Who can but be astonished at this change, to see a Souldier austere, and a Prophet wanton? And how doth that Souldiers austerity, shame the Prophets wantonnesse? Oh zealous and mortified Soul, worthy of a more faithfull Wife, of a more just Master, how didst thou over-look all base sensuality, and hatedst to be happy alone? Warre and Lust had wont to be reputed friends; thy brest is not more full of courage then chastity, and is so far from wandring after forbidden pleasures, that it refuseth lawfull.

There *is a time to laugh and a time to mourne*; *a time to embrace, and a time to bee farre from embracing*; even the best actions are not alwaies seasonable, much lesse the indifferent: Hee that ever takes liberty to doe what hee may, shall offend no lesse, then he that sometimes takes liberty to doe what he may not.

If any thing, the Arke of GOD is fittest to leade our tunes, according as that is eyther distressed, or prospereth, should we frame our mirth or mourning. To dwell

A dwell in seeled Houses, whiles the Temple lyes waste, is the ground of Gods just quarrell.

How shall we sing a Song of the Lord in a strange Land; if I forget thee, O Jerusalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roofe of my mouth; yea, if I preferre not Hierusalem to my chiefe joy.

As every man is a limb of the Community, so must he be affected with the estate of the universall body, whether healthfull, or languishing; It did not more aggravate *Davids* sin, that whiles the Arke and Israel was in hazard and distresse, he could finde time to loose the reines to wanton desires, and actions, then it magnifies the religious zeale of *Vriah*, that he abandons comfort, till he see the Ark and Israel
B victorious.

Common dangers, or calamities must (like the rapt motion) carry our hearts contrary to the wayes of our private occasions. Hee that cannot be moved with words, shall be tryed with Wine: *Vriah* had equally protested against feasting at home, and society with his Wife; To the one, the authority of a King forceth him abroad, in hope that the excesse thereof shall force him to the other: It is like, that holy Captaine intended onely to yeeld so much obedience, as might consist with his course of austerity. But Wine is a mocker, when it goes plausibly in, no man can imagine how it will rage and tyrannize; he that receives that Traytor within his gates, shall too late complaine of surprizall. Like unto that ill spirit, it insinuates sweetly, but in the end it bites like a Serpent, and hurts like a Cockatrice. Even
C good *Vriah* is made drunk; the holiest soule may be overtaken; it is hard gain-saying, where a King begins an health to a subject; Where, oh where, will this wickednesse end? *David* will now procure the sinne of another, to hide his owne; *Vriahs* drunkennesse is more *Davids* offence, then his. It is weakly yeelded to of the one, which was wilfully intended of the other. The one was as the Sinner, the other as the Tempter.

Had not *David* knowne, that Wine was an inducement to Lust, hee had spared those superfluous Cups. Experience had taught him, that the eye debauched with Wine, will look upon strange women: The Drunkard may be any thing, save good. Yet in this the ayme failed; Grace is stronger then Wine: Whiles that withholds, in vaine shall the fury of the Grape attempt to carry *Vriah* to his owne Bed.
D Sober *David* is now worse then drunken *Vriah*. Had not the King of Israel been more intoxicate with sinne, then *Vriah* with drinke, he had not in a sober intemperance climbed up into that Bed, which the drunken temperance of *Vriah* refused.

If *David* had been but himself, how had he loved, how had he honoured this honest and religious zeale, in his so faithfull Servant; whom now he cruelly seekes to reward with death? That fact which Wine cannot hide, the Sword shall; *Vriah* shall beare his owne *Mittimus* unto *Ioab*; *Put ye Vriah in the fore-front of the strength of the Battle, and recule back from him, that he may be smitten, and die.* What is become of thee, O thou good spirit, that hadst wont to guide thy chosen Servant in his former wayes? Is not this the man, whom we lately saw so heart-smitten, for but cutting off
E the lap of the Garment of a wicked Master, that is now thus lavish of the bloud of a gracious and wel-deserving Servant? Could it be likely, that so worthy a Captain could fall alone? Could *David* have expiated this sin with his own bloud, it had beene but well spent; but to cover his sin with the innocent bloud of others, was a crime above astonishment.

Oh the deep deceitfulnesse of sinne! If the Devill should have come to *David* in the most lovely form of *Bathsheba* her self, and at the first should have directly and in plain termes, solicited him to murder his best Servant; I doubt not but he would have spat scorn in that face, on which he should otherwise have doted; now, by many cunning windings, Satan rises up to that tentation, and privailes: that shall be done for a colour of guiltinesse, whereof the soule would have hated to be immediately guilty: Even those, that finde a just horror, in leaping downe from some

high Tower, yet may be perſwaded to deſcend by ſtayres to the bottome. Hee knowes not where he ſhall ſtay, that hath willingly ſlipt into a knowne wickednesse. A

How many doth an eminent offender draw with him into evill? It could not be, but that divers of the Attendants both of *David* and *Bathſheba* muſt be conſcious to that adultery: Great mens ſins are ſeldome ſecret; And now *Ioab* muſt be fetcht in, as accessary to the murder: How muſt this example needs harden *Ioab* againſt the conſcience of *Abners* bloud? whiles he cannot but think, *David* cannot avenge that in me, which he acteth himſelfe.

Honour is pretended to poore *Vriah*, death is meant. This man was one of the Worthies of *David*; their courage ſought glory in the difficulteſt exploits. That reputation had never beene purchaſed without attempts of equall danger; Had not the Leader and Followers of *Vriah* been more treacherous, then his Enemies were ſtrong, he had come off with Victory; Now he was not the firſt or laſt that periſhed by his friends. *David* hath forgotten, that himſelfe was in like ſort betrayed in his Maſters intention, upon the dowry of the Philiſtims fore-skins. I feare to aske, Who ever noted ſo foule a plot in *Davids* rejected Predeceſſor; *Vriah* muſt be the Meſſenger of his owne death, *Ioab* muſt bee a Traytor to his friend, the hoſt of God muſt ſhamefully turne their backs upon the Ammonites; all that Iſraelitiſh bloud muſt be ſhed, that murder muſt be ſeconded with diſſimulation, and all this to hide one adultery. O God, thou hadſt never ſuffered ſo deare a Favourite of thine to fall ſo fearfully, if thou hadſt not meant to make him an univerſall example to Mankinde of not preſuming, of not deſpairing: How can we preſume of not ſinning, or deſpaire for ſinning, when we finde ſo great a Saint thus fallen, thus riſen? B C

Nathan *and* David.

2 Sam. 12.

YEt *Bathſheba* mourned for the death of that Husband, whom ſhe had been drawne to diſhonour: How could ſhe beſtow teares enough upon that Funerall, whereof her ſin was the cauſe? If ſhe had but a ſuſpition of the plot of his death, the Fountaines of her eyes could not yeeld water enough to waſh off her Husbands bloud; Her ſin was more worthy of ſorrow, then her loſſe. If this griefe had been right placed, the hope of hiding her ſhame and the ambition to be a Queen had not ſo ſoone mitigated it; neither had ſhe upon any termes been drawn into the Bed of her husbands murtherer. Every gleame of earthly comfort can dry up the teares of worldly ſorrow. *Bathſheba* hath ſoon loſt her griefe at the Court; The remembrance of an Husband is buryed in the jollity and ſtate of a Princeſſe. *David* ſecurely enjoyes his ill-purchaſed love, and is content to exchange the conſcience of his ſinne, for the ſenſe of his pleaſure. But the juſt and holy God will not put it up ſo: he that hates ſinne ſo much the more, as the offender is more deare to him, will let *David* feele the bruiſe of his fall. If Gods beſt children have been ſometimes ſuffered to ſleep in a ſin, at laſt he hath awakened them in a fright. D

David was a Prophet of God, and yet he hath not only ſtept into thoſe foule ſins, but ſojournes with them; If any profeſſion or ſtate of life could have priviledged from ſinne; the Angels had not ſinned in Heaven, nor man in Paradiſe. *Nathan* the Prophet is ſent to the Prophet *David*, for reproofe, for conviction; Had it been any other mans caſe, none could have been more quick-ſighted then the Princely Prophet; in his owne he is ſo blinde, that God is faine to lend him others eyes. Even the Phyſitian himſelfe when he is ſick, ſends for the counſell of thoſe whom his health did mutually ayd with advice. Let no man think himſelf too good to learne: Teachers themſelves may be taught that in their owne particular, which in a generality they have often taught others; It is not onely ignorance that is to be removed, but miſ-affection. E

Who can preſcribe a juſt period to the beſt mans repentance? About ten moneths

A neths are passed since *Davids* sinne: in all which time I finde no newes of any seri-
ous compunction; It could not be, but some glances of remorse must needs have pas-
sed through his Soule long ere this; but a due and solemne contrition was not heard
of, till *Nathans* message; and perhaps had been further adjourned, if that Monitor had
been longer deferred; Alas, what long and dead sleepes may the holiest Soule take
in fearfull sinnes! Were it not for thy mercy, O God, the best of us should end our
spirituall Lethargy in sleepe of death.

It might have pleased God as easily to have sent *Nathan* to check *David* in his
first purpose of sinning; So had his eyes beene restrained, *Bathsheba* honest, *Vriah* a
live with honour; now the wisdome of the Almighty knew how to win more glo-
ry by the permission of so foule an evill, than by the prevention; yea, he knew how
B by the permission of one sinne, to prevent millions; how many thousand had sinned
in a vaine presumption on their own strength, if *David* had not thus offended? how
many thousand had despaired in the conscience of their owne weaknesses, if these
horrible sinnes had not received forgivenesse? It is happy for all times that we have
so holy a Sinner, so sinfull a penitent. It matters not how bitter the Pill is, but how
well wrapped; so cunningly hath *Nathan* conveyed this dose, that it begins to worke
ere it be tasted: there is no one thing wherein is more use of wisedome, than the due
contriving of reprehension, which in a discreet delivery helps the disease; in an un-
wise, destroyes Nature.

Had not *Nathan* beene used to the possession of *Davids* eare, this complaint had
beene suspected. It well beseemes a King to take information by a Prophet. Whiles
C wise *Nathan* was querulously discoursing of the cruell rich man, that had forcibly
taken away the only Lamb of his poor Neighbour, how willingly doth *David* listen
to the Storie, and how sharply (even above law) doth he censure the fact? (*As the
Lord liveth, the man that hath doth this thing shall surely dye.*) Full little did he thinke
that he had pronounced sentence against himselfe; It had not beene so heavy if hee
had knowne on whom it should have light; We have open eares and quick tongues
to the vices of others; How severe Justicers wee can be to our very owne crimes in
others persons? How flattering Parasites to anothers crime in our selves? The life of
doctrine is in application; *Nathan* might have bin long enough in his narration, in his
invective, ere *David* would have bin touched with his owne guiltinesse: but now that
the Prophet brings the Word home to his bosome, he cannot but be affected. We
D may take pleasure, to heare men speake in the Clouds, we never take profit till wee
finde a propriety in the exhortation, or reproof; There was not more cunning in the
Parable, than courage in the application (*Thou art the man.*) If *David* be a King, hee
may not look, not to hear of his faults; Gods messages may be no other than unpar-
tiall. It is a trecherous flattery in divine errands to regard greatnesse: If Prophets must
be mannerly in the forme, yet in the matter of reproofe, resolute: The words are not
their own; They are but the Heralds of the King of Heaven, *Thus saith the Lord God
of Israel.*

How thunder-stricken doe we think *David* did now stand? How did the change
of his colour bewray the confusion in his Soule; whiles his conscience said the same
within, which the Prophet sounded in his eare? And now lest ought should be wan-
E ting to his humiliation, all Gods former favours shall be laid before his eyes, by way
of exprobration: He is worthy to be upbraided with mercies, that hath abused mer-
cies unto wantonnesse; whiles we doe well, God gives and sayes nothing; when we
doe ill, he layes his benefits in our dish, and casts them in our teeth, that our shame
may be so much the more, by how much our obligations have beene greater. The
blessings of God in our unworthy cariage, prove but the aggravations of sin, and ad-
ditions to judgement.

I see all Gods children falling into sinne, some of them lying in sinne; none of
them maintaining their sinne; *David* cannot have the heart, or the face to stand out
against the message of God, but now as a man confounded, and condemned in
himselfe, he cryes out in the bitternesse of a wounded Soule, (*I have sinned against
the Lord.*) It was a short word, but passionate; and such as came from the bottome

of a contrite heart; The greateſt griefes are not moſt verball: *Saul* confeſſed his ſin more largely, leſſe effectually; God cares not for phraſes, but for affections. The firſt piece of our amends to God for ſinning, is the acknowledgement of ſinne; He can doe little that in a juſt offence cannot accuſe himſelfe. If wee cannot be ſo good as we would, it is reaſon we ſhould doe God ſo much right, as to ſay, how evill we are. And why was not this done ſooner? It is ſtrange to ſee how eaſily ſin gets into the heart, how hardly it gets out of the mouth; Is it becauſe ſinne, like unto Satan, where it hath got poſſeſſion is deſirous to hold it; and knowes that it is fully ejected by a free confeſſion? or, becauſe in a guiltineſſe of deformity, it hides it ſelfe in the breſt where it is once entertained, and hates the light? or, becauſe the tongue is ſo fee'd with ſelfe-love, that it is loath to bee drawne unto any verdict againſt the heart or hands? or, is it out of an idle miſpriſion of ſhame, which whiles it ſhould be placed in offending, is miſplaced in diſcloſing of our offence? A B

However, ſure I am, that God hath need even of rackes to draw out confeſſions; and ſcarce in death it ſelfe, are we wrought to a diſcovery of our errours.

There is no one thing, wherein our folly ſhewes it ſelfe more than in theſe hurtfull concealments: Contrary to the proceedings of humane Juſtice, it is with God, *Confeſſe and live*; no ſooner can *David* ſay, I have ſinned, than *Nathan* inferres; *The Lord alſo hath put away thy ſinne.* He that hides his ſins ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall finde mercy. Who would not accuſe himſelfe to be acquitted of God? O God, who would not tell his wickedneſſe to thee, that knoweſt it better than his owne heart, that his heart may bee eaſed of that wickedneſſe, which being not told, killeth? Since we have ſinned, why ſhould we be niggardly of that action, wherein wee may at once give glory to thee, and reliefe to our ſoules? C

David had ſworne in a zeale of Juſtice, that the rich Oppreſſor, for but taking his poore Neighbours Lambe, ſhould dye the death: God, by *Nathan* is more favourable to *David*, than to take him at his word: *Thou ſhalt not dye:* O the marvellous power of repentance! Beſides adultery, *David* had ſhed the blood of innocent *Vriah:* The ſtrict Law was Eye for Eye, Tooth for Tooth; He that ſmiteth with the Sword, ſhall periſh with the Sword: Yet as if a penitent confeſſion had diſpenſed with the rigour of juſtice, now God ſayes, *Thou ſhalt not dye. David* was the voice of the Law awarding death unto ſinne: *Nathan* was the voice of the Goſpel, awarding life unto the repentance for ſinne. Whatſoever the ſore be, never any ſoule applyed this remedie, and died; never any ſoule eſcaped death, that applyed it not. D

David himſelfe ſhall not dye for this fact: but his miſ-begotten childe ſhall dye for him; He that ſaid, *The Lord hath put away thy ſinne*, yet ſaid alſo, *The ſword ſhall not depart from thine houſe.*

The ſame mouth, with one breath, pronounces the ſentence both of Abſolution, and Death; Abſolution to the Perſon, Death to the Iſſue. Pardon may well ſtand with temporall afflictions. Where God hath forgiven, though he doth not puniſh, yet he may chaſtiſe, and that unto blood; neither doth he alwayes forbeare correction, where he remits revenge. So long as he ſmites us not as an angry Judge, we may endure to ſmart from him, as a loving Father.

Yet even this Rod did *David* deprecate with teares: How faine would he ſhake off ſo eaſie a load? The Childe is ſtricken; the Father faſts and prayes, and weepes, and lyes all night upon the earth, and abhorres the noiſe of comfort. That Childe, which was the fruit and monument of his odious adultery, whom he could never have looked upon without recognition of his ſinne, in whoſe face he could not but have ſtill read the records of his owne ſhame, is thus mourned for, thus ſued for; It is eaſie to obſerve that good man over-paſſionately affected to his Children. Who would not have thought, that *David* might have held himſelfe well appayd, that his ſoule eſcaped an eternall death, his body a violent, though God ſhould puniſh his ſinne, in that Childe, in whom he ſinned? yet even againſt this croſſe hee bends his Prayers, as if nothing had beene forgiven him. There is no Childe that would be ſcourged if he might eſcape for crying: No affliction is for the time o- E

ther

A ther then grievous; neither is therefore yeelded unto, without ſome kind of reluctation. Far yet was it from the heart of *David*, to make any oppoſition to the will of God; he ſued, he ſtruggled not; There is no impatience in intreaties; He well knew, that the threats of temporall evils, ran commonly with a ſecret condition, and therefore might perhaps be avoided by humble importunity: if any means under Heaven can avert judgements, it is our Prayers.

God could not chuſe but like well the boldneſſe of *Davids* faith, who after the apprehenſion of ſo heavy a diſpleaſure, is ſo far from doubting of the forgiveneſſe of his ſin, that he dares become a Sutor unto God for his ſick childe. Sin doth not make us more ſtrange, then Faith confident.

But, it is not in the power of the ſtrongeſt Faith, to preſerve us from all afflictions;
B After all *Davids* prayers and tears, the Childe muſt dye. The carefull ſervants dare but whiſper this ſad news: They who had found their Maſter ſo averſe from the motion of comfort, in the ſickneſſe of the Childe, feared him uncapable of comfort in his death.

Suſpition is quick-witted; Every occaſion makes us miſdoubt that event, which we fear; This ſecrecy proclaims, that which they were ſo loath to utter; *David* perceives his Childe dead, and now he riſes up from the earth whereon he lay, and waſhes himſelf, and changeth his apparell, and goes firſt into Gods houſe to worſhip, and into his own to eat; now he refuſes no comfort, who before would take none; The iſſue of things doth more fully ſhew the will of God, then the prediction; God never did any thing, but what he would; he hath ſometimes foretold
C that for tryall, which his ſecret will intended not; he would foretell it, he would not effect it, becauſe he would therefore foretell it, that he might not effect it; His predictions of outward evils are not always abſolute, his actions are; *David* well ſees by the event, what the Decree of God was, concerning his Childe; which now he could not ſtrive againſt, without a vain impatience; Till we know the determinations of the Almighty, it is free for us to ſtrive in our prayers, to ſtrive with him, not againſt him; when once we know them, it is our duty to ſit down in a ſilent contentation.

(*Whiles the Childe was yet alive, I faſted and wept, for I ſaid, who can tell whether the Lord will be gracious to me, that the Childe may live; but now he is dead, Wherefore ſhould I faſt? Can I bring him back again?*)

D The grief that goes before an evill for remedy, can hardly be too much; but that which followes an evill, paſt remedy, cannot be too little: Even in the ſaddeſt accident, Death, we may yeeld ſomething to nature, nothing to impatience: immoderation of ſorrow, for loſſes paſt hope of recovery, is more ſullen, then uſefull; our ſtomack may be bewrayed by it, not our wiſdome.

Amnon *and* Tamar.

E IT is not poſſible that any word of God ſhould fall to the ground: 2 Sam. 12. 13
David is not more ſure of forgiveneſſe, then ſmart: Three main ſins paſſed him in this buſineſſe of *Vriah*; Adultery, Murder, Diſſimulation: for all which he receives preſent payment; for Adultery, in the deflowring of his Daughter *Tamar*; for Murder in the killing of his Son *Amnon*, for Diſſimulation, in the contriving of both. Yet all this was but the beginning of evils. Where the Father of the Family brings ſin home to the houſe, it is not eaſily ſwept out: Unlawfull Luſt propagates it ſelfe by example; How juſtly is *David* ſcourged by the ſin of his Sons, whom his Act taught to offend?

Maacha was the Daughter of an Heatheniſh King; By her; had *David* that beautifull, but unhappy Iſſue, *Abſalom*, and his no leſſe fair Siſter, *Tamar*: Perhaps, thus late doth *David* feel the puniſhment of that unfit choyce: I ſhould have

marvelled, if ſo holy a man had not found croſſes in ſo unequall a match, either in his perſon, or at leaſt in his ſeed. A

Beauty, if it be not well diſciplined, proves not a Friend, but a Traytor; three of *Davids* Children are undone by it at once, What elſe was guilty of *Amnons* inceſtuous love, *Tamars* raviſhment, *Abſaloms* pride? It is a bleſſing to be fair, yet ſuch a bleſſing, as if the ſoul anſwer not to the face, may lead to a curſe; How commonly have we ſeen the fouleſt ſoule dwell faireſt? It was no fault of *Tamars* that ſhe was beautifull; the Candle offends not in burning, the fooliſh flye offends in ſcorching it ſelf in the flame, yet it is no ſmall miſery to become a tentation unto another, and to be made but the occaſion of others ruine. *Amnon* is love-ſick of his ſiſter *Tamar*, and languiſhes of that unnaturall heat. Whither will not wanton luſt carry the inordinate minds of pampered and ungoverned youths? None but his half-ſiſter, will B
pleaſe the eies of the young Prince of Iſrael: Ordinary pleaſures will not content thoſe whom the conceit of greatneſſe, youth, and eaſe, have let looſe to their appetite.

Perhaps yet, this unkindly flame, might in time, have gone out alone, had not there been a *Ionadab*, to blow theſe coales with ill counſell. It were ſtrange if great Princes ſhould want ſome Paraſiticall Followers, that are ready to feed their ill humors. *Why art thou, the Kings ſon, ſo lean from day to day?* As if it were unworthy the Heir of a King, to ſuffer either Law, or Conſcience, to ſtand in the way of his deſires: Wheras wiſe Princes know well, that their places give them no priviledge of ſinning but call them in rather to ſo much more ſtrictneſſe, as their example may be more prejudiciall.

Ionadab was the Couſin German of *Amnon*: Ill advice is ſo much more dangerous as the intereſt of the giver is more; Had he been a true friend, he had bent all the forces of his diſſwaſion, againſt the wicked motions of that ſinfull luſt; and had ſhewed the Prince of Iſrael how much thoſe lewd deſires provoked God, and blemiſhed himſelf; and had lent his hand to ſtrangle them in their firſt conception. There cannot be a more worthy improvement of friendſhip, then in a fervent oppoſition to the ſins of them, whom we profeſſe to love: No enemy can be ſo mortall to great Princes, as thoſe officious Clients, whoſe flattery ſooths them up in wickedneſſe: Theſe are Traytors to the Soul, and by a pleaſing violence kill the beſt part eternally.

How ready at hand is an evill ſuggeſtion? Good counſell is like unto Wel-water, that muſt be drawn up with a Pump, or Bucket; Ill counſell is like to Conduit-water; which if the cock be but turned, runs out alone; *Ionadab* hath ſoon projected how *Amnon* ſhall accompliſh his lawleſſe purpoſe. The way muſt be to fain himſelf ſick in body, whoſe mind was ſick of luſt; and under this pretence to procure the preſence of her, who had wounded, and only might cure him. D

The daily increaſing languor, and leanneſſe, and paleneſſe of love-ſick *Amnon* might well give colour to a Kerchiefe, and a pallet. Now is it ſoon told *David* that his eldeſt Son is caſt upon his ſick bed; there needs no ſuit for his viſitation; The carefull Father haſtens to his bed-ſide, not without doubts and fears: He that was lately ſo afflicted with the ſickneſſe of a Child that ſcarce lived to ſee the light, how ſenſible muſt we needs think he would be, of the indiſpoſition of his firſt-born Son, in the prime of his age and hopes? It is not given to any Prophet to fore-ſee all things. Happy had it been for *David*, if *Amnon* had been truly ſick, and ſick unto death; yet who could have perſwaded this paſſionate Father to have been content with this ſucceſſion of loſſes, this early loſſe of his Succeſſor: How glad is he to hear, that his Daughter *Tamars* skill might be likely to fit the dyet of ſo dear a patient. Conceit is wont to rule much both in ſickneſſe and in the cure. *Tamar* is ſent by her Father to the houſe of *Amnon*; Her hand only muſt dreſſe that Diſh, which may pleaſe the nice Palate of her ſick Brother. Even the Children of Kings, in thoſe homelyer Times, did not ſcorn to put their fingers, to ſome works of huſwifery: (*She took floure and did knead it, and did make Cakes in his ſight, and did bake the Cakes, and took a Pan, and powred them out before him.*) Had ſhee not E
been

A been sometimes used to such domestique imployments, shee had been now to seek; neither had this been required of her, but upon the knowledge of her skill: Shee doth not plead the impairing of her beauty by the scorching of the fire; nor thinks her hand too dainty for such mean services, but settles to the work, as one that had rather regard the necessities of her Brother, then her own state: Only pride and idlenesse hath banisht honest and thrifty diligence, out of the houses of the great.

This was not yet the Dish that *Amnon* longed for. It was the Cook, and not the Cates which that wanton eye affected. Unlawfull Acts seek for secrecy; The company is dismissed, *Tamar* only stayes; Good meaning suspects nothing; Whiles she presents the meat she had prepared, to her sick Brother, her self is made a prey
B to his outragious Lust. The modest Virgin intreats, and perswades in vain; shee layes before him the sin, the shame, the danger of the fact; and since none of these can prevail, fain would winne time by the suggesting of unpossible hopes; Nothing but violence can stay a resolved sinner; What he cannot by intreaty, he will have by force. If the Devill were not more strong in men, then nature, they would never seek pleasure in violence. *Amnon* hath no sooner fulfilled his beastly desires, then he hates *Tamar* more then he loved her. Inordinate lust never ends but in discontentment; Losse of spirits, and remorse of soul make the remembrance of that Act tedious, whose expectation promised delight. If we could see the back of sinfull pleasures, ere we behold their face, our hearts could not but be fore-stalled with a just detestation. Brutish *Amnon*, it was thy self whom thou shouldest have hated
C for this villany, not thine innocent sister; Both of you lay together, only one committed incest: What was she but a patient in that impotent fury of lust? How unjustly doe carnall men mis-place their affections? No man can say whether that love, or this hatred were more unreasonable: Fraud drew *Tamar* into the house of *Amnon*, force entertained her within, and drove her out. Fain would she have hid her shame where it was wrought, and may not be allowed it: That roofe under which she came with honour, and in obedience and love, may not be lent her for the time as a shelter of her ignominy. Never any savage could be more barbarous: *Sechem* had ravished *Dinah*, his offence did not make her odious; his affection so continued, that he is willing rather to draw bloud of himself and his people, then forgoe her whom he had abused; *Amnon* in one houre is in the excesse of love and
D hate; and is sick of her, for whom he was sick: Shee that lately kept the keyes of his heart, is now lockt out of his doors. Unruly passions runne ever into extremities, and are then best appayed, when they are furthest off from reason and moderation.

What could *Amnon* think, would be the event of so foul a fact, which as he had not the grace to prevent, so he hath not the care to conceal? If he lookt not so high as Heaven, what could he imagine would follow hereupon, but the displeasure of a Father, the danger of Law, the indignation of a Brother, the shame and outcryes of the World; All which he might have hoped to avoid by secresie, and plausible courses of satisfaction. It is the just judgement of God upon presumptuous offenders, that they lose their wit, together with their honesty; and are either so blin-
E ded, that they cannot fore-see the issue of their actions, or so besotted that they doe not regard it.

Poor *Tamar* can but bewail that which she could not keep, her Virginity, not lost, but torn from her by a cruell violence: She rends her Princely robe, and laid ashes on her head, and laments the shame of anothers sin; and lives more desolate then a widow, in the house of her brother *Absalom*.

In the mean time, what a corrosive must this news needs be to the heart of good *David*, whose fatherly command had out of love, cast his Daughter into the jaws of this Lion? What an insolent affront must he needs construe this, to be offered by a Son to a Father; that the Father should be made the Pander of his own Daughter to his Son? He that lay upon the ground weeping for, but the sicknesse of an Infant, how vexed doe we think he was with the villany of his Heir, with the ravishment of

his

his Daughter, both of them worse then many deaths? What revenge can he think of for so hainous a crime lesse then death; & what lesse then death is it to him, to think of a revenge? Rape was by the Law of God, capitall; how much more, when it is seconded with incest? Anger was not punishment enough for so high an offence; Yet this is all that I hear of, from so indulgent a Father, saving that he makes up the rest with sorrow, punishing his Sons out-rage in himself; The better natured, and more gracious a man is, the more subject he is to the danger of an over-remisseness, & the excesse of favour and mercy: The milde injustice is no lesse perilous to the Common-wealth then the cruell.

If *David* (perhaps out of the conscience of his own late offence) will not punish this fact, his son *Absalom* shall: not out of any care of Justice, but in a desire of revenge. Two whole years, hath this slye Courtier smothered his indignation, and fained kindnesse; else his invitation of *Amnon* in speciall, had been suspected. Even gallant *Absalom* was a great Sheep-master; The bravery and magnificence of a Courtier must be built upon the grounds of frugality; *David* himselfe is bidden to this bloody Sheep-shearing; It was no otherwise meant, but that the Fathers eyes should be the witnesses of the Tragicall execution of one Son by another; Only *Davids* love kept him from that horrible spectacle. He is carefull not to be chargeable to that Son who cares not to overcharge his Fathers stomack with a Feast of Blood.

Amnon hath so quite forgot his sin, that he dares goe to feast in that house where *Tamar* was mourning; and suspects not the kindnesse of him whom he had deserved, of a Brother to make an enemy; nothing is more unsafe to be trusted, then the fair looks of a festred heart: Where true Charity or just satisfaction, have not wrought a sound reconciliation, malice doth but lurk for the opportunity of an advantage.

It was not for nothing that *Absalom* deferred his revenge; which is now so much more exquisite, as it is longer protracted: What could be more fearfull. then when *Amnons* heart was merry with Wine, to be suddenly stricken with death? As if this execution had been no lesse intended to the Soule, then to the body; How wickedly soever this was done by *Absalom*, yet how just was it with God, that he, who in two years impunity would finde no leisure of repentance, should now receive a punishment without possibility of Repentance?

O God, thou art righteous to reckon for those sinnes, which humane partiality or negligence hath omitted, and while thou punishest sin with sin, to punish sin with death; If either *David* had called *Amnon* to account for this villany, or *Amnon* had called himselfe, the revenge had not been so desperate; Happy is the man that by an unfained Repentance acquits his soul from his known evils, and improves the days of his peace to the prevention of future vengeance; which if it be not done, the hand of God shall as surely overtake us in judgement, as the hand of Satan hath overtaken us in miscariage unto sin.

Absaloms *return and conspiracie.*

2 Sam. 14, 15

ONE Act of injustice draws on another; The injustice of *David*, in not punishing the rape of *Amnon*, procures the injustice of *Absalom* in punishing *Amnon* with murder: That which the Father should have justly revenged, and did not; the Sonne revenges unjustly. The rape of a Sister was no lesse worthy of death then the Murder of a Brother; Yea, this latter sin was therefore the lesse, because that brother was worthy of death, though by another hand; whereas that Sister was guilty of nothing but modest beauty: yet he that knew this Rape passed over (two whole years) with impunity, dares not trust the mercy of a Father, in the pardon of his Murder; but for three years hides his head in the Court of his Grand-father, the King of Gesshur. Doubtlesse, that Heathenish Prince gave him a kind welcome, for so meritorious a revenge of the dishonour done to his own loyns.

No

A No man can tell, how *Abſalom* ſhould have ſped from the hands of his otherwiſe over-indulgent Father, if he had been apprehended in the heat of the fact. Even the largeſt love may be over-ſtrained, and may give a fall in the breaking; Theſe fearfull effects of lenity, might perhaps have whetted the ſeverity of *David* to ſhut up theſe out-rages in blood; Now this diſpleaſure was weakned with age: Time and thoughts have digeſted this hard morſell; *Davids* heart told him, that his hands had a ſhare in this offence, that *Abſalom* did but give that ſtroke, which himſelfe had wrongfully forborn; that the unrecoverable loſſe of one Sonne, would be but wofully relieved with the loſſe of another; Hee therefore, that in the newes of the deceaſed Infant could change his clothes, and waſh himſelfe, and cheere up his ſpirits, with the reſolution of, *I ſhall goe to him, he ſhall not returne to me*, comforts himſelfe concerning
B *Amnon*; and begins to long for *Abſalom*.

Thoſe three yeares baniſhment ſeemed not ſo much a puniſhment to the Son, as to the Father; Now *David* begins to forgive himſelfe; yet out of his wiſedome, ſo inclines to favour, that he conceales it; and yet ſo conceales it, that it may be deſcryed by a cunning eie; If he had caſt out no glances of affection, there had bin no hopes for his *Abſalom*: If he had made profeſſion of love after ſo foule an act, there had bin no ſafety for others; now he lets fall ſo much ſecret grace, as may both hold up *Abſalom* in the life of his hopes; and not hearten the preſumption of others.

Good eyes ſee light thorow the ſmalleſt chinke; The wit of *Ioab* hath ſoone diſcerned *Davids* reſerved affection; and knowes how to ſerve him in that which he would, and would not accompliſh: and now deviſes how to bring into the light, that
C birth of Deſire, whereof he knew *David* was both big, and aſhamed. A woman of Tekoa, (that Sex hath been ever held more apt for wiles) is ſuborned to perſonate a mourner, and to ſay that, by way of Parable, which in plaine termes would have ſounded too harſhly; and now whiles ſhe lamentably layes forth the loſſe and danger of her Sonnes, ſhe ſhewes *David* his owne; and whiles ſhe moves compaſſion to her pretended Iſſue, ſhe winnes *David* to a pity of himſelfe, and a favourable ſentence for *Abſalom*. We love our ſelves better than others, but we ſee others better than our ſelves; who ſo would perfectly know his own caſe, let him view it in anothers perſon.

Parables ſped well with *David*; One drew him to repent of his owne ſinne: another, to remit *Abſaloms* puniſhment; And now, as glad to heare this Plea, and willing to be perſwaded unto that, which if he durſt, he would have ſought for; he gratifies
D *Ioab* with the grant of that ſuit, which *Ioab* more gratified him in ſuing for; *Goe bring againe the young man Abſalom*.

How glad is *Ioab*, that he hath light upon one Act, for which the Sunne, both ſetting and riſing, ſhould ſhine upon him? and now he ſpeeds to Geſhur, to fetch backe *Abſalom* to Jeruſalem: he may bring the long baniſhed Prince to the Citie; but to the Court he may not bring him. (*Let him turne to his owne houſe, and let him not ſee my face.*)

The good King hath ſo ſmarted with mercy, that now he is reſolved upon auſterity; and will relent but by degrees; It is enough for *Abſalom* that he lives, and may now breathe in his native ayre; *Davids* face is no object for the eyes of Murtherers: What a Dearling this Son was to his Father, appeares in that, after an unnaturall and
E barbarous rebellion, paſſionate *David* wiſhes to have changed lives with him; yet now, whiles his bowels yearned, his brow frowned; The face may not be ſeene, where the heart is ſet.

The beſt of Gods Saints may be blinded with affection; but when they ſhall once ſee their errors, they are carefull to correct them. Wherefore ſerves the power of Grace, but to ſubdue the inſolencies of nature? It is the wiſedome of Parents, as to hide their hearts from their beſt children, ſo to hide their countenances from the ungracious: Fleſhly reſpects may not abate their rigour to the ill deſerving. For the Child to ſee all his Fathers love, it is enough to make him wanton, and of wanton wicked: For a wicked Child, to ſee any of his Fathers love, it emboldens him in evill, and drawes on others.

Abſaloms houſe is made his Priſon; Juſtly is he confined to the place which hee had

had ſtained with blood. Two yeares doth he live in Jeruſalem, without the happineſſe of his fathers ſight; It was enough for *David* and him to ſee the ſmoke of each others Chimnies. In the meane time, how impatient is *Abſalom* of this abſence? He ſends for *Ioab*, the Soliciter of his returne; So hard an hand, doth wiſe and holy *David* carry over his reduced Sonne, that his friendly Interceſſor, *Ioab*, dares not viſit him.

He, that afterwards kindled that ſeditious fire over all Iſrael, ſets fire now on the field of *Ioab*; whom love cannot draw to him, feare and anger ſhall; Continued diſpleaſure hath made *Abſalom* deſperate; Five yeares are paſſed ſince he ſaw the face of his Father; and now is he no leſſe weary of his life, than of this delay; (*Wherefore am I come downe from Geſhur? It had beene better for me, to have beene there ſtill: Now therefore let me ſee the Kings face, and if there be any iniquity in me, let him kill me.*) Either baniſhment, or death, ſeemed as tolerable to him, as the debarring of his Fathers ſight.

What a torment ſhall it be to the wicked, to be ſhut out for ever, from the preſence of a God, without all poſſible hopes of recovery? This was but a Father of the fleſh, by whom, if *Abſalom* lived at firſt, yet in him he lived not, yea, not without him onely, but againſt him that Son found he could live; God is the Father of Spirits, in whom we ſo live, that without him can be no life, no being; to be ever excluded from him, in whom we live and are, what can it be but an eternall dying, an eternall periſhing? If in thy preſence, O God, be the fulneſſe of joy, in thine abſence, muſt needs be the fulneſſe of horror and torment; Hide not thy face from us, O Lord, but ſhew us the light of thy countenance, that we may live, and praiſe thee.

Even the fire of *Ioabs* field, warmed the heart of *David*, whiles it gave him proofe of the heat of *Abſaloms* filiall affection. As a man therefore inwardly weary of ſo long diſpleaſure, at laſt he receives *Abſalom* to his ſight, to his favour; and ſeales his pardon with a kiſſe: Naturall parents know not how to retaine an everlaſting anger towards the fruit of their loynes; How much leſſe ſhall the God of mercies, bee unreconciliably diſpleaſed with his owne; and ſuffer his wrath to burne like fire that cannot be quenched? He will not alwayes chide, neither will he keepe his anger for ever; His wrath endureth but a moment, in his favour is life; weeping may endure for a Night, but joy commeth in the Morning.

Abſalom is now as great as faire; Beauty and Greatneſſe make him proud; Pride workes his ruine; Great ſpirits will not reſt content with a moderate proſperity: Ere two yeares be run out, *Abſalom* runnes out into a deſperate plot of rebellion; None but his owne Father was above him in Iſrael; None was ſo likely, in humane expectation, to ſucceed his Father; If his ambition could but have contained it ſelfe for a few yeares, (as *David* was now neere his period) dutifull cariage might have procured that by ſucceſſion, which now he ſought by force. An aſpiring minde is ever impatient, and holds Time it ſelfe an enemy, if it thruſt it ſelfe importunately betwixt the hopes and fruition: Ambition is never but in travell, and can finde no intermiſſion of painfull throwes, till ſhe have brought forth her abortive Deſires: How happy were we, if our affectation could be ſo eager of ſpirituall and heavenly promotions; Oh that my Soule could finde it ſelfe ſo reſtleſſe, till it feele the weight of that Crowne of Glory.

Outward pompe, and unwonted ſhewes of Magnificence, are wont much to affect the light mindes of the vulgar. *Abſalom* therefore to the incomparable comelineſſe of his perſon, addes the unuſuall ſtate of a more than Princely Equipage. His Charets rattle, and his Horſes trample proudly in the Streets; Fifty Foot-men run before their glittering Maſter: Jeruſalem rings of their glorious Prince; and is ready to adore theſe continuall Triumphs of Peace. Exceſſe & Novelty of expenſive Bravery and Oſtentation in publike perſons, gives juſt cauſe to ſuſpect either vanity, or a plot; True-hearted *David* can miſdoubt nothing in him, to whom he had both given life, and forgiven this. Love conſtrued all this, as meant to the honour of a Fathers Court, to the expreſſion of joy and thankfulneſſe for his reconcilement: The eyes & tongues of men are thus taken up: Now hath *Abſalom* laid ſnares for their hearts alſo:

He

A *He riſes early, and ſtands beſide the way of the gate*: Ambition is no niggard of her pains; ſeldome ever is good meaning ſo induſtrious; The more he ſhined in Beauty and Royall Attendance, ſo much more glory it was to neglect himſelf, and to prefer the care of Juſtice to his own caſe: Neither is *Abſalom* more painfull then plauſible; his eare is open to all Plaintives, all Petitioners: there is no cauſe which he flatters not, *See, thy matters are good and right*; his hand flatters every commer with a ſalutation, his lips with a kiſſe. All men, all matters are ſoothed ſaving the ſtate and government; the cenſure of that is no leſſe deep, then the applauſe of all others, (*There is none deputed of the King to heare thee.*) What inſinuations could be more powerfull? No Muſick can be ſo ſweet to the eares of the unſtable multitude, as to hear well of themſelves, ill of their Governours: *Abſalom* needs not to wiſh himſelf upon the Bench:
B Every man ſaies, Oh, what a curious Prince is *Abſolom*: What a juſt and carefull Ruler would *Abſalom* be? How happy were we, if we might be judged by *Abſalom*? Thoſe qualities which are wont ſingle to grace others, have conſpired to meet in *Abſalom*; Goodlineſſe of Perſon, Magnificence of State, gracious Affability, unwearied Diligence, Humility in Greatneſſe, feeling Pitty, love of Juſtice, care of the Commonwealth; The World hath not ſo compleat a Prince as *Abſalom*: Thus the hearts of the people are not won, but ſtoln by a cloſe Traytor from their lawfully Anointed Soveraign. Over-faire ſhewes are a juſt Argument of unſoundneſſe; no naturall Face hath ſo cleare a White and Red, as the painted: Nothing wants now but a cloak of Religion, to perfect the Treachery of that ungracious Son, who carried Peace in his Name, War, in his heart: and how eaſily is that put on? *Abſalom* hath an holy Vow
C to be paid in Hebron! The devout man had made it long ſince, whiles he was exiled in Syria, and now he haſts to perform it, (*If the Lord ſhall bring me back again to Ieruſalem, then will I ſerve the Lord*;) wicked Hypocrites care not to play with God, that they may mock men. The more deformed any act is, the fairer Viſor it ſtill ſeeketh.

How glad is the good old King, that he is bleſſed with ſo godly a Sonne; whom he diſmiſſeth laden with his cauſleſſe bleſſings? What truſt is there in fleſh and bloud, when *David* is not ſafe from his own Loynes? The Conſpiracy is now fully forged, there lacked nothing but this gilt of Piety to win favour and value in all eyes; and now it is a wonder, that but two hundred honeſt Citizens go up with *Abſalom* from Jeruſalem: The true-hearted lye moſt open to Credulity: How eaſie it is to beguile harmleſſe intentions? The name of *Davids* Sonne carries them againſt
D the Father of *Abſalom*, and now theſe ſimple Iſraelites, are unwittingly made loyall Rebels. Their hearts are free from a plot, and they meane nothing but fidelity in the attendance of a Traytor. How many thouſands are thus ignorantly miſled into the traine of Errour? Their ſimplicity is as worthy of pitty, as their miſguidance of indignation. Thoſe that will ſuffer themſelves to be carried with ſemblances of truth and Faithfulneſſe, muſt needs be as farre from ſafety, as innocence.

Contemplations
UPON THE
PRINCIPALL
PASSAGES OF THE
HOLY STORIE.

The fifth Volume.

IN TVVO BOOKES.

By I. H. D. D.

Printed at LONDON, 1644.

Contemplations,

THE SIXTEENTH BOOKE.

Containing {
- Shimei *cursing*.
- Achitophel.
- *The death of* Absalom.
- Shebaes *Rebellion*.
- *The Gibeonites revenged*.
- *The numbring of the people*.
}

By Jos. Hall, D. of Divinitie, and Deane of Worcester.

Imprinted at *London* in the yeare 1644.

TO THE RIGHT HONOVRABLE AND TRVLY NOBLE LORD,

FRANCIS Lord RUSSEL, Baron of *Thornhaugh*, all increase of Honour and Happinesse.

RIGHT HONOURABLE,

You shall not need to impute it to any other reason besides your vertues, that I have presumed to shroud this peece of my Labours under your Noble Patronage. The world hath taken just notice how much the Gospell is graced by your reall profession; whom neither Honor hath made overlie, nor wealth lavish, nor charge miserable, nor greatnesse licentious Goe on happily in these safe and gainfull steps of goodnesse; and still honor the God that hath honoured you; In the mean time, accept from my unworthy hands these poore Meditations more high for their subject, then mean for their Author: Wherein Shimeies *curses shall teach you how unable either greatnesse, or innocence is to beare off the blowes of ill tongues; & how basenes ever molds it self according to the advantage of times.* Achitophels *depth compared with his end shall shew how witlesse and insensate craft is, when it strives against honesty; and how justly are they forsaken of their reason, that have abandoned God; The blood of* Absalom *and* Sheba *proclaime the inevitable revenge of rebellion, which neither in woods nor walls can finde safetie. The late famine of Israel for the forgotten violence offered to the*

Gibeonites, ſhewes what note God takes of our oathes; and what ſure vengeance of their violation: Davids *muſter ſeconded with the plague of Iſrael teaches, how highly God may be offended with ſinnes of the leaſt appearance, how ſevere to his owne, how merciſull to that ſeverity. If theſe my thoughts ſhall be approved beneficiall to any ſoule, I am rich. I ſhall vow my prayers to their ſucceſſe, and to the happineſſe of your honourable Family, both in the root and branches; Whereto I am in all*

Humble Duty devoted.

JOS HALL.

Contemplations.

Shimei *cursing.*

With an heavy heart, and a covered head, and a weeping eye, and bare feet, is *David* gone away from Hierusalem; never did hee with more joy come up to this City, then now hee left it with sorrow: how could he do otherwise, whom the insurrection of his owne Sonne drove out from his house, from his throne, from the Arke of God? and now, when the depth of this griefe deserved nothing but compassion, the foule mouth of *Shimei* entertaines *David* with curses: There is no small cruelty in the picking out of a time for mischiefe; That word would scarce gall at one season, which at another killeth. The same shaft flying with the winde pierces deep, which against it, can hardly find strength to stick upright. The valour, and justice of children condemns it for injuriously cowardly to strike their adversary when he is once down. It is the murder of the tongue to insult upon those, whom God hath humbled, and to draw blood of that backe, which is yet blew from the hand of the Almighty. If *Shimei* had not presumed upon *Davids* dejection, he durst not have been thus bold; now he that perhaps durst not have lookt at one of those Worthies single, defies them all at once, and doth both cast, and speak stones against *David*, and all his army. The malice of base spirits sometimes caries them further, then the courage of the valiant. 2. Sam. 16.

In all the time of *Davids* prosperity, we heard no news of *Shimei*; his silence and colourable obedience made him passe for a great subject; yet all that while was his heart unsound and trayterous. Peace and good successe hides many a false heart (like as the Snow-drift covers an heap of dung) which once melting away, descryes the rottennes that lay within: Honor and welfare are but flattering glasses of mens affections: adversity will not deceive us, but will make a true report as of our own powers, so of the disposition of others.

He that smiled on *David* in his throne, curseth him in his flight: if there be any quarrels, any exceptions to be taken against a man, let him look to have them layd in his dish when he fares the hardest. This practise have wicked men learnt of their master, to take the utmost advantages of our afflictions; He that suffers had need to be double armed, both against paine and censure.

Every word of *Shimei* was a slaunder; He that tooke *Sauls* speare from his head, and

and repented to have but cut the lap of his garment, is reproched as a man of blood: The man after Gods owne heart is branded for a man of *Belial*. He that was ſent for out of the fields to be anointed, is taxed for an uſurper: If *Davids* hand were ſtained with blood, yet not of *Sauls* Houſe; It was his ſervant, not his maſter that bled by him; yet is the blood of the Lords anointed caſt in *Davids* teeth, by the ſpight of a falſe tongue. Did we not ſee *David* (after all the proofes of his humble loyalty) ſhedding the blood of that Amalekite, who did but ſay he ſhed *Sauls*? Did we not heare him lament paſſionately for the death of ſo ill a maſter, chiding the mountaines of Gilboa on which he fel, & angerly wiſhing that no dew might fall where that blood was poured out; and charged the daughters of Iſrael to weep over *Saul*, who had cloathed them in ſcarlet? Did we not heare and ſee him inquiring for any remainder of the Houſe of *Saul*, that he might ſhew him the kindneſſe of God? Did we not ſee him honouring lame *Mephiboſheth* with a princely ſeat at his owne table? Did we not ſee him revenging the blood of his rivall *Iſhboſheth*, upon the heads of *Rechab* and *Baanah*? What could any living man have done more to wipe off theſe bloody aſperſions? Yet is not a *Shimei* aſhamed to charge innocent *David* with all the blood of the Houſe of *Saul*. A B

How is it likely this clamorous wretch had ſecretly traduced the name of *David*, all the time of his government, that dares thus accuſe him to his face, before all the mighty men of Iſrael, who were witneſſes of the contrary? The greater the perſon is, the more open do his actions lie to miſ-interpretation, and cenſure. Every tongue ſpeakes partially according to the intereſt he hath in the cauſe, or the patient. It is not poſſible that eminent perſons ſhould be free from imputations; Innocence can no more protect them, then power. C

If the patience of *David* can digeſt this indignity, his traine cannot; their fingers could not but itch to returne iron for ſtones. If *Shimei* raile on *David*, *Abiſhai* railes on *Shimei*, *Shimei* is of *Sauls* Family, *Abiſhai* of *Davids*; each ſpeakes for his own: *Abiſhai* moſt juſtly bends his tongue againſt *Shimei*, as *Shimei* againſt *David* moſt unjuſtly: Had *Shimei* been any other then a dog, he had never ſo rudely barked at an harmeleſſe paſſenger, neither could he deſerve leſſe then the loſſe of that head which had uttered ſuch blaſphemies againſt Gods anointed: The zeale of *Abiſhai* doth but plead for juſtice, and is checked; *What have I to doe with you ye ſonnes of Zeruiah? David* ſaid not ſo much to his reviler, as to his abettor: He well ſaw that a revenge was juſt, but not ſeaſonable; he found the preſent a fit time to ſuffer wrongs, not to right them: he therefore gives way rather meekly to his owne humiliation, then to the puniſhment of another: There are ſeaſons wherein lawfull motions are not fit to be cheriſhed; Anger doth not become a mourner; One paſſion at once is enough for the ſoule. Unadviſed zeale may be more prejudiciall, then a cold remiſneſſe. D

What if the Lord for the correction of his ſervant, have ſaid unto *Shimei*, Curſe *David*; yet is *Shimeis* curſe no leſſe worthy of *Abiſhaies* ſword; the ſinne of *Shimeis* curſe was his owne, the ſmart of the curſe was Gods; God wils that, as *Davids* chaſtiſement, which he hates as *Shimeies* wickedneſſe; that lewd tongue moved from God, it moved lewdly from Satan. Wicked men are never the freer from guilt, or puniſhment, for that hand which the holy God hath in their offenſive actions; Yet *David* can ſay, *Let him alone, and let him curſe, for the Lord hath bidden him*; as meaning to give a reaſon of his own patience, rather then *Shimeies* impunity: The iſſue ſhewed how well *David* could diſtinguiſh betwixt the act of God, and of a traitor; how he could both kiſſe the rod, and burne it: There can be none ſo ſtrong motive of our meek ſubmiſſion to evills, as the acknowledgement of their originall, He that can ſee the hand of God ſtriking him by the hand or tongue of an enemy, ſhall more awe the firſt mover of his harme, then maligne the inſtrument. Even whiles *David* laments the rebellion of his ſon, he gaines by it; and makes that the argument of his patience, which was the exerciſe of it. *Behold, my ſon which came forth of my bowels ſeeketh my life; how much more now may this Benjamite do it?* The wickedneſſe of an *Abſalom* may rob his father of comfort, but ſhall helpe to adde to his fathers goodneſſe. It is the advantage of great croſſes, that they ſwallow up the leſſe; one mans ſin cannot be excuſed by E

anothers,

A anothers, the lesser by the greater; If *Absalom* be a traytor, *Shimei* may not curse and rebell: But the passion conceived from the indignity of a stranger may be abated by the harder measure of our own; If we can therefore suffer because we have suffered, we have profited by our affliction. A weake heart faints with every addition of succeeding trouble; the strong recollects it selfe, and is growne so skilfull, that it beares off one mischiefe with another.

It is not either the unnaturall insurrection of *Absalom*, nor the unjust curses of *Shimei* that can put *David* quite out of heart; *It may be that the Lord will looke on mine affliction, & will requite good for his cursing, this day*. So well was *David* acquainted with the proceedings of God, that he knew cherishing was ever wont to follow stripes, after vehement evacuation, cordials; after a darke night, the cleare light of the mor-
B ning; Hope therefore doth not onely uphold, but cheare up his heart, in the midst of his sorrow; If we can looke beyond the cloud of our affliction, and see the Sun-shine of comfort on the other side of it, we cannot be so discouraged with the presence of evil, as heartned with the issue; As on the contrary, let a man be never so merry within, and see paine and miserie waiting for him at the doore, his expectation of evill shall easily daunt all the sense of his pleasure; the retributions of temporall favours go but by peradventures; (*It may be the Lord will look on mine affliction*;) of eternal, are certain and infallible: If we suffer, we shall raigne; why should not the assurance of raigning make us triumph in suffering?

Davids patience drawes on the insolence of *Shimei*. Evill natures grow presumptu-
C ous upon forbearance: In good dispositions, injury unanswered growes weary of it selfe, and dyes in a voluntary remorse; but in those dogged stomachs, which are onely capable of the restraints of feare, the silent digestion of a former wrong provokes a second; Mercy had need to be guided with wisdome, lest it prove cruell to it selfe.

Oh the base minds of inconstant Time-servers! Stay but a while, till the wheel be a little turned, you shall see humble *Shimei* fall downe on his face before *David*, in his return over Jordan; now his submission shall equall his former rudenesse, his prayers shall requite his curses; his teares make amends for his stones, *Let not my Lord impute iniquity unto me; neither doe thou remember that which thy servant did perversly, the day that my Lord the King went out of Ierusalem, that the King should take it to heart; for thy servant doth know that I have sinned*; Falsehearted *Shimei*, had *Absalom* prospered, thou
D hadst not sinned, thou hadst not repented; then hadst thou bragged of thine insulta-tion over his miseries, whose pardon thou now beggest with teares. The changes of worldly minds are thankelesse, since they are neither wrought out of conscience nor love, but onely by slavish feare of just punishment.

David could say no more to testifie his sorrow (for his hainous sins against God) to *Nathan*, then *Shimei* saies of himselfe to *David*; whereto may be added the advantage of a voluntary confession in this offender, which in *David* was extorted by the reproofe of a Prophet: yet is *Davids* confession seriously penitent, *Shimeis* craftily hypocriticall: Those alterations are justly suspected, which are shaped according to the times and outward occasions: the true penitent looks onely at God and his sin, and is changed when all other things are themselves.

Great offences had need of answerable satisfaction; As *Shimei* was the onely man
E of the house of *Benjamin* that came forth and cursed *David* in his flight, so is he the first man (even before those of the House of *Ioseph*, though nearer in situation) that comes to meet *David* in his returne with prayers and gratulations: Notorious offenders may not think to sit downe with the taske of ordinary services; The retributions of their obedience must be proportionable to their crimes.

ACHITOPHEL.

SO soone as *David* heard of *Achitophels* hand in that conspiracie, he fals to his prayers, *O Lord, I pray thee turn the counsell of Achitophel into foolishnesse*; The knowne wisdome of his revolted counsellor made him a dangerous and dread- 2 Sam. 15

dreadfull adversary: Great parts mis-imployed cannot but prove most mischievous: when wickednesse is armed with wit, and power, none but a God can defeat it; when we are matched with a strong and subtile enemy, it is high time (if ever) to be devout; If the bounty of God have thought good to furnish his creatures with powers to warre against himselfe, his wisdome knowes how to turne the abuse of those powers to the shame of the owners, and the glory of the giver.

Oh the policy of this Machiavell of Israel, no lesse deep then hell it selfe! *Go in to thy fathers concubines, which he hath left to keep the house; and when all Israel shall heare that thou art abhorred of thy Father, the hands of all that are with thee shall be strong.* The first care must be to secure the faction: There can be no safety in siding with a doubtfull rebell: if *Absalom* be a traytor, yet he is a Son, Nature may returne to it selfe; *Absalom* may relent, *David* may remit; where then are we that have helpt to promote the conspiracy? the danger is ours, whiles this breach may be peeced; There is no way but to ingage *Absalom* in some further act, uncapable of forgivenesse; Besides the throne, let him violate the bed of his Father; unto his treason let him adde an incest, no lesse unnaturall; now shall the world see that *Absalom* neither hopes nor cares for the reconciliation of a father; Our quarel can never have any safe end but victory; the hope whereof depends upon the resolution of our followers; they cannot be resolute, but upon the unpardonable wickednes of their Leader: Neither can this villany be shamefull enough, if it be secret. The closeneſſe of evill argues feare, or modesty; neither of which can beseeme him that would be a successefull traytor: Set up a Tent on the top of the house, and let all Israel be witnesses of thy sin, and thy Fathers shame: Ordinary crimes are for vulgar offenders; Let *Absalom* sin eminently; and do that which may make the world at once to blush, and wonder.

Who would ever have thought that *Achitophel* had lived at Court, at the Councel-table of a *David*? Who would thinke that mouth had ever spoken well? Yet had he been no other then as the Oracle of God to the Religious Court of Israel; even whiles he was not wise enough to be good: Policy and grace are not alwaies lodged under one roofe: This man whiles he was one of *Davids* deep Counsellors, was one of *Davids* fooles that said in their hearts, *There is no God*; else he could not have hoped to make good an evill with worse, to build the successe of treason upon incest.

Prophane hearts doe so contrive the plots of their wickednesse, as if there were no over-ruling power to crosse their designes, or to revenge them: He that fits in heaven laughs them to scorne, and so far gives way to their sins, as their sins may prove plagues unto themselves.

These two Sons of *David* met with pestilent counsell; *Amnon* is advised to incest with his Sister; *Absalom* is advised to incest with his Fathers Concubines: That by *Ionadab*, this by *Achitophel*: Both prevaile: It is as easie at least to take ill counsell, as to give it: Pronesse to villany in the great, cannot want either projectors to devise, or parasites to execute the most odious sins.

The Tent is spread (lest it should not be conspicuous enough) on the top of the house. The act is done, in the sight of all Israel: The filthinesse of the sin was not so great, as the impudency of the manner. When the Prophet *Nathan* came with that heavy message of reproofe, and menace to *David*, after his sin with *Bathsheba*, he could say from God, *Behold I will raise up evill against thee, out of thine owne house, and will take thy Wives before thine eyes, & give them unto thy neighbour, and he shall lie with thy wives in the sight of this Sunne: For thou didst it secretly, but I will do this thing before all Israel, and before this Sunne.* The counsell of *Achitophel*, and the lust of *Absalom*, have fulfilled the judgment of God. Oh the wisdome of the Almightie, that can use the worst evils, well; and most justly make the sins of men his executioners!

It was the sin of *Ruben* that he defiled his Fathers bed; yet not in the same height of lewdnesse: what *Ruben* did in a youthfull wantonnesse, *Absalom* did in a malicious despight: *Ruben* sinned with one, *Absalom* with ten; *Ruben* secretly, *Absalom* in the open eyes of heaven and earth; yet old *Iacob* could say of *Ruben*, *Thou shalt not excell, thy dignity is gone*; whiles *Achitophel* sayes to *Absalom*, *Thy dignity shall arise from incest; Climbe up to thy Fathers bed, if thou wilt sit in his throne*; If *Achitophel* were a politician,

A tician, *Iacob* was a Prophet; if the one ſpake from carnall ſenſe, the other from divine revelation. Certainely to ſin is not the way to proſper; what ever vaine fooles promiſe to themſelves, there is no wiſdome, nor underſtanding, nor counſell againſt the Lord.

After the rebellion is ſecured for continuance, the next care is that it may end in victory; this alſo hath the working head of *Achitophel* projected. Wit and experience told him, that in theſe caſes of aſſault, celerity uſes to bring forth the happieſt diſpatch: whereas protraction is no ſmall advantage to the defendant. *Let me* (ſaith he) *chooſe out now twelve thouſand men, and I will up, and follow after David this night; and I will come upon him while he is weary and weake-handed.* No advice could be more pernitious: For, beſides the wearineſſe and unreadineſſe of *David*, and his army, the ſpirits
B of that worthy Leader were daunted, and dejected with ſorrow, and offered way to the violence of a ſudden aſſault. The field had been halfe won ere any blow ſtricken. *Achitophel* could not have been reputed ſo wiſe, if he had not learn'd the due proportion betwixt actions and times: He that obſerveth every wind ſhall never ſow; but he that obſerves no wind at all, ſhall never reape.

The likelieſt devices do not alwaies ſucceed; The God that had appointed to eſtabliſh *Davids* throne, and determined *Salomon* to his ſucceſſion, finds meanes to croſſe the plot of *Achitophel* by a leſſe probable advice: *Huſhai* was not ſent back for nothing; where God hath in his ſecret will decreed any event, he inclines the wills of men to approve that which may promote his owne purpoſes; Neither had *Huſhai* ſo deep an head, neither was his counſell ſo ſure, as that of *Achitophel*, yet his tongue
C ſhall refell *Achitophel*, and divert *Abſalom:* The pretences were fairer, though the grounds were unſound: Firſt, to ſweeten his oppoſition, he yeelds the praiſe of wiſdome to his adverſary in all other counſels, that he may have leave to deny it in this: His very cõtradictiõ in the preſent inſinuates a general allowance. Then, he ſuggeſts certaine apparent truthes concerning *Davids* valour, and skill, to give countenance to the inferences of his improbabilities. Laſtly, he cunningly feeds the proud humor of *Abſalom*, in magnifying the power and extent of his commands, and ends in the glorious boaſts of his fore-promiſed victory; as it is with faces, ſo with counſell, that is faire that pleaſeth. He that gives the utterance to words, gives alſe their ſpeed: Favour both of ſpeech and men is not ever according to deſert, but according to fore-ordination: The tongue of *Huſhai*, and the heart of *Abſalom* is guided by a power
D above their owne; *Huſhai* ſhall therefore prevaile with *Abſalom*, that the treaſon of *Abſalom* may not prevaile; He that worketh all in all things, ſo diſpoſeth of wicked men and ſpirits, that whiles they doe moſt oppoſe his revealed will, they execute his ſecret; and whiles they thinke moſt to pleaſe, they overthrow themſelves.

When *Abſalom* firſt met *Huſhai* returned to Hieruſalem; he upbraided him pleaſantly with the ſcoffe of his profeſſed friendſhip to *David*; *Is this thy kindneſſe to thy friend?* Sometimes there is more truth in the mouth then in the heart, more in jeſt then in earneſt; *Huſhai* was a friend, his ſtay was his kindnes; and now he hath done that for which he was left at Hieruſalem, diſappointed *Achitophel*, preſerved *David*; Neither did his kindneſſe to his friend reſt here, but (as one that was juſtly jealous of him with whom he was allowed to temporize) he miſtruſts the approbation of *Abſa-*
E *lom*; and not daring to put the life of his Maſter upon ſuch an hazard, he gives charge to *Zadok* and *Abiathar*, of this intelligence unto *David*: we cannot be too ſuſpicious when we have to doe with thoſe that are faithleſſe: We cannot be too curious of the ſafety of good Princes.

Huſhai feares not to deſcry the ſecrets of *Abſaloms* counſell; to betray a traytor is no other then a commendable worke: *Zadok* and *Abiathar* are faſt within the gates of Jeruſalem; their Sons lay pupoſely abroad in the fields; this meſſage that concerned no leſſe then the life of *David*, and the whole kingdome of Iſrael, muſt be truſted with a Maid: Sometimes it pleaſeth the wiſdome of God, who hath the variety of heaven and earth before him, to ſingle out weak inſtruments for great ſervices: and they ſhall ſerve his turn, as well as the beſt: No counſellor of State could have made this dipatch more effectuall: *Ionathan* and *Ahimaaz* are ſent, deſcried, purſued, preſerved:

ſerved: The fidelity of a Maid inſtructed them in their meſſage, the ſubtilty of a woman ſaved their lives. At the Well of Rogel they received their meſſage, in the Well of Bahurim was their life ſaved: The ſudden wit of a woman hath choked the mouth of her Well with dryed corne, that it might not bewray the meſſengers: & now *David* heares ſafely of his danger, and prevents it: and though weary with travell, and laden with ſorrow, he muſt ſpend the night in his remove. Gods promiſes of his deliverance, & the confirmation of his kingdom may not make him neglect the means of his ſafety: If he be faithfull, we may not be careleſſe; ſince our diligence and care are appointed for the factors of that divine providence; The acts of God muſt abate nothing of ours; rather muſt we labour, by doing that which he requireth, to further that which he decreeth.

There are thoſe that have great wits for the publike, none for themſelves: Such was *Achitophel*, who whiles he had power to governe a State, could not tell how to rule his owne paſſions: Never till now doe we find his counſell balked, neither was it now rejected as ill, only *Huſhaies* was allowed for better: he can live no longer now that he is beaten at his owne weapon: this alone is cauſe enough to ſaddle his Aſſe, and to goe home and put the halter about his owne necke. Pride cauſes men both to miſ-interpret diſgraces, and to over-rate them: Now is *Davids* prayer heard, *Achitophels counſell is turned into fooliſhneſſe*: Deſperate *Achitophel*, what if thou be not the wiſeſt man of al Iſrael? Even thoſe that have not attained to the higheſt pitch of wiſdome, have found contentment in a mediocrity: what if thy counſell were deſpiſed? A wiſe man knows to live happily in ſpight of an unjuſt contempt: what madnes is this, to revenge another mans reputation upon thy ſelfe? And whiles thou ſtriveſt for the higheſt roome of wiſdome, to run into the groſſeſt extremity of folly? Worldly wiſdome is no protection from ſhame and ruine. How eaſily may a man, though naturally wiſe, be made weary of life? A little paine, a little ſhame, a little loſſe, a ſmal affront can ſoone rob a man of all comfort, and cauſe his owne hands to rob him of himſelfe: If there be not higher reſpects then the world can yeeld, to mainetaine us in being, it ſhould be a miracle if indignation did not kil more then diſeaſe: now, that God by whoſe appointment we live here, for his moſt wiſe and holy purpoſes, hath found meanes to make life ſweet, and death terrible.

What a mixture do we find here of wiſdome and madneſſe? *Achitophel* will needs hang himſelfe; there is madneſſe; He will yet ſet his houſe in order; there is an act of wiſdome: And could it be poſſible that he, who was ſo wiſe as to ſet his houſe in order, ſhould be ſo mad as to hang himſelfe? That he ſhould be carefull to order his houſe, who regarded not to order his impotent paſſions? That he ſhould care for his houſe, who cared not for either body or ſoule? How vaine it is for a man to be wiſe, if he be not wiſe in God? How proſperous are the cares of idle worldlings, that prefer all other things to themſelves, and whiles they looke at what they have in their cofers, forget what they have in their breaſts.

The death of Abſalom.

2 Sam. 18.

THE ſame God that raiſed enmity to *David* from his owne loynes, procured him favour from forainers; Strangers ſhall relieve him, whom his own ſon perſecutes; Here is not a loſſe, but an exchange of love: Had *Abſalom* been a ſon of *Ammon*, and *Shobi* a ſon of *David*, *David* had found no cauſe of complaint: If God take with one hand, he gives with another: whiles that divine bounty ſerves us in, good meat, though not in our owne diſhes, we have good reaſon to be thankfull: No ſooner is *David* come to *Mehanaim*, then *Barzillai*, *Machir*, and *Shobi* refreſh him with proviſiõs. Who ever ſaw any child of God left utterly deſtitute? Whoſoever be the meſſenger of our aid, we know whence he comes; Heaven ſhall want power, and earth meanes, before any of the houſhold of faith ſhall want maintenance.

He that formerly was forced to imploy his armes for his defence againſt a tyran-

nous

A nous father in law, muſt now buckle them on againſt an unnaturall ſon: Now therefore he muſters his men, and ordaines his Commanders, and marſhals his troupes, and, ſince their loyall importunity will not allow the hazard of his perſon, hee at once incourages them by his eye, and reſtraines them with his tongue, *Deale gently with the young man Abſalom, for my ſake:* How unreaſonably favourable are the wars of a father? O holy *David*, what meanes this il-placed love, this unjuſt mercy: Deale gently with a Traytor? but of all traytors with a ſon? of all Sons with an *Abſalom*, the graceleſſe darling of ſo good a father; and all this for my ſake, whoſe Crowne, whoſe blood he hunts after? For whoſe ſake ſhould *Abſalom* be purſued, if he muſt be forborne for thine? He was ſtill courteous to thy followers, affable to ſutors, plauſible to all Iſrael, onely to thee he is cruell: Wherefore are thoſe armes if the cauſe of the
B quarrell muſt be a motive of mercy: yet thou ſayeſt, *Deale gently with the young man Abſalom, for my ſake:* Even in the holieſt Parents, nature may be guilty of an injurious tenderneſſe, of a bloody indulgence.

Or, whether ſhall we not rather thinke this was done in type of that unmeaſurable mercy of the true King, and redeemer of Iſrael, who prayed for his perſecutors, for his murderers; and, even whiles they were at once ſcorning and killing him, could ſay, *Father forgive them, for they know not what they do?* If we be ſonnes, we are ungracious, we are rebellious, yet ſtill is our heavenly Father thus compaſſionately regardfull of us: *David* was not ſure of his ſucceſſe; there was great inequality in the number; *Abſaloms* forces were more then double to his; It might have come to the contrary iſſue, that *David* ſhould have been forced to ſay, *Deale gently*
C *with the Father of Abſalom*; but in a ſuppoſition of that victory, which onely the goodneſſe of his cauſe bid him hope for, hee ſaith, *Deale gently with the young man Abſalom.* As for us, we are never but under mercy; our God needs no advantages to ſweepe us from the earth, any moment; yet he continues that life, and thoſe powers to us, whereby we provoke him, and bids his Angels deale kindly with us, and beare us in their armes, whiles we lift up our hands, and bend our tongues againſt Heaven. O mercy, paſt the comprehenſion of all finite ſpirits, and onely to be conceived by him whoſe it is: never more reſembled by any earthly affection then by this of his Deputy and Type, *Deale gently with the young man Abſalom, for my ſake.*

The battle is joyned; *Davids* followers are but an handfull to *Abſaloms.* How eaſi-
D ly may the fickle multitude be tranſported to the wrong ſide? What they wanted in abettors, is ſupplied in the cauſe. Unnaturall ambition drawes the ſword of *Abſalom*; *Davids*, a neceſſary and a juſt defence. They that in ſimplicity of heart followed *Abſalom*, cannot in malice of heart, perſecute the father of *Abſalom*: with what courage could any Iſraelite draw his ſword againſt a *David*? or on the other ſide, who can want courage to fight for a righteous Soveraigne, and father, againſt the conſpiracy of a wicked ſon? The God of Hoſts, with whom it is all one to ſave with many or with few, takes part with juſtice, and lets Iſrael feele what it is to beare armes for a traiterous Uſurper. The ſword devours twenty thouſand of them, & the wood devours more then the ſword; It muſt needs be a very univerſall rebellion, wherein ſo
E many periſhed. What vertue or merits can aſſure the hearts of the vulgar, when ſo gracious a Prince finds ſo many revolters? Let no man looke to proſper by rebellion; the very thickets, and ſtakes, & pits, and wild beaſts of the woods ſhall conſpire to the puniſhment of traytors; Amongſt the reſt, ſee how a fatall Oke hath ſingled out the ringleader of this hatefull inſurrection; and will at once ſerve for his hangman, & gallowes; by one of thoſe ſpreading armes ſnatching him away to ſpeady execution. *Abſalom* was comely, and he knew it well enough; His haire was no ſmall peece of his beauty, nor matter of his pride: It was his wont to cut it once a yeare; not for that it was too long, but too heavy; his heart would have borne it longer, if his neck had not complained; And now the juſtice of God hath platted an halter of thoſe locks: Thoſe treſſes had formerly hang'd looſely diſheveld on his ſhoulders, now he hangs by thē; He had wont to weigh his haire, & was proud to find it ſo heavy, now his haire poiſeth the weight of his body, and makes his burden his torment: It is no marvell if his

owne haire turn'd traytor to him, who durſt riſe up againſt his father. That part which is miſ-uſed by man to ſin, is commonly imployed by God to revenge; The revenge that it worketh for God, makes amends for the offence, whereto it is drawne againſt God; The very beaſt whereon *Abſalom* ſat, as weary to beare ſo unnatnrall a burden, reſignes over his load to the tree of Juſtice; There hangs *Abſalom* between heaven and earth, as one that was hated and abandoned both of earth and heaven: As if God meant to preſcribe this puniſhment for Traytors, *Abſalom*, *Achitophel*, and *Iudas* dye all one death: So let them periſh that dare lift up their hand againſt Gods Anointed. A

The honeſt ſouldier ſees *Abſalom* hanging in the Oke, and dares not touch him; his hands were held with the charge of *David*, *Beware that none touch the young man Abſalom*; *Ioab*, upon that intelligence, ſees him, and ſmites him, with no leſſe then three darts. What the ſouldier forbore in obedience, the Captaine doth in zeale: not fearing to prefer his Soverains ſafety, to his command; and more tendring the life of a King, and peace of his Country, then the weake affection of a father. I dare not ſit Judge betwixt this zeale and that obedience, betwixt the Captaine & the Souldier; the one was a good ſubject, the other a good Patriot: the one loved the King, the other loved *David*; and out of love diſobeyed; the one meant as wel as the other ſped: As if God meant to fulfill the charge of his Anointed, without any blame of his ſubjects, it pleaſed him to execute that immediate revenge upon the rebell, which would have diſpatcht him without hand or dart: Only the Mule & the Oke conſpired to this execution; but that death would have required more leaſure, then it was ſafe for Iſrael to give; and ſtill life would give hope of reſcue: to cut off all feares, *Ioab* lends the Oke three darts to help forward ſo needfull a worke of Juſtice: All Iſrael did not afford ſo firme a friend to *Abſalom*, as *Ioab* had beene; who but *Ioab* had ſuborned the witty widow of *Tekoah*, to ſue for the recalling of *Abſalom*, from his three yeares exile? Who but he went to fetch him from *Geſhur* to Jeruſalem? Who but he fetcht him from his houſe at Jeruſalem (whereto he had been two yeares confined) to the face, to the lips of *David*? Yet now he that was his ſolicitor for the Kings favor, is his executioner againſt the Kings charge: With honeſt hearts all reſpects either of bloud or friendſhip ceaſe in the caſe of Treaſon; well hath *Ioab* forgotten himſelfe to be a friend to him who had forgotten himſelfe to be a ſonne. Even civilly, the King is our common father, our Country our common mother; Nature hath no private relations which ſhould not gladly give place to theſe. He is neither father, nor ſon, nor brother, nor friend, that conſpires againſt the common parent: Well doth he who ſpake parables for his Maſters ſon, now ſpeake darts to his Kings enemy; and pierces that heart which was falſe to ſo great a father: Thoſe darts are ſeconded by *Ioabs* followers; each man tries his weapon upon ſo faire a marke. One death is not enough for *Abſalom*; he is at once hanged, ſhot, mangled, ſtoned: Juſtly was he lift up to the Oke, who had lift up himſelfe againſt his father, and Soveraine; Juſtly is he pierced with darts, who had pierced his fathers heart with ſo many ſorrowes; Juſtly is he mangled, who hath diſmembred and divided all Iſrael; Iuſtly is he ſtoned, who hath not onely curſed, but purſued his owne parent. B C D

Now *Ioab* ſounds the retreat; and calls off his eager troupes from execution; however he knew what his rebellious Country men had deſerved in following an *Abſalom*: Wiſe Commanders know how to put a difference betwixt the heads of a faction, and the miſ-guided multitude; & can pity the one, whiles they take revenge on the other. E

So did *Abſalom* eſteeme himſelfe, that hee thought it would bee a wrong to the world to want the memoriall of ſo goodly a perſon. God had denied him ſons; How juſt it was that he ſhould want a ſon, who had robd his father of a ſon, who would have robd himſalfe of a father, his father of a Kingdome? It had been pity ſo poiſonous a plant ſhould have been fruitfull; His pride ſhall ſupply nature, he reares up a ſtately pillar in the Kings dale, and calls it by his owne name, that he might live in dead ſtones, who could not ſurvive in living iſſue: and now, behold this curious pile ends in a rude heap, which ſpeaks no language but the ſhame of that carcaſſe which it covers: Heare this ye glorious fooles, that care not to perpetuate any memory of your

your selves to the world, but of ill deserving greatnesse, the best of this affectation is vanity; the worst, infamy and dishonour: whereas the memoriall of the just shall be blessed; and if his humility shall refuse an Epitaph, and chuse to hide himselfe under the bare earth, God himselfe shall ingrave his name upon the pillar of eternity.

There now lies *Absalom* in the pit, under a thousand grave-stones, in every of which is written his everlasting reproach: well might this heape over-live that pillar, for when that ceased to be a pillar it began to be a heap, neither will it cease to be a monument of *Absaloms* shame, whiles there are stones to be found upon earth: Even at this day very Pagans and Pilgrims that passe that way, cast each man a stone unto that heape, and are wont to say in a solemne execration, *Cursed be the paricide Absalom, and cursed be all unjust persecutors of their parents, for ever:* Fasten your eyes upon this wofull spectacle, O all ye rebellious and ungracious children, wch rise up against the loynes and thighs from which ye fell: and know that it is the least part of your punishment, that your carcasses rot in the earth, and your name in ignominy; these do but shadow out those eternall sufferings, of your soules, for your foule and unnaturall disobedience.

Absalom is dead, who shall report it to his Father? Surely *Ioab* was not so much afraid of the fact, as of the message: There are busie spirits that love to cary newes, though thankleſſe, though purposeleſſe: such as *Ahimaaz*, the son of *Zadok*, who importunately thrust himselfe into this service: wise *Ioab*, who well saw, how unwelcome tydings must be the burden of the first post, dissuades him in vaine: he knew *David* too well, to imploy a friend to that errand. An Ethiopian servant was a fitter bearer of such a message, then the son of the Priest. The entertainment of the person doth so follow the quality of the news, that *David* could argue afar off, *He is a good man, he commeth with good tydings.* Oh how welcome deserve those messengers to be that bring us the glad tydings of salvation, that assure us of the foyle of all spirituall enemies, and tell us of nothing but victories, and Crownes, and Kingdomes! If we thinke not their feet beautifull, our hearts are foule with infidelity, and secure worldlinesse.

So wise is *Ahimaaz* grown by *Ioabs* intimation, that though he out-went *Cushi* in his pace, he suffers *Cushi* to out-goe him in his tale, cunningly suppressing that part, which he knew must be most necessarily delivered, and unpleasingly received.

As our care is wont to be where our love is; *Davids* first word is not, how fares the Host, but *how fares the young man Absalom:* Like a wise and faithfull messenger, *Cushi* answers by an honest insinuatiō, *The enemies of my Lord the King & all that rise against thee to do thee hurt, be as that young man is*; implying both what was done, and, why *David* should approve it being done; How is the good King thunder-strooke, with that word of his Black-more? who, as if he were at once bereaved of all comfort, and cared not to live, but in the name of *Absalom*, goes and weepes and cryes out, *O my son Absalom, my son, my son Absalom, Would God I had died for thee; O Absalom my son, my son.* What is this we heare? that he whose life Israel valued at ten thousand of theirs, should be exchanged with a traytors? that a good King whose life was sought, should wish to lay it down for the preservation of his murderer? The best men have not wont to bee the least passionate; But what shall wesay to that love of thine, O Saviour, who hast said of us wretched traytors, not, *Would God I had died for you*; But I will dye, I doe dye, I have dyed for you? Oh love, like thy selfe, infinite, incomprehensible, whereat the Angels of Heaven stand yet amazed; wherewith thy Saints are ravished, *Turne away thine eyes from me, for they overcome me*; Oh thou that dwellest in the Gardens, the companions hearken to thy voice: cause us to heare it; that wee may in our measure answer thy love, and enjoy it for ever.

Shebaes *Rebellion.*

2 Sam. 12

IT was the doome which God paſſed upon the man after his owne heart by the mouth of *Nathan*; that the ſword ſhould never depart from his houſe, for the blood of *Vriah*: After that wound healed by remiſſion, yet this ſcarre remaines; *Abſalom* is no ſooner caſt downe into the pit, then *Sheba* the ſon of *Bichri* is up in armes; If *David* be not plagued, yet he ſhall be corrected; Firſt by the rod of a Sonne, then of a ſubject: He had lift up his hand againſt a faithfull ſubject; now a faithleſſe dares to lift up his hand againſt him. Malice like ſome hereditary ſickneſſe runs in a blood: *Saul*, and *Shimei*, and *Sheba* were all of an houſe: That ancient grudge was not yet dead: The fire of the houſe of *Iemini* was but raked up, never throughly out; and now, that which did but ſmoake in *Shimei*, flames in *Sheba*: Although even through this chaſtiſement it is not hard to diſcerne a Type of that perpetuall ſucceſſion of enmity, which ſhould be raiſed againſt the true King of Iſrael. O Son of *David*, when didſt thou ever want enemies? How wert thou deſigned by thine eternall Father, for a ſigne that ſhould be ſpoken againſt? How did the Gentiles rage, and the people imagine vain things? The Kings of the earth aſſembled, and the Rulers came together againſt thee? Yea, how doe the ſubjects of thine owne kingdome daily conſpire againſt thee? Even now whiles thou enjoyeſt peace, and glory at thy fathers right hand, as ſoone ſhalt thou want friends, as enemies upon earth.

No eye of any traytor could eſpie a juſt quarrell in the government of *David*, yet *Sheba* blowes the trumpet of rebellion; and whiles Iſrael and Iudah are ſtriving who ſhould have the greateſt part in their re-eſtabliſhed Soveraigne, he ſticks not to ſay, *We have no part in David, neither have we inheritance in the ſon of Iſhai*; and whiles he ſayes, *Every man to his tents O Iſrael*, he cals every man to his owne; So in proclaiming a liberty from a juſt and loyall ſubjection, he invites Iſrael to the bondage of an Uſurper.

That a lewd conſpirator ſhould breathe Treaſon it is no wonder; but is it not wonder and ſhame, that upon every mutinous blaſt, Iſrael ſhould turne Traytor to Gods anointed? It was their late expoſtulation with *David*, why their brethren the men of Iudah ſhould have ſtolne him from them; now might *David* more juſtly expoſtulate, why a rebell of their brethren ſhould have ſtolne them from him: As nothing is more unſtable then the multitude, ſo nothing is more ſubject to diſtaſtes, then Soveraignty; for as weak minds ſeek pleaſure in change; ſo every light conceit of irritation ſeemes ſufficient colour of change: Such as the falſe diſpoſitions of the vulgar are, love cannot be ſecurity enough for Princes, without the awfulneſſe of power; What hold can there be of popularity, when the ſame hands that even now fought for *David* to be all theirs, now fight againſt him, under the ſon of *Bichri*, as none of theirs? As Beeswhē they are once up in a ſwarme, are ready to light upon every bough, ſo the Iſraelites being ſtir'd by the late cōmotion of *Abſalom*, are apt to follow every *Sheba*: It is unſafe for any ſtate, that the multitude ſhould once know the way to an inſurrection; the leaſt track in this kind is eaſily made a path. Yet, if Iſrael rebell, Iudah continues faithful; neither ſhall the ſon of *David* ever be left deſtitute of ſome true ſubjects in the worſt of Apoſtaſies: He that could cōmand al hearts, will ever be followed by ſome; God had rather glorifie himſelfe by a remnant.

Great Commanders muſt have active thoughts; *David* is not ſo taken up with the embroiled affaires of his ſtate, as not to intend domeſtick juſtice: His ten concubines, which were ſhameleſly defiled by his inceſtuous ſon, are condemned to ward, and widowhood. Had not that conſtupration been partly violent, their puniſhment had not been ſo eaſie, had it not alſo been partly voluntary, they had not been ſo much puniſhed: But how much ſoever the act did partake of either force, or will, juſtly are they ſequeſtred from *Davids* bed: *Abſalom* was not more unnaturall in his rebellio, then in his luſt: If now *David* ſhould have returned to his own bed, he had ſeconded the inceſt:

A ceſt: How much more worthy of ſeparation are they, who have ſtayned the mariage bed with their wilfull ſin?

Amaſa was one of the witneſſes, and abettors of *Abſalons* filthineſſe, yet is he (out of policy) received to favour and imployment, whiles the concubines ſuffer: Great men yeeld many times to thoſe things, out of reaſons of State, which if they were private perſons could not be eaſily put over: It is no ſmall wiſdome to ingage a new reconciled friend, that he may be confirmed by his owne act: Therefore is *Amaſa* commanded to leavy the forces of Iudah: *Ioab* after many great merits and atchievements lies ruſting in neglect: he that was ſo intire with *David* as to be of his counſell for *Vriahs* blood; and ſo firme to *David* as to lead all his battels againſt the houſe of *Saul*, the Ammonites, the Aramites, *Abſalom*; is now caſhierd, & muſt yeeld his place
B to a ſtranger late an enemy: Who knowes not that this ſon of *Zerviah* had ſhed the blood of war in peace? But if the blood of *Abſalō* had not been louder then the blood of *Abner*, I feare this change had not been; Now *Ioab* ſmarteth for a loyall diſobedience; How ſlippery are the ſtations of earthly honors, and ſubject to continuall mutability? Happy are they who are in favour with him, in whom there is no ſhadow of change.

Where men are commonly moſt ambitious to pleaſe with their firſt imployments, *Amaſa* ſlackens his pace; The leaſt delay in matters of rebellion is perilous, may be irrecoverable; The ſons of *Zerviah* are not ſullen, *Abiſhai* is ſent, *Ioab* goes unſent to the purſuit of *Sheba*. *Amaſa* was in their way; whom no quarrell but their envy had made of a brother an enemy: Had the heart of *Amaſa* been privy to any cauſe of
C grudg, he had ſuſpected the Kiſſe of *Ioab*; now his innocent eyes look to the lips, not to the hand of his ſecret enemy: The lips were ſmooth, *Art thou in health my brother?* the hand was bloody, which ſmote him under the fift rib; That unhappy hand knew well this way unto death; which with one wound hath let out the ſoules of two great Captaines, *Abner* and *Amaſa*; both they were ſmitten by *Ioab*, both under the fift ribbe, both under a pretence of friendſhip. There is no enmity ſo dangerous as that which comes masked with love; Open hoſtility cals us to our guard; but there is no fence againſt a truſted trecherie: Wee need not bee bidden to avoid an enemy, but who would runne away from a friend? Thus ſpiritually deales the world with our ſoules; it kiſſes us, and ſtabs us at once: If it did not embrace us with one hand, it could not murther us with the other; Onely, God, deliver us from the danger
D of our truſt, and we ſhall be ſafe.

Ioab is gone, and leaves *Amaſa* wallowing in blood; That ſpectacle cannot but ſtay all paſſengers: The death of great perſons drawes ever many eyes: Each man ſayes, *Is not this my Lord Amaſa?* Wherefore do we go to fight, whiles our Generall lyes in the duſt? What a ſad preſage is this of our owne miſcariage? The wit of *Ioabs* followers hath therefore ſoon both removed *Amaſa* out of the way, and covered him, not regarding ſo much the loſſe, as the eye-ſore of Iſrael. Thus wicked Politicks care not ſo much for the commiſſion of villany, as for the notice: Smothered evils are as not done; If oppreſſions, if murder, if treaſons may be hid from view, the obdured heart of the offender complaines not of remorſe.

Bloody *Ioab*, with what face, with what heart canſt thou purſue a Traytor to thy
E King, whiles thou thy ſelf art ſo foul a Traytor to thy friend, to thy cozen german, and (in ſo unſeaſonable a ſlaughter) to thy Soveraigne, whoſe cauſe thou profeſſeſt to revenge? If *Amaſa* were now, in an act of loyalty, juſtly (on Gods part) payd for the arrerages of his late rebellion, yet that it ſhould be done by thy hand, then and thus, it was flagitiouſly cruell: Yet, behold, *Ioab* runs away ſecurely with the fact, haſting to plague that in another, whereof himſelfe was no leſſe guilty; So vaſt are the gorges of ſome conſciences, that they can ſwallow the greateſt crimes, and finde no ſtraine in the paſſage.

It is poſſible for a man to be faithful to ſome one perſon, & perfidious to al others; I do not find *Ioab* other then firme and loyall to *David*, in the midſt of all his private falſhoods, whoſe juſt quarrell he purſues againſt *Sheba*, through all the Tribes of Iſrael. None of all the ſtrong Forts of revolted Iſrael can hide the Rebell from the zeale

of his revenge: The City of Abel lends harbour to that conſpirator, whom all Iſrael would, and cannot protect. *Ioab* caſt up a Mount againſt it, and having invironed it with a ſiege begins to worke upon the wall; and now, after long chaſe, is in hand to dig out that Vermine, which had earthed himſelfe in this borough of Bethmaacha. Had not the City been ſtrong and populous, *Sheba* had not caſt himſelfe for ſuccour within thoſe wals; yet of all the inhabitants, I ſee not any one man move for the preſervation of their whole body: Onely a woman undertakes to treat with *Ioab*, for their ſafety: Theſe men whoſe ſpirits were great enough to maintaine a Traytor againſt a mighty King, ſcorne not to give way to the wiſdome of a Matron; There is no reaſon that ſexe ſhould diſparage, where the vertue & merit is no leſſe then maſculine: Surely the ſoule acknowledgeth no ſexe, neither is varied according to the outward frame; How oft have we known female hearts in the breaſts of Men, and contrarily manly powers in the weaker veſſels? It is injurious to meaſure the act by the perſon, and not rather to eſteeme the perſon for the act. A B

She, with no leſſe prudence then courage, challengeth *Ioab* for the violence of his aſſault; and lays to him that law which he could not be an Iſraelite and diſavow; the Law of the God of peace; whoſe charge it was, that when they ſhould come neere to a City to fight againſt it, they ſhould offer it peace; and if this tender muſt be made to forainers, how much more to brethren? So as they muſt inquire of Abel, ere they battered it: War is the exteame act of vindicative juſtice; neither doth God ever approve it for any other then a deſperate remedy; and if it have any other end then peace, it turnes into publike murder. It is therefore an inhumane cruelty to ſhed blood where we have not profered faire conditions of peace: The refuſall whereof is juſtly puniſhed with the ſword of revenge. B C

Ioab was a man of blood, yet when the wiſe woman of Abel charged him with going about to deſtroy a mother in Iſrael; and ſwallowing up the inheritance of the Lord, with what vehemency doth he deprecate that challenge, *God forbid, God forbid it me, that I ſhould devoure, or deſtroy it?* Although that City with the reſt had ingaged it ſelfe in *Shebaes* ſedition, yet how zeal ouſly doth *Ioab* remove from himſelfe the ſuſpition of an intended vaſtation? How fearefull ſhall their anſwer be, who upon the quarrell of their own ambition have not ſpared to waſte whole Tribes of the Iſrael of God? It was not the faſhion of *Davids* Captains to aſſault any City ere they ſummond it; here they did: There be ſome things that in the very fact cary their own conviction. So did *Abel* in the entertaining, and abetting a known conſpirator; *Ioab* challengeth them for the offence, & requires no other ſatisfaction then the head of *Sheba:* This Matron had not deſerved the name of Wiſe, and faithfull in Iſrael, if ſhe had not both apprehended the juſtice of the condition, and commended it to her Citizens; whom ſhe had eaſily perſwaded to ſpare their own heads, in not ſparing a Traytors: It had been pity thoſe wals ſhould have ſtood if they had been too high to throw a Traytors head over. C D

Spiritually, the caſe is ours: Every mans breaſt is as a City incloſed: Every ſin is a Traitor, that lurks within thoſe wals; God cals to us for *Shebaes* head; neither hath he any quarrell to our perſon, but for our ſin: If we love the head of our Traytor, above the life of our Soule, we ſhall juſtly periſh in the vengeance: we cannot be more willing to part with our ſin, then our mercifull God is to withdraw his judgements. D E

Now is *Ioab* returned with ſucceſſe, and hopes by *Shebaes* head to pay the price of *Amaſaes* blood: *David* hates the murder, entertaines the man, defers the revenge; *Ioab* had made himſelfe ſo great, ſo neceſſary, that *David* may neither miſſe nor puniſh him: Policy led the King to connive at that which his heart abhorred; I dare not cõmend that wiſdom which holds the hands of Princes from doing Juſtice. Great men have ever held it a point of worldly ſtate, not alwaies to pay where they have beene conſcious to a debt of either favour, or puniſhment; but to make Time their ſervant for both: *Salomon* ſhall once defray the arrerages of his father: In the meane time *Ioab* commands and proſpers; and *David* is faine to ſmile on that face, whereon he hath in his ſecret deſtination written the characters of Death. E

The Gibeonites revenged.

THE raigne of *David* was moſt troubleſome towards the ſhutting up; wherein both warre and famine conſpire to afflict him: Almoſt forty yeares had he ſate in the throne of Iſrael, with competency, if not abundance of all things; now at laſt are his people viſited with a long dearth; we are not at firſt ſenſible of common evills: Three yeares drought and ſcarcity are gone over ere *David* conſults with God, concerning the occaſion of the judgement, now he found it high time to ſeek the face of the Lord; The continuance of an affliction ſends us to God, & calls upon us to ask for a reckoning; whereas like men ſtrucken in their ſleepe, a ſudden blow cannot make us to finde our ſelves; but rather aſtoniſheth, then teacheth us. 2 Sam. 21

David was himſelf a Prophet of God, yet had not the Lord all this while acquainted him with the grounds of his proceedings againſt Iſrael; this ſecret was hid from him, till he conſulted with the Urim; Ordinary meanes ſhall reveale that to him, which no viſion had deſcried: And if God will have Prophets to have recourſe unto the Prieſts, for the notice of his will; how much more muſt the people? Even thoſe that are inwardeſt with God, muſt have uſe of the Ephod.

Juſtly it is preſuppoſed by *David* that there was never judgment from God, where hath not been a provocation frō men; therefore when he ſees the plague, he inquires for the ſin. Never man ſmarted cauſleſly from the hand of divine juſtice; Oh that when we ſuffer, we could aske what we have done, and could guide our repentance to the roote of our evils.

That God whoſe counſels are ſecret, even where his actions are open, will not be cloſe to his Prophet, to his Prieſt: without inquiry we ſhall know nothing; upon inquiry nothing ſhall be concealed from us that is fit for us to know.

Who can chooſe but wonder at once, both at *Davids* ſlackneſſe in conſulting with God, and Gods ſpeed in anſwering ſo ſlow a demand? He that ſo well knew the way to Gods Oracle, ſuffers Iſrael to be three yeares pinched with famine, ere he askes why they ſuffer; Even the beſt hearts may be overtaken with dulneſſe in holy duties; But oh the marvellous mercy of God, that takes not the advātage of our weakneſſes. *Davids* queſtion is not more ſlow, then his anſwer is ſpeedy, *It is for* Saul, *and for his bloody houſe, becauſe he ſlew the Gibeonites.* Iſrael was full of ſins, beſides thoſe of *Sauls* houſe; *Sauls* houſe was full of ſins, beſides thoſe of blood: Much blood was ſhed by them beſides that of the Gibeonites; yet the juſtice of God ſingles out this one ſin of violence offered to the Gibeonites (contrary to the league made by *Ioſhua*, ſome foure hundred yeares before) for the occaſion of this late vengeance. Where the cauſes of offence are infinite, it is juſt with God to pitch upon ſome; it is mercifull not to puniſh for all: Welneer forty yeares are paſt betwixt the commiſſion of the ſin, and the reckoning for it; It is a vaine hope that is raiſed from the delay of judgement: No time can be any prejudice to the Ancient of dayes: When we have forgotten our ſins, when the world hath forgotten us, hee ſues us afreſh for our arerages. The ſlaughter of the Gibeonites was the ſin not of the preſent, but rather the former generation; and now poſterity payes for their forefathers: Even we men hold it not unjuſt to ſue the heires and executors of our debtors; Eternall payments God uſes onely to require of the perſon, temporary oft-times of ſucceſſion.

As *Saul* was higher by the head and ſhoulders then the reſt of Iſrael, both in ſtature and dignity, ſo were his ſins more conſpicuous then thoſe of the vulgar. The eminence of the perſon makes the offence more remarkable to the eyes both of God and men.

Neither *Saul* nor Iſrael were faultleſſe in other kinds, yet God fixes the eye of his revenge upon the maſſacre of the Gibeonites. Every ſin hath a tongue, but that of blood over-cryes and drowns the reſt. He who is mercy it ſelfe abhorres cruelty in his creature above all other inordinateneſſe; That holy ſoule which was heavy preſſed with the weight of an hainous adultery, yet cryes out, *Deliver me from blood, O God,*

God, the God of my ſalvation, and my tongue ſhall joyfully ſing of thy righteouſneſſe. A

If God would take account of blood, he might have entred the action upon the blood of *Vriah* ſpilt by *David*; or (if he would rather inſiſt in *Sauls* houſe) upon the blood of *Abimelech* the Prieſt, and foureſcore and five perſons that did weare a linnen Ephod; but it pleaſed the wiſdome and juſtice of the Almighty rather to call for the blood of the Gibeonites, though drudges of Iſrael, and a remnant of Amorites. Why this? There was a perjury attending upon this ſlaughter; It was an ancient Oath wherein the Princes of the congregatiō had bound themſelves (upon *Ioſhua's* league) to the Gibeonites, that they would ſuffer them to live; an oath extorted by fraud, but ſolemne by no leſſe name, then the Lord God of Iſrael; *Saul* will now thus late, either not acknowledge it, or not keep it: out of his zeale therefore to the children of Iſrael, & Iudah, he roots out ſome of the Gibeonites, whether in a zeal of revenge of their B
firſt impoſture, or in a zeale of inlarging the poſſeſſions of Iſrael, or in a zeal of executing Gods charge upon the brood of Canaanites; he that ſpared *Agag* whom hee ſhould have ſmitten, ſmites the Gibeonites whom he ſhould have ſpared: Zeale and good intention is no excuſe, much leſſe a warrant for evill: God holds it an high indignity that his name ſhould be ſworne by, and violated. Length of time cannot diſpenſe with our oathes, with our vowes: The vowes and oathes of others may bind us, how much more our owne?

There was a famine in Iſrael; a naturall man would have aſcribed it unto the drought; & that drought perhaps to ſome conſtellations; *David* knows to look higher, and ſees a divine hand ſcourging Iſrael for ſome great offence, and over-ruling C
thoſe ſecond cauſes to his moſt juſt executions. Even the moſt quick-ſighted worldling is pore-blind to ſpirituall objects, and the weakeſt eyes of the regenerate pierce the heavens and eſpie God in all earthly occurrences.

So well was *David* acquainted with Gods proceedings, that he knew the removal of the judgement muſt begin at the ſatisfaction of the wronged. At once therefore doth he pray unto God, and treat with the Gibeonites; *What ſhall I doe for you, and wherewith ſhall I make the atonement, that I may bleſſe the inheritance of the Lord?* In vaine ſhould *David* (though a Prophet) bleſſe Iſrael, if the Gibeonites did not bleſſe them: Injuries done us on earth give us power in heaven; The oppreſſor is in no mans mercy, but his whom he hath trampled upon.

Little did the Gibeonites think that God had ſo taken to heart their wrongs, that for their ſakes all Iſrael ſhould ſuffer. Even when we think not of it, is the righteous D
Judge avenging our unrighteous vexations; Our hard meaſures cannot be hid from him, his returnes are hid from us; It is ſufficient for us, that God can be no more neglective, then ignorant of our ſufferings. It is now in the power of theſe deſpiſed Hivites to make their owne termes with Iſrael; Neither Silver, nor Gold will favour with them toward their ſatisfaction; nothing can expiate the blood of their fathers, but the blood of ſeven ſons of their deceaſed perſecutor; Here was no other then a juſt retaliation; *Saul* had puniſhed in them the offence of their predeceſſors, they will now revenge *Sauls* ſin in his children; The meaſure wee mete unto others, is with much equity re-meaſured unto our ſelves: Every death would not content them of *Sauls* ſons, but a curſed and ignominious, hanging on the Tree; Neither would that death content them unleſſe their owne hands might be the executioners; Neither E
would any place ſerve for the execution but Gibeah, the Court of *Saul*; neither would they doe any of this for the wreaking of their owne fury, but for the appeaſing of Gods wrath, *We will hang them up unto the Lord in Gibeah of Saul.*

David might not refuſe the condition: he muſt deliver, they muſt execute: He chooſes out ſeven of the ſons, and grand children of *Saul*; That houſe had raiſed long an unjuſt perſecution againſt *David*, now God payes it upon another ſcore. *Davids* love and oath to *Ionathan*, preſerves lame *Mephiboſheth*: How much more ſhall the Father of all mercies do good unto the children of the faithfull, for the covenant made with their Parents?

The five ſonnes of *Adriel* the Meholathite, *Davids* ancient rivall in his firſt love, which were borne to him by *Merab*, *Sauls* Daughter, and brought up by her barren

ſiſter

A sister *Michol* the wife of *David*, are yeelded up to death; *Merab* was after a promise of marriage to *David*, unjustly given away by *Saul*, to *Adriel*; *Michol* seemes to abet the match in breeding the children; now in one act (not of *Davids* seeking) the wrong is thus late avenged upon *Saul*, *Adriel*, *Merab*, *Michol*, the children: It is a dangerous matter to offer injury to any of Gods faithfull ones; If their meeknesse have easily remitted it, their God will not passe it over without a severe retribution.

These five together with two sons of *Rizpah*, *Sauls* Concubine, are hanged up at once before the Lord, yea and before the eyes of the world; No place but an Hil wil serve for this execution; The acts of justice as they are intended for example, so they should be done in that eminent fashion that may make them both most instructive, & most terrifying; Unwarrantable courses of private revenge seek to hide their heads
B in secresie; the beautifull face of Iustice both affects the light and becomes it.

It was the generall charge of Gods Law that no corps should remaine all night upon the gibbet; The Almighty hath power to dispense with his own command; so doubtlesse he did in this extraordinary case; these carcasses did not defile, but expiate. Sorrowful! *Rizpah* spreads her a Tent of Sackcloth upon the Rock, for a sad attendance upon those sons of her womb; Death might bereave her of them, not thē of her love; This spectacle was not more grievous to her, then pleasing to God, and happy to Israel. Now the clouds drop fatnesse, and the earth runs forth into plenty. The Gibeonites are satisfied, God reconciled, Israel relieved.

How blessed a thing is it for any Nation that justice is unpartially executed even upon the mighty. A few drops of blood have procured large showers from Heaven.
C A few carcasses are a rich compost to the earth; The drought and dearth remove away with the breath of those pledges of the offender: Iudgement cannot tyrannize where justice raignes: as contrarily, there can be no peace where blood cryes unheard, unregarded.

The numbring of the people.

ISrael was growne wanton and mutinous: God puls them downe first by the sword, then by famine, now by pestilence. Oh the wondrous, and yet just waies of the Almighty! Because Israel hath sinned, therefore
D *David* shall sinne, that Israel may be punished: Because God is angry with Israel, therefore *David* shall anger him more, and strike himselfe in Israel, and Israel through himselfe. 2 Sam. 24.

The spirit of God else-where ascribes this motion to Satan, which here it attributes to God: Both had their hand in the worke; God by permission, Satan by suggestion; God as a Iudge, Satan as an enemy: God as in a just punishment for sin, Satan as in an act of sin: God in a wise ordination of it to good; Satan in a malicious intent of confusion. Thus at once God moved, and Satan moved: Neither is it any excuse to Satan or *David*, that God moved: neither is it any blemish to God, that Satā moved: The rulers sin is a punishment to a wicked people: though they had many sinnes of their owne, whereon God might have grounded a Iudgement, yet as before he had
E punisht them with dearth for *Sauls* sin, so now he will not punish them with plague, but for *Davids* sin: If God were not angry with a people, he would not give up their governours to such evils as whereby he is provoked to vengeance; and if their governours be thus given up, the people cannot be safe: The body drownes not whiles the head is above the water; when that once sinkes, death is neere: Iustly therefore are we charged to make prayers and supplications, as for all, so especially for those that are in eminent authority; when we pray for our selves, we pray not alwaies for them, but we cannot pray for them, and not pray for our selves; the publique weale is not comprised in the private, but the private in the publique.

What then was *Davids* sin? He will needs have Israel and Iuda numbred: Surely there is no malignity in numbers; Neither is it unfit for a Prince to know his owne strength; this is not the first time that Israel had gone under a reckoning: The act offends

offends not, but the miſ-affection; the ſame thing had bin commendably done out of a Princely providence, which now through the curioſity, pride, miſ-confidence of the doer, proves hainouſly vicious; Thoſe actiõs which are in themſelves indifferẽt, receive either their life, or their bane from the intentions of the agent: *Moſes* numbreth the people with thankes, *David* with diſpleaſure: Thoſe ſins which carry the ſmootheſt foreheads and have the moſt honeſt appearances, may more provoke the wrath of God, then thoſe that beare the moſt abomination in their faces. How many thouſand wickednesſes paſſed through the hands of Iſrael, which we men would rather have branded out for judgement then this of *Davids*? The righteous Iudge of the world cenſures ſins, not by their ill lookes, but by their foule hearts.

Who can but wonder to ſee *Ioab* the Saint, and *David* the treſpaſſer? No Prophet could ſpeake better then that man of blood; *The Lord thy God increaſe the people an hundred fold more then they be, and that the eyes of my Lord the King may ſee it; but why doth my Lord the King deſire this thing?* There is no man ſo lewd as not to be ſomtimes in good moods, as not to diſlike ſome evill: cõtrarily no man on earth can be ſo holy, as not ſometimes to overlaſh: It were pity that either *Ioab* or *David* ſhould be tryed by every act; How commonly have we ſeen thoſe men ready to give good advice to others for the avoiding of ſome ſins, who in more groſſe outrages have not had grace to counſell their own hearts? The ſame man that had deſerved death from *David* for his treacherous cruelty, diſſwades *David* from an act that caried but a ſuſpition of evill; It is not ſo much to be regarded who it is that admoniſheth us, as what he brings; Good counſell is never the worſe for the foule cariage, there are ſome diſhes that we may eat even from ſluttiſh hands.

The purpoſe of ſin in a faithfull man is odious, much more the reſolution: Notwithſtanding *Ioabs* diſcreet admonition; *David* will hold on his courſe; and wil know the number of the people, only that he may know it; *Ioab* and the Captaines addreſſe themſelves to the worke: In things which are not in themſelves evill, it is not for ſubjects to diſpute, but to obey; That which authority may ſin in commanding, is done of the inferiour, not with ſafety onely, but with praiſe. Nine months and twenty dayes is this generall muſter in hand; at laſt the number is brought in: Iſrael is found eight hundred thouſand ſtrong, Iudah five hundred thouſand; the ordinary companies which ſerved by courſe for the royall guard (foure and twenty thouſand each moneth) needed not to be reckoned; the addition of them with their ſeveral Captaines raiſes the ſumme of Iſrael to the rate of eleven hundred thouſand. A power able to puffe up a carnall heart; but how can an heart that is more then fleſh truſt to an arme of fleſh? Oh holy *David* whither hath a glorious vanity tranſported thee? Thou which once didſt ſing ſo ſweetly, *Put not your truſt in Princes, nor in the ſon of man, for there is no help in him. His breath departeth, and he returneth to his earth, then his thoughts periſh. Bleſſed is he that hath the God of Iacob for his help, whoſe hope is in the Lord his God*; How canſt thou now ſtoop to ſo unſafe and unworthy a confidence.

As ſome ſtomackful horſe that will not be ſtopt in his career with the ſharpeſt bit, but runs on headily till he come to ſome wall or ditch, and there ſtands ſtill and trembles; ſo did *David*: all the diſſwaſions of *Ioab* could not reſtraine him from his intended courſe; almoſt ten months doth hee run on impetuouſly, in a way of his owne, rough & dangerous, at laſt his heart ſmites him; the conſcience of his offence, and the feare of judgement hath fetcht him upõ his knees, *O Lord I have ſinned exceedingly in that I have done; therefore now, Lord, I beſeech thee take away the treſpaſſe of thy ſervant, for I have done very fooliſhly*. It is poſſible for a ſin not to bait onely, but to ſojourne in the holieſt ſoul: but though it ſojourn there as a ſtranger, it ſhall not dwel there as an owner; the renewed heart after ſome rovings of error wil once (ere overlong) returne home to it ſelfe, and fall out with that ill guide, wherewith it was miſled, and with it ſelfe for being miſled; and now it is reſolved into teares, and breathes forth nothing but ſighes, and confeſſions and deprecations.

Here needed no *Nathan* by a parobolicall circumlocution to fetch in *David* to a ſight and acknowledgement of his ſin; the heart of the penitent ſupplyed the Prophet; no other tongue could ſmite him ſo deep as his owne thoughts: But though his

his reines chaſtiſed him in the night, yet his Seer ſcourges him in the morning, *Thus ſaith the Lord, I offer thee three things, chooſe the which of them I ſhall doe unto thee.* But what ſhall we ſay to this? When upon the Prophets reproofe for an adultery cloaked with murder, *David* did but ſay, *I have ſinned*, it was preſently returned, *God hath put away thy ſinne*; neither did any ſmart follow, but the death of a miſ-begotten infant; and now when he voluntarily reproveth himſelfe for both a needleſſe muſter, and ſought for pardon unbidden with great humiliation, God ſends him the three terrible ſcourges, Famine, Sword, or Peſtilence, that he may chooſe with which of them he had rather to bleed; he ſhall have the favour of an election, not of a remiſſion. God is more angred with a ſpirituall, and immediate affront offered to his Majeſty, in our pride, and falſe confidence in earthly things, then with a fleſhly crime though hainouſly ſeconded.

It was an hard and woful choice, of three yeares famine added to three fore-paſt; or of three monethes flight from the ſword of an enemy, or three daies peſtilence; The Almighty that hath fore-determined his judgement, referres it to *Davids* will as fully, as if it were utterly undetermined; God had reſolved, yet *David* may chooſe; That infinite wiſdome hath foreſeene the very will of his creature; which whiles it freely inclines it ſelfe to what it had rather, unwittingly wills that which was fore-appointed in heaven.

We do well beleeve thee, O *David*, that thou wert in a wonderfull ſtrait; this very liberty is no other then fetters; Thou needſt not have famine, thou needſt not have the ſword, thou needſt not have peſtilence; one of them thou muſt have; There is miſery in all, there is miſery in any; thou and thy people can die but once; and once they muſt dye, either by famine, warre, or peſtilence. Oh God, how vainely do we hope to paſſe over our ſins with impunity, when all the favour that *David* and Iſrael can receive is to chooſe their bane?

Yet behold, neither ſins, nor threates, nor feares can bereave a true penitent of his faith, *Let us fall now into the hands of the Lord, for his mercies are great.* There can be no evill of puniſhment wherein God hath not a hand; there could be no famine, no ſword without him; but ſome evills are more immediate from a divine ſtroke; ſuch was that plague into which *David* is unwillingly willing to fall. He had his choiſe of dayes, moneths, yeares in the ſame number; and though the ſhortneſſe of time prefixed to the threatned peſtilence might ſeem to offer ſome advantage for the leading of his election, yet God meant (and *David* knew it) herein to proportion the difference of time to the violence of the plague, neither ſhould any fewer periſh by ſo few dayes peſtilence, then by ſo many yeares famine: The wealthieſt might avoid the dearth, the ſwifteſt might run away from the ſword, no man could promiſe himſelfe ſafety from that peſtilence: In likelihood Gods Angell would rather ſtrike the moſt guilty; How ever therefore *David* might well looke to be inwrapped in the common deſtruction, yet he rather chooſeth to fall into that mercy which he had abuſed, and to ſuffer from that juſtice which he had provoked; *Let us now fall into the hands of the Lord.*

Humble confeſſions, and devout penance cannot alwaies avert temporall judgements; Gods Angell is abroad, and within that ſhort compaſſe of time ſweepes away ſeventy thouſand Iſraelites; *David* was proud of the number of his ſubjects; now they are abated, that he may ſee cauſe of humiliation in the matter of his glory; In what we have offended, we commonly ſmart: Theſe thouſands of Iſrael were not ſo innocent, that they ſhould onely periſh for *Davids* ſinne: Their ſins were the motives both of this ſin, and puniſhment; beſides the reſpect of *Davids* offence, they die for themſelves.

It was no ordinarie peſtilence that was thus ſuddenly and univerſally mortal; Cõmon eyes ſaw the botch, & the markes, ſaw not the Angell; *Davids* clearer ſight hath eſpied him (after that killing peragration through the Tribes of Iſrael) ſhaking his ſword over Ieruſalem, and hovering over Mount Sion; and now he who doubtleſſe had ſpent thoſe three diſmall dayes in the ſaddeſt contrition, humbly caſts himſelfe down at the feet of the avenger, and layes himſelfe ready for the fatall ſtroke of juſtice;

ſtice, It was more terrour that God intended in the viſible ſhape of his Angell, and deeper humiliation; and what he meant, he wrought; Never ſoule could be more dejected, more anguiſhed with the ſenſe of a judgement; in the bitterneſſe whereof he cryes out, *Behold I have ſinned, yea I have done wickedly; But theſe ſheep what have they done: Let thine hand, I pray thee, be againſt me, and againſt my fathers houſe.* The better any man is, the more ſenſible he is of his owne wretchednesſe: Many of thoſe Sheep were Wolves to *David*; What had they done? They had done that which was the occaſion of *Davids* ſin, and the cauſe of their owne puniſhment; But that gracious penitent knew his owne ſin, he knew not theirs; and therefore can ſay, *I have ſinned, What have they done?* It is ſafe accuſing where we may be boldeſt, and are beſt acquainted, our ſelves. A

Oh the admirable charitie of *David*, that would have ingroſſed the plague to himſelfe, and his houſe, from the reſt of Iſrael; and ſues to interpoſe himſelfe betwixt his people and the vengeance; He that had put himſelf upon the pawes of the Beare, and Lyon, for the reſcue of his Sheep, will now caſt himſelfe upon the ſword of the Angell, for the preſervation of Iſrael: There was hope in thoſe conflicts; in this yeeldance there could be nothing but death. Thus didſt thou, O Son of *David*, the true and great Shepheard of thy Church, offer thy ſelfe to death for them who had their hands in thy bloud, who both procured thy death and deſerved their own. Here he offered himſelfe that had ſinned for thoſe whom he profeſſed to have not done evill; thou that didſt no ſin, vouchſafedſt to offer thy ſelfe for us that were all ſin; He offered and eſcaped, thou offeredſt, and diedſt; and by thy death we live, and are freed from everlaſting deſtruction. B

But O Father of all mercies, how little pleaſure doeſt thou take in the bloud of ſinners? it was thine owne pity that inhibited the Deſtroyer: Ere *David* could ſee the Angell thou hadſt reſtrained him; *It is ſufficient, hold now thy hand:* If thy compaſſion did not both withhold and abridge thy judgements, what place were there for us out of hell. C

How eaſie and juſt had it been for God to have made the ſhutting up of that third evening red with bloud? his goodneſſe repents of the ſlaughter; and cals for that Sacrifice wherewith he will be appeaſed: An altar muſt be built in the threſhing floore of *Araunah* the Jebuſite; Lo, in that very Hill where the Angell held the ſword of *Abraham* from killing his Son, doth God now hold the Sword of the Angell from killing his people; Upon this very ground ſhall the Temple after ſtand; here ſhal be the holy Altar, which ſhall ſend up the acceptable oblations of Gods people in ſucceeding generations. D

O God, what was the threſhing-floore of a Jebuſite to thee above all other ſoiles? What vertue, what merit was in this earth? As in places ſo in perſons, it is not to be heeded what they are, but what thou wilt; That is worthieſt which thou pleaſeſt to accept.

Rich and bountifull *Araunah* is ready to meet *David* in ſo holy a motion; & munificently offers his Sion for the place, his Oxen for the Sacrifice, his Carts, & Ploughs, and other Utenſils of his Husbandry for the wood: Two franke hearts are well met; *David* would buy, *Araunah* would give; The Jebuſite would not ſell, *David* will not take: Since it was for God, and to *David*, *Araunah* is loth to bargaine: Since it was for God, *David* wiſheth to pay deare, *I will not offer burnt-offerings to the Lord my God, of that which doth coſt me nothing:* Heroicall ſpirits doe well become eminent perſons; He that knew it was better to give then to receive, would not receive but give: There can be no devotion in a niggardly heart: As unto dainty palates, ſo to the Godly ſoule, that taſtes ſweeteſt, that coſts moſt: Nothing is deare enough for the Creator of all things It is an heartleſſe piety of thoſe baſe-minded Chriſtians, that care onely to ſerve God good cheap. E

Contemplations,

THE SEVENTEENTH BOOKE.

Containing
- Adonijah Defeated.
- Davids *end and* Salomons *beginning.*
- *The execution of* Joab *and* Shimei.
- Salomons *choice, with his judgement upon the two Harlots.*
- *The Temple.*
- Salomon *with the Queene of Sheba.*
- Salomons *defection.*

By Jos. Hall, D. of Divinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1644.

TO
MY WORTHILY MVCH HONOVRED FRIEND, SIR *HENRY MILDMAY* Knight, Master of the Jewell-house; All Grace and Peace.

SIR,

Besides all private obligations, your very name challengeth from me all due services of love, and honour; If I have received mercy to beare any fruit, next under heaven, I may thanke the stocke wherein I was ymped; which was set by no other then the happy hand of your Right Honorable Grandfather; How have I so long forborn the publike Testimony of my just gratulations, and thankfull respects to so true an heire of his noble vertues. Pardon mee that I pay this debt so late; and accept of this parcell of my well-meant labours: wherein you shall see Salomon *both in his rising and setting: his rising hopefull and glorious, his declination fearefull: You shall see the proofes of his early graces; of mercy in sparing* Adonijah, *and* Abiathar; *of justice, in punishing that rivall*

of his, with Joab, *and* Shimei: *of wisdome, in his award betwixt the two Harlots, and the administration of his Court, and State: of piety, in building and hallowing the Temple; all dashed in his fall, repayred in his repentance. I have no cause to misdoubt either the acceptation or use of these my high-pitched thoughts: which together with your selfe, and your worthy and vertuous Lady, I humbly commend to the care and blessing of the Highest; who am bound by your worth and merits to be ever*

Yours sincerely and thankfully

devoted in all observance,

JOS. HALL.

Contemplations.

THE SEVENTEENTH BOOKE.

Adonijah *Defeated.*

1. Kings 1.5.

DAVID had not ſo carefully husbanded his yeares as to maintain a vigorous age; hewas therefore what through warres, what with ſorowes, what with ſickneſſe, decrepit betimes; by that time hee was ſeventy yeares old, his naturall heat was ſo waſted, that his clothes could not warme him; how many have wee knowne of more ſtrength at more age? The holyeſt ſoule dwels not in an impregnable fort; If the revenging Angel ſpared *David*, yet age and death will not ſpare him; Neither his new altar, nor his coſtly ſacrifice can be of force againſt decay of nature; Nothing but death can prevent the weakneſſes of age.

None can blame a people if when they have a good King, they are deſirous to hold him; *Davids* ſervants and ſubjects have commended unto his bed a faire young Virgin; not for the heat of luſt, but of life; that by this meanes they might make an outward ſupply of fuell for that vitall fire which was wel-neere extinguiſhed with age.

As it is in the market, or the ſtage, ſo it is in our life; One goes in, another comes out, when *David* was withering, *Adonijah* was in his bloſſome; That ſonne, as he was next to *Abſalom* both in the beauty of his body, & the time of his birth, ſo was he too like him in practice; He alſo taking advantage of his fathers infirmity, will be carving himſelfe of the Kingdome of Iſrael; That he might no whit vary from his patterne, he gets him alſo Chariots and Horſemen, and fifty men to runne before him: Theſe two, *Abſalom* and *Adonijah*, were the darlings of their father; Their father had not diſpleaſed them from their childhood, therefore they both diſpleaſed him in his age; Thoſe children had need to be very gracious, that are not marred with pampering; It is more then God owes us, if we receive comfort in thoſe children whom we have over-loved; The indulgence of parents at laſt payes them home in croſſes.

It is true that *Adonijah* was *Davids* eldeſt ſon now remaining, & therefore might ſeeme to challenge the juſteſt title to the crown; But the Kingdome of Iſrael (in ſo

late an erection) had not yet knowne the right of ſucceſſion: God himſelfe that had ordained the government, was as yet the immediate Elector; He fetcht *Saul* from among the ſtuffe, and *David* from the Sheepfold; and had now appointed *Salomon* from the ferule, to the Scepter. A

And if *Adonijah* (which is unlike) had not knowne this, yet it had been his part to have taken his father whith him in this claime of his ſucceſſion; & not ſo to prevent a brother, that he ſhould ſhoulder out a father; and not ſo violently to preoccupate the throne, that he ſhould rather be a rebell, then an heire.

As *Abſolom*, ſo *Adonijah* wants not furtherers in this uſurpation, whether ſpiritual, or temporall; *Ioab* the Generall, and *Abiathar* the Prieſt give both counſell, and aid to ſo unſeaſonable a challenge; Theſe two had been firme to *David* in all his troubles, in all inſurrections; yet now finding him faſtened to the bed of age, and death, they ſhew themſelves thus ſlippery in the looſe: Outward happineſſe and friendſhip are not knowne till our laſt act; in the impotency of either our revenge or recompence, it will eaſily appeare who loved us for our ſelves, who for their owne ends. B

Had not *Adonijah* knowne that *Salomon* was deſigned to the Kingdome both by God, and *David*, he had never invited all the reſt of the Kings ſonnes, his brethren, and left out *Salomon*; who was otherwiſe the moſt unlikely to have been his rivall in his honour; all the reſt were elder then he; and might therefore have had more pretence for their competition; Doubtleſſe the Court of Iſrael could not but know, that immediately upon the birth of *Salomon*, God ſent him by *Nathan* the Prophet, a name and meſſage of love; neither was it for nothing that God called him *Iedidiah*; and fore-promiſed him the honor of building an houſe to his Name; and (in returne of ſo glorious a ſervice) the eſtabliſhment of the throne of his Kingdome over Iſrael for ever: Notwithſtanding all which, *Adonijah* backed by the ſtrength of a *Ioab*, and the gravity of an *Abiathar*, will underworke *Salomon*, and juſtle into the not-yet-vacant ſeat of his father *David*. Vaine men, whiles like proud and yet brittle clay, they will be knocking their ſides againſt the ſolid, and eternall decree of God, breake themſelves in peeces. C

I doe not finde that *Adonijah* ſent any meſſage of threats or unkindneſſe to *Zadock* the Prieſt, or *Nathan* the Prophet, or *Benaiah* the ſonne of *Iehoiada*, and the other Worthies; only he invited them not to his feaſt with the Kings ſonnes, and ſervants; Sometimes a very omiſſion is an affront, and a menace. They well knew that ſince they were not called as gueſts, they were counted as enemies; Ceremonies of courteſie, though they be in themſelves ſlight, and arbitrary, yet the neglect of them in ſome caſes may undergoe a dangerous conſtruction. D

Nathan was the man by whom God had ſent that errand of grace to *David*, concerning *Salomon*, aſſuring him both to reigne, and proſper; yet now when *Adonijahs* plot was thus on foot, he doth not ſit ſtill and depend upon the iſſue of Gods decree, but he beſtirres him in the buſineſſe, and conſults with *Bathſheba* how at once to ſave their lives, and to advance *Salomon*, and defeat *Adonijah*; Gods pre-determination includes the meanes as well as the end; the ſame providence that had ordained a Crowne to *Salomon*, a repulſe to *Adonijah*, preſervation to *Bathſheba* and *Nathan*, had fore-appointed the wiſe and induſtrious indeavours of the Prophet to bring about his juſt, and holy purpoſes; If we would not have God wanting to us, we muſt not be wanting to our ſelves: Even when we know what God hath meant to us, we may not be negligent. E

The Prophets of God did not look for revelation in all their affaires, in ſome things they were left to the counſell of their owne hearts; the policie of *Nathan* was of uſe as well as his prophecie: that alone hath turned the ſtreame into the right channell: Nothing could be more wiſely contrived then the ſending in of *Bathſheba* to *David*, with ſo ſeaſonable and forcible an expoſtulation, and the ſeconding of hers with his owne.

Though luſt were dead in *David*, yet the reſpects of his old matrimonial love lived ſtill; the very preſence of *Bathſheba* pleaded ſtrongly; but her ſpeech more; the time was when his affectiõ oſtonded in exceſſe towards her being then anothers, he cannot

now

A now neglect her being his own; & if either his age, or the remorse of his old offence should have set him off, yet she knew his oath was sure; *My Lord thou swarest by the Lord thy God unto thine handmaid*, saying, *Assuredly Salomon thy son shall reign after me, & he shall sit upon my throne*; His word had been firme, but his oath was inviolable; we are engaged if we have promised, but if we have sworne, we are bound.

Neither heaven nor earth have any grieves for that man that can shake off the fetters of an oath; for he cares not for that God whom he dares invoke to a falshood; and he that cares not for God will not care for man.

Ere *Bathsheba* can be over the threshold, *Nathan* (upon compact) is knocking at the doore. Gods Prophet was never but welcome to the bed-chamber of King *David*: In a seeming strangenesse he fals upon the same suit, upon the same complaint with
B *Bathsheba*: Honest policies doe not mis-become the holiest Prophets; Shee might seeme to speake as a woman, as a mother, out of passion; the word of a Prophet could not be mis-doubted: He therefore that had formerly brought to *David* that chiding and bloody message concerning *Bathsheba*, comes now to *David* to sue for the life and honour of *Bathsheba*; and he that was sent from God (to *David*) to bring the newes of a gracious promise of favour unto *Salomon*, comes now to challenge the execution of it from the hands of a father; and he whose place freed him from suspition of a faction, complaines of the insolent demeanure and proclamation of *Adonijah*; what he began with an humble obeysance, shutting up in a lowly and loving expostulation, *Is this thing done by my Lord the King, and thou hast not shewed thy servant who should sit on the Throne of my Lord the King after him?* As *Nathan* was of Gods
C Counsell unto *David*, so was he of *Davids* Counsell both to God, and the State; As God therefore upon all occasions told *Nathan* what he meant to doe with *David*, so had *David* wont to tell *Nathan* what he meant to doe in his holy and most important civill affaires. There are cases wherein it is not unfit for Gods Prophets to meddle with matters of State. It is no disparagement to religious Princes to impart their counsels unto them, who can requite them with the counsels of God.

That wood which a single iron could not rive, is soone splitted with a double wedge; The seasonable importunity of *Bathsheba* and *Nathan*, thus seconding each other, hath so wrought upon *David*, that now his love to *Adonijah* gives place to indignation, nature to an holy fidelity; & now he renewes his ancient oath to *Bathsheba* with a passionate solemnity: *As the Lord liveth who hath redeemed my soule out*
D *of all adversity, even as I sware unto thee by the Lord God of Israel*, saying, *Assuredly Salomon thy sonne shall reigne after me, and he shall sit upon my throne in my stead, so will I certainly doe this day*: In the decay of *Davids* body I finde not his intellective powers any whit impaired: As one therefore that from his bed could with a perfect (if weake) hand stere the government of Israel, he gives wise and full directions for the inauguration of *Salomon*: *Zadock* the Priest, and *Nathan* the Prophet, and *Benaiah* the Captaine receive his grave and Princely charge for the cariage of that so weighty a businesse. They are commanded to take with them the royall guard, to set *Salomon* upon his fathers Mule, to cary him downe in state to *Gihon*, to anoint him with the holy oyle of the Tabernacle, to sound the trumpets and proclaime him in the streets, to bring him back with triumph and magnificence to the Court, and to set him in
E the royall Throne with all the due ceremonies of Coronation.

How pleasing was this command to them who in *Salomons* glory saw their owne safety? *Benaiah* applauds it, and not fearing a fathers envy, in *Davids* presence wisheth *Salomons* throne exalted above his: The people are ravished with the joy of so hopefull a succession, and breake the earth, and fill the heaven with the noise of their Musick and shouting.

Salomons guests had now at last better cheare then *Adonijahs*, whose feast (as al wicked mens) ended in horror; no sooner are their bellies ful of meat, then their eares are full of the sound of those trumpets, which at once proclaime *Salomons* triumph, and their confusion: Ever after the meale is ended comes the reckoning: God could as eafily have prevented this jollity as marred it: But he willingly suffers vaine men to please themselves for a time in the conceited successe of their owne projects, that afterwards

terwards their disappointment may be so much the more grievous; No doubt, at this feast there was many a health drunken to *Adonijah*, many a confident boast of their prospering designe; many a scorn of the despised faction of *Salomon*; & now for their last dish, is served up astonishment, and fearefull expectation of a just revenge. *Ionathan* the son of *Abiathar* the Priest, brings the newes of *Salomons* solemne and joyfull enthronization; now all hearts are cold, all faces pale; and every man hath but life enough to run away; How suddenly is this braving troupe dispersed? *Adonijah* their new Prince flyes to the hornes of the Altar, as distrusting all hopes of life, save the Sanctity of the place, and the mercy of his rivall.

So doth the wise and just God befoole proud and insolent sinners in those secret plots, wherein they hope to undermine the true son of *David*, the Prince of Peace; he suffers them to lay their heads together, and to feast themselves in a jocond security, and promise of successe; at last, when they are at the height of their joyes, and hopes, he confounds all their devices, & layes them open to the scorne of the world, and to the anguish of their owne guilty hearts.

Davids *end, and* Salomons *beginning.*

IT well became *Salomon* to begin his reigne in peace. *Adonijah* receives pardon upon his good behaviour, and findes the Throne of *Salomon*, as safe as the Altar. *David* lives to see a wise sonne warme in his seat; and now he that had yeelded to succession, yeelds to nature. Many good counsels had *David* given his Heire; now hee summes them up in his end. Dying words are wont to be weightiest; The Soule when it is entring into glory breathes nothing but divine. *I goe the way of all the earth.* How well is that Princely heart content to subscribe to the conditions of humane mortality; as one that knew Soveraignty doth not reach to the affaires of nature? Though a King, he neither expects, nor desires an immunity from dissolution; making no account to goe in any other then the common track, to the universall home of mankinde, the house of age? Whither should earth but to earth? and why should we grudge to doe that, which all doe? *Be thou strong therefore, and shew thy selfe a man*; Even when his spirit was going out, he puts spirit into his Son; Age puts life into youth, and the dying animates the vigorous: Hee had well found that strength was requisite to government, that he had need to be no lesse then a man that should rule over men; If greatnesse should never receive any opposition, yet those worlds of cares, and businesses that attend the chaire of State, are able to over-lay any meane powers. A weak man may obey, none but the strong can governe. Graceless courage were but the whetstone of tyranny; *Take heed therefore to the charge of the Lord thy God, to walk in his wayes, and to keep his Statutes.* The best legacy that *David* bequeathes to his heire, is the care of piety; himselfe had found the sweetnesse of a good conscience, and now he commends it to his Successor. If there bee any thing that in our desires of the prosperous condition of our children, takes place of goodnesse, our hearts are not upright. Here was the father a King, charging the King his sonne to keepe the Statutes of the King of Kings; as one that knew greatnesse could neither exempt from obedience, nor priviledge sin; as one that knew the least deviation in the greatest and highest Orbe, is both most sensible, and most dangerous: Neither would hee have his sonne to look for any prosperity, save onely from well-doing: That happinesse is built upon sand or Ice, which is raised upon any foundation besides vertue. If *Salomon* were wise, *David* was good; and if old *Salomon* had well remembred the counsell of old *David*, he had not so foully mis-caried.

After the precepts of piety, follow those of justice; distributing in a due recompence, as revenge to *Ioab* and *Shimei*, so favour to the house of *Barzillai*. The bloodinesse of *Ioab* had lain long upon *Davids* heart: the hideous noise of those treacherous murders, as it had pierced heaven, so it still filled the eares of *David* He could abhorre the villany, though he could not revenge it; What he cannot pay he will owe.

A owe, and approve himselfe at last a faithfull debter: now hee will defray it by the hand of *Salomon*. The slaughter was of *Abner*, and *Amasa*, *David* appropriates it; *Thou knowest what Ioab did to me*: The Soveraigne is smitten in the subject; Neither is it other then just, that the arraignement of meane malefactors runs in the stile of wrong to the Kings Crowne and dignity. How much more dost thou, O Sonne of *David*, take to thy selfe those insolencies which are done to thy poorest subjects, servants, sonnes, members here upon earth? No *Saul* can touch a Christian here below, but thou feelest it in heaven, and complainest.

But what shall we thinke of this? *David* was a man of Warre, *Salomon* a King of Peace, yet *David* refers this revenge to *Salomon*: How just it was that he who shed the blood of warre in peace, and put the blood of war upon his girdle that was about
B his loynes, should have his blood shed in peace, by a Prince of peace; Peace is fittest to rectifie the outrages of War: Or whether is not this done in type of that divine administration, wherein thou, O Father of heaven, hast committed all judgement unto thine eternall Sonne? Thou who couldst immediately either plague, or absolve sinners, wilt doe neither but by the hand of a Mediator.

Salomon learned betimes what his ripenesse taught afterwards, *Take away the wicked from the King, and his Throne shall be established in righteousnesse*; Cruel *Ioab*, & malicious *Shimei*, must be therefore upon the first opportunity removed. The one lay open to present justice, for abetting the conspiracie of *Adonijah*, neither needs the help of time for a new advantage; The other went under the protection of an oath from *David*, and therefore must be fetcht in upon a new challenge. The hoare head
C of both must be brought to the grave with blood, else *Davids* head could not bee brought to his grave in peace: Due punishment of malefactors is the debt of authority: If that holy King have runne into arrerages; yet as one that hates and feares to breake the banke, he gives order to his paymaster; It shall be defrayed, if not by him, yet for him.

Generous natures cannot be unthankfull: *Barzillai* had shewed *David* some kindnesse in his extremity; and now the good man will have posterity to inherit the thankes. How much more bountifull is the Father of Mercies, in the remuneration of our poore unworthy services? Even successions of generations shall fare the better for one good parent.

D The dying words and thoughts of the man after Gods own heart did not confine themselves to the straites of these particular charges, but inlarged themselves to the care of Gods publike service; As good men are best at last, *David* did never so busily and carefully marshall the affaires of God, as when he was fixed to the bed of his age and death. Then did he lode his sonne *Salomon* with the charge of building the house of God; then did he lay before the eyes of his son the modell and patterne of that whole sacred worke, whereof if *Salomon* bare the name, yet *David* no lesse merits it: He now gives the platforme of the Courts and buildings; He gives the gold and silver for that holy use; an hundred thousand talents of gold, a thousand thousand talents of silver; besides brasse and yron passing weight; He weighes out those precious metalls for their severall designements; Every future vessell is laid out already in his poise, if not in his forme; He excites the Princes of Israel to their assi-
E stance, in so high a worke; He takes notice of their bountifull offerings; He numbers up the Levites for the publique services, and sets them their taskes. He appoints the Singers, and other musitians to their stations; the Porters to the gates that should be; And now when he hath set all things in a desired order, and forwardnesse, he shuts up with a zealous blessing of his *Salomon*, and his people, and sleepes with his fathers. Oh blessed soule, how quiet a possession hast thou now taken (after so many tumults) of a better Crowne! Thou that hast prepared all things for the house of thy God, how happily art thou now welcomed to that house of his, not made with hands, eternall in the heavens! Who now shall envy unto good Princes the honour of overseeing the businesses of God, and his Chruch; when *David* was thus punctuall in these divine provisions? What feare can be of usurpation where they have so glorious a predesint?

Now

Now is *Salomon* the ſecond time crowned King of Iſrael, and now in his owne right (as formerly in his fathers) ſits peaceably upon the Throne of the Lord; His awe and power come on faſter then his yeares; Envie and ambition where it is once kindled, may ſooner be hid in the aſhes, then quite put out; *Adonijah* yet hangs after his old hopes; He remembers how ſweet he found the name of a King, and now hath laid a new plot for the ſetting up of his crackt title: He would make the bed a ſtep to the throne; His old cõplies are ſure enough: His part would gather much ſtrength, if he might enjoy *Abiſhag* the relect of his father, to wife; If it were not the Iewiſh faſhion (as is pretended) that a Kings widow ſhould marry none but a King; yet certainly the power both of the alliance, and friendſhip of a Queen muſt needs not a little advance his purpoſe: The crafty rivall dare not either move the ſuit to *Salomon*, or effect the mariage without him; but would cunningly undermine the ſon by the ſuit of that mother, whoſe ſuit had undermined him. The weaker veſſels are commonly uſed in the moſt dangerous ſuggeſtions of evill.

Bathſheba was ſo wiſe a woman that ſome of her counſels are canonized for divine, yet ſhe ſaw not the depth of this drift of *Adonijah*; therefore ſhe both entertaines the ſuit, and moves it: But what ever were the intent of the ſuiter, could ſhe chooſe but ſee the unlawfulneſſe of ſo inceſtuous a match? It is not long ſince ſhe ſaw her late husband *David* abominating the bed of thoſe his Concubines, that had been touched by his ſonne *Abſalom*; and can ſhe hold it lawfull that his ſon *Adonijah* ſhould climb up to the bed of his fathers wife? Sometimes even the beſt eyes are dimme and diſcern not thoſe things which are obvious to weaker ſights: or whether did not *Bathſheba* well ſee the foulneſſe of the ſuit, and yet in compaſſion of *Adonijahs* late repulſe (wherein ſhe was the chiefe agent) and in a deſire to make him amends for the loſſe of the Kingdome, ſhe yeelds even thus to gratifie him. It is an injurious weakneſſe to be drawne upon any by-reſpects to the furtherance of faulty ſuits, of unlawfull actions.

No ſooner doth *Bathſheba* come in place, then *Salomon* her ſonne riſes from his chaire of State, and meets her and bowes to her, and ſets her on his right hand; as not ſo remembring himſelfe to be a King, that he ſhould forget he was a ſonne. No outward dignity can take away the rights and obligations of nature; Had *Bathſheba* been as meane as *Salomon* was mighty, ſhe had caried away this honour from a gratious ſonne: Yet for all theſe due complements *Bathſheba* goes away with a deniall; Reverence ſhe ſhall have, ſhe ſhall not have a condeſcent.

In the acts of Magiſtracie, all regards of naturall relations muſt give way; That which ſhe propounded as a ſmall requeſt, is now, after a generall and confuſed ingagement, rejected as unreaſonable. It were pity wee ſhould bee heard in all our ſuits. *Bathſheba* makes a petition againſt her ſelfe, and knowes it not; her ſafety and life depends upon *Salomons* reigne, yet ſhe unwittingly moves for the advancement of *Adonijah*.

Salomon was too dutifull to check his mother, and too wiſe to yeeld to her: In unfit ſupplications we are moſt heard when we are repelled. Thus doth our God many times anſwer our prayers with mercifull denialls: and moſt bleſſeth us in croſſing our deſires.

Wiſe *Salomon* doth not finde himſelfe perplexed with the ſcruple of his promiſe; he that had ſaid, *Aſk on, for I will not ſay thee nay*, can now ſweare, *God do ſo to me and more alſo, if Adonijah have not ſpoken this word againſt his own life*. His promiſe was according to his ſuppoſition; his ſuppoſition was of no other then of a ſuit, honeſt, reaſonable, expedient; now he holds himſelf free from that grant, wherein there was at once both ſin and danger: No man can be intangled with generall words againſt his owne juſt and honeſt intentions.

The policies of wicked men befoole them at laſt; this interceſſion hath undone *Adonijah*, and in ſtead of the Throne haſtens his grave: The ſword of *Benaiah* puts an end to that dangerous rivality. *Ioab* and *Abiathar* ſtill held Champerty with *Adonijah*; Their hand was both in the claime of his Kingdome, and in the ſuit of *Abiſhag*; There are crimes wherein there are no acceſſories, ſuch is this of treaſon. *Abiathar*

may

A may thanke his burden that he lives; Had he not borne the Arke of the Lord before *David*, he had not now caried his head upon his shoulders; Had he not been afflicted with *David*, he had perished with *Adonijah*; now though he were, in his owne merit, a man of death, yet he shall survive his partners, *Get thee to Anathoth unto thine owne fields*. The Priesthood of *Abiathar*, as it aggravated his crime, so it shall preserve his life: Such honor have good Princes given to the Ministers of the Sanctuary, that their very coate hath been defence enough against the sword of justice, how much more should it be of proofe against the contempt of base persons?

Besides his function, respect is had to his sufferings; The father and brethren of *Abiathar* were slaine for *Davids* sake, therefore for *Davids* sake *Abiathar* (though worthy of death) shall live; He had been now a dead man, if he had not been formerly afB flicted; Thus doth our good God deale with us; by the rod he prevents the sword, & therefore will not condemne us for our sins, because we have suffered. If *Abiathar* do not forfait his life, yet his office he shal, he must change Jerusalem for Anathoth, and the Priesthood for a retired privacie. It was fourescore yeares agoe since the sentence of judgement was denounced against the house of *Eli*; now doth it come to execution; This just quarrel against *Abiathar* (the last of that line) shall make good the threatned judgement: The wickednesse of *Elies* house was neither purged by sacrifice, nor obliterated by time: If God pay slowly, yet he payes sure: Delay of most certaine punishment is neither any hinderance to his justice, nor any comfort to our miseries.

C *The execution of* Joab, *and* Shimei.

Abiathar shall live though he serve not; It is in the power of Princes to remit (at least) those punishments which attend the breach of humane Lawes: good reason they should have power to dispence with the wrongs done to their own persons. The newes of *Adonijahs* death, and *Abiathars* removall cannot but affright *Ioab*; who now runs to *Gibeon*, & takes sanctuary in the Tabernacle of God; all his hope of defence is in the hornes of the Altar. Fond *Ioab*, hadst thou formerly sought for counsell from the Tabernacle, thou hadst not now needed to seek to it for refuge; if thy devotions had not been wanting to that Altar, D thou hadst not needed it for a shelter: It is the fashion of our fooliish presumption to look for protection, where we have not cared to yeeld obedience. 1 King. 2

Even a *Ioab* clings fast to Gods Altar in his extremity, which in his ruffe and welfare he regarded not; The worst men would be glad to make use of Gods ordinances, for their advantage; Necessity will drive the most profane and lawlesse man to God; But what doe these bloody hands touching the holy Altar of God? Miserable *Ioab*, what help canst thou expect from that sacred pile? Those hornes that were sprinkled with the blood of beasts, abhorre to be touched by the blood of men; that Altar was for the expiation of sin by blood; not for the protection of the sin of blood. If *Adonijah* fled thither and escaped, it is murder that pursues thee more then conspiracie; God hath no sanctuary for a wilfull Homicide.

E Yea such respect doth *Benaiah* give to that holy place, that his sword is unwilling to touch him that touches the Altar: Those hornes shall put off death for the time, and give protraction of the execution, though not preservation of life; How sweet is life even to those who have been prodigal of the blood of others, that *Ioab* shifts thus to hold it but some few houres? *Benaiah* returnes with *Ioabs* answer, in stead of his head; *Nay, but I will dye here*; as not daring to unsheath his sword against a man sheltered in Gods tabernacle, without a new commission. Young *Salomon* is so well acquainted with the Law of God, in such a case, that he sticks not at the sentence: hee knew that God had enacted, *If a man came presumptuously upon his Neighbour, to slay him with guile, thou shalt take him from mine Altar, that he may dy*: He knew *Ioabs* murders had not been more presumptuous, then guilefull; and therefore he sends *Benaiah* to take away the offender, both from God, and men, from the Altar, and the world.

No

No ſubject had merited more then *Ioab*; When proclamation was made in Iſrael, that whoever ſhould ſmite the Jebuſites firſt, he ſhould be the Chiefe and Captaine; *Ioab* was the man: When *David* built ſome part of Jeruſalem, *Ioab* built the reſt; ſo as Jeruſalem owes it ſelfe to *Ioab*, both for recovery, and reparation; No man held ſo cloſe to *David*; no man was more intent to the weale of Iſrael, none ſo ſucceſſeful in victories; yet now he is cald to reckon for his old ſinnes, and muſt repay blood to *Amaſa*, and *Abner*: It is not in the power of all our deſerts to buy off one ſinne, either with God or man: where life is ſo deeply forfaited, it admits of no redemption.

The honeſt ſimplicity of thoſe times knew not of any infamy in the execution of juſtice. *Benaiah*, who was the great Marſhall under *Salomon*, thinkes not his fingers defiled with that fatall ſtroke. It is a fooliſh niceneſſe to put more ſhame in the doing of juſtice, then in the violating of it.

In one act *Salomon* hath approved himſelfe both a good Magiſtrate, and a good ſonne, fulfilling at once the will of a father and the charge of God, concluding upon this juſt execution, that, *upon David, and upon his ſeed, and upon his houſe, and upon his Throne, there ſhall be peace for ever from the Lord*; and inferring, that without this there could have been no peace.

Blood is a reſtleſſe ſuitor, and will not leave clamoring for judgement, till the mouth be ſtopped with revenge. In this caſe favour to the offender is cruelty to the favourer.

Now hath *Ioab* paid all his arrerages by the ſword of *Benaiah*; there is no ſuit againſt his corps; that hath the honor of a buriall fit for a Peere of Iſrael, for the neer cozen to the King. Death puts an end to all quarrels: *Salomon* ſtrikes off the ſkore, when God is ſatisfied: The revenge that ſurvives death and will not bee ſhut up in the Coffin, is barbarous, and unbeſeeming true Iſraelites.

Onely *Shimei* remaines upon the file, his courſe is next, yet ſo, as that it ſhall be in his owne liberty to haſten his end; Upon *Davids* remiſſion, *Shimei* dwels ſecurely in Bahurim, a town of the Tribe of *Benjamin*; Doubtleſſe, when he ſaw ſo round juſtice done upon *Adonijah*, and *Ioab*, his guilty heart could not think *Salomons* meſſage portended ought but his execution; and now he cannot but be well pleaſed with ſo eaſie conditions, of dwelling at Ieruſalem, and not paſſing over the brook Kidron; What more delightfull place could he chuſe to live in, then that City, which was the glory of the whole earth? What more pleaſing bounds could he wiſh then the ſweet banks of Kidron? Ieruſalem could be no priſon to him, whiles it was a Paradiſe to his betters, and if he had a deſire to take freſh ayre, he had the ſpace of ſix furlongs to walke from the city to the brooke. He could not complaine to be ſo delectably confined: And beſides, thrice every yeare hee might be ſure to ſee all his friends without ſtirring his foot.

Wiſe *Salomon* whiles he cared to ſeeme not too ſevere an exactor of that, which his father had remitted, prudently layes inſenſible twigs for ſo foule an offender. Beſides the old grudge, no doubt *Salomon* ſaw cauſe to ſuſpect the fidelity of *Shimei*; as a man who was ever knowne to be hollow to the houſe of *David*, the obſcurity of a Country life would eaſily afford him more ſafe opportunities of ſecret miſchief; Many eyes ſhall watch him in the city; he cannot look out unſeen, he cannot whiſper unheard: Upon no other termes ſhall he enjoy his life, which the leaſt ſtraying ſhall forfait.

Shimei feeles no paine in this reſtraint; How many Nobles of Iſrael doe that for pleaſure, which he doth upon command? Three yeares hath he lived within compaſſe limited both by *Salomons* charge & his own oath: It was ſtill in his power (notwithſtanding *Davids* Caveat) to have laid downe his hoare-head in the grave, without blood: The juſt God infatuates thoſe whom he meanes to plague: Two of *Shimeis* ſervants are fled to Gath; & now he ſaddles his Aſſe & is gone to fetch them backe; Either (he thinkes) this word of *Salomon* is forgotten, or in the multitude of greater affaires not heeded; or this ſo ſmall an occurrence will not come to his eare: Coveteouſneſſe and preſumption of impunity are the deſtruction of many a ſoule; *Shimei* ſeekes his ſervants, and loſes himſelfe; How many are there who cry out of this folly and

A and yet imitate it: These earthly things either are our servants or should be; how commonly doe we see men run out of the bounds, set by Gods Law, to hunt after them, till their soules incurre a fearefull judgement?

Princes have thousands of eyes & eares: If *Shimei* wil for more secresie sadle his own Asse, and take (as is like) the benefit of night, for his passage; his journey cannot be hid from *Salomon*. How warie had those men need to be that are obnoxious? Without delay is *Shimei* complained of, convented, charged with violation both of the oath of God, and the injunction of *Salomon*; and that all these might appeare to be but an occasion of that punishment, whose cause was more remote, now is all that old venom laid before him, which his malice had long since spit at Gods anointed: *Thou knowest all the wickednesse, whereto thine heart is privy, that thou didst to David my father.*

Had this old tally been stricken off; yet could not *Shimei* have pleaded ought for
B his life: For, had he said; Let not my Lord the King be thus mortally displeased for so small an offence: Who ever died for passing over Kidron? What man is the worse for my harmelesse journey? It had soon been returned. If the act be small, yet the circūstances are deadly: The commands of Soveraigne authority make the sleightest duties weighty; If the journey be harmelesse, yet not the disobedience. It is not for subjects to poise the Princes charge in the scales of their weake constructions; but they must suppose it ever to be of such importance, as is pretended by the Commander: Besides the precept, here was a mutuall adjuration; *Shimei* swore not to goe; *Salomon* swore his death if he went; the one oath must be revenged, the other must be kept: If *Shimei* were false in offending, *Salomon* will be just in punishing. Now therefore, that which *Abishai* the son of *Zerviah* wished to have done in the greennesse of the
C wound, and was repelled; after long festering *Benaiah* is commanded to doe: The stones that *Shimei* threw at *David* struck not so deep, as *Benaiahs* sword; The tongue that cursed the Lords anointed hath paid the head to boot. Vengeance against rebels may sleep, it cannot die: A sure, if late, judgement attends those that dare lift up either the hand or tongue against the sacred persons of Gods vice-gerents. How much lesse will the God of heaven suffer unrevenged the insolencies, and blasphemies against his owne divine Majesty? It is a fearefull word, He should not be just if hee should hold these guiltlesse.

Salomons *Choise, with his judgement upon the two Harlots.*

D

After so many messages and proofes of grace, *Salomon* begins doubtfully both for his match, and for his devotion: If *Pharaohs* daughter were not a Proselyte, his earely choyce was (besides unwarrantable) dangerous: The high places not onely stood, but were frequented, both by the people, and King; I doe not finde *David* climbing up those mis-hallowed hills, in an affection of the variety of Altars; *Salomon* doth so, and yet loves the Lord, and is loved of God againe: Such is the mercy of our God, that he will not suffer our wel-meant weaknesses to bereave us of his favours: he rather pities, then plagues us for the infirmities of upright hearts. 1. Kin. 3d

E *Gibeon* was well worthy to be the chiefe, yea the onely high place; There was the allowed Altar of God, there was the Tabernacle, though (as then) severed from the Arke, thither did young *Salomon* go up; and, as desiring to begin his raigne with God, there he offers no lesse then a thousand sacrifices.

Salomon worships God by day; God appeares to *Salomon* by night; Well may we looke to enjoy God, when we have served him; The night cannot but be happy whose day hath been holy.

It was no unusuall course with God to reveale himself unto his servants by dreams; So did he here to *Salomon*; who saw more with his eies shut, then ever they could see open, even him that was invisible: The good King had offered unto God a thousand burnt sacrifices, and now God offered him his option, *Ask what I shall give thee:* He whose the beasts are on a thousand mountaines graciously accepts a small returne

of his owne. It ſtands not with the munificence of a bountifull God to be indebted to his creature, we cannot give him ought unrecompenced: There is no way wherein we can be ſo liberall to our ſelves, as by giving to the poſſeſſor of all things. And art thou ſtill, O God, leſſe free unto us thy meaner ſervants under the Goſpell? Haſt thou not ſaid, *What ſoever yee ſhall aske the Father in my name, it ſhall be given you?* Only give us grace not to be wanting unto thee, and we know thou canſt not ſuffer any thing to be wanting unto us.

The night followes the temper of the day; and the heart ſo uſeth to ſleepe, as it wakes: Had not the thoughts of *Salomon* been intent upon wiſdome by day, he had not made it his ſuit in his dreame: There needs no leiſure of deliberation: The heart was ſo fore-ſtalled with the love, and admiration of wiſdome, that not abiding the leaſt motion of a competition, it faſtens on that grace it had longed for: *Give unto thy ſervant an underſtanding heart, to judge thy people.* Had not *Salomon* been wiſe before, he had not knowne the worth of wiſdome, he had not preferred it in his deſires; The dung-hill cockes of the World cannot know the price of this pearle; thoſe that have it, know that all other excellencies are but traſh, & rubbiſh unto it. *Salomon* was a great King, and ſaw that he had power enough, but withall, he found that royalty, without wiſdome, was no other then eminent diſhonour; There is no trade of life whereto there belongs not a peculiar wiſdome; without which there is nothing but a tedious unprofitableneſſe; much more to the higheſt, and buſieſt vocation, the regiment of men: As God hath no reaſon to give his beſt favours unasked; ſo hath he no will to with-hold them where they are asked.

Hee that in his cradle had the title of *Beloved of God*, is now beloved more in the throne for the love and deſire of wiſdome; this ſoile could never have born this fruit alone; *Salomon* could not ſo much as have dreamed of wiſdome, if God had not put it into him; and now God takes the ſuit ſo well, as if he were beholden to his creature for wiſhing the beſt to it ſelfe: and becauſe *Salomon* hath asked what he ſhould, hee ſhall now receive both what he asked, and what he asked not: Riches and honor ſhall be given him into the match. So doth God love a good choyce, that he recompenſes it with over-giving: Could we but firſt ſeek the Kingdome of God and his righteouſneſſe, all theſe earthly things ſhould be ſuper-added to us; Had *Salomon* made wealth his boon, he had failed both of riches and wiſdome; now he askes the beſt, and ſpeeds of all; They are in a faire way of happineſſe that can pray well; It was no diſ-comfort to *Salomon*, that he awaked and found it a dreame; for he knew this dreame was divine, and oracular; and he already found in his firſt waking, the reall performance of what was promiſed him ſleeping: Such illumination did he ſenſibly finde in all the roomes of his heart, as if God had now given him a new ſoul: No marvell if *Salomon* now returning from the Tabernacle to the Arke, teſtified his joy and thankfulneſſe by burnt-offerings, and peace-offerings, and publike feaſtings; The heart that hath found in it ſelfe the lively teſtimonies of Gods preſence, and favour, cannot containe it ſelfe from outward expreſſions.

God likes not to have his gifts lie dead where he hath conferred them; Iſrael ſhall ſoon witneſſe they have a King enlightened from heaven; in whom wiſdome did not ſtay for heires, did not admit of any parallel in his predeceſſors. The all-wiſe God wil find occaſions to draw forth thoſe graces to uſe and light, which he hath beſtowed on man; Two Harlots come before young *Salomon* with a difficult plea; It is not like, the Princes eare was the firſt that heard this complaint; there was a ſubordinate courſe of juſtice for the determination of theſe meaner incidences: the hardneſſe of this deciſion brought the matter, through all the bēches of inferior judicature, to the Tribunal of *Salomon*; The very Iſraelitiſh Harlots were not ſo unnatural as ſome now adayes that counterfeit honeſty; Theſe ſtrive for the fruit of their womb, ours to put them off; One ſon is yet alive, two mothers contend for him. The children were alike for feature, for age, the mothers were alike for reputation: here can be no evidence from others eyes; Whether's now is the living Child, and whether's is the dead? Had *Salomon* gone about to wring forth the truth by tortures, he had perhaps plagued the innocent, and added paine to the miſery of her loſſe; the weaker had been guilty, and

the

A the more able to beare, had carried away both the child and the victory: The countenance of either of the mothers bewrayed an equality of passion; Sorrow possessed the one, for the sonne she had lost; and the other, for the sonne she was in danger to leese: Both were equally peremptory, and importunate in their claime; It is in vain to thinke that the true part can be discerned by the vehemence of their challenge: Falshood is oft-times more clamorous then truth; No witnesses can be produced; They two dwelt apart under one roofe: and if some neighbours have seene the children at their birth, and circumcision, yet how little difference, how much change is there in the favour of Infants? how doth death alter more confirmed lines?

The impossibility of proofe makes the guilty more confident, more impudent; the true mother pleads that her child was taken away at midnight by the other; but B in her sleep; she saw it not, she felt it not: and if all her senses could have witnessed it, yet, here was but the affirmation of the one, against the deniall of the other, which in persons alike credible doe but counterpoise. What is there now to lead the Judge, since there is nothing either in the act, or circumstances, or persons, or plea, or evidence that might sway the sentence? *Salomon* wel saw that when all outward proofes failed, there was an inward affection, which if it could be fetcht out, would certainly bewray the true mother; he knew sorrow might more easily be dissembled then naturall love; both sorrowed for their owne, both could not love, one, as theirs: To draw forth then this true proofe of motherhood, *Salomon* cals for a sword: Doubtlesse, some of the wiser hearers smiled upon each other; and thought in themselves, What, will the young King cut these knotty causes in peeces? Will he divide Justice C with edge tooles? will he smite at hazard before conviction? The actions of wise Princes are ridles to vulgar constructions; neither is it for the shallow capacities of the multitude to fadome the deep projects of Soveraigne authority: That sword which had served for execution, shall now serve for tryall; *Divide ye the living child in twain, and give the one halfe to the one, & the other halfe to the other*; Oh divine oracle of Justice, commanding that which it would not have done, that it might finde out that which could not be discovered! Neither God, nor his Deputies may be so taken at their words, as if they alwaies intended their commands for action, and not sometimes for probation.

This sword hath already pierced the breast of the true mother; and divided her heart with feare, and griefe at so killing a sentence: There needs no other racke to D discover nature; and now she thinks, wo is me that came for justice, and am answered with cruelty; *Divide ye the living child?* Alas, what hath that poore infant offended? that it survives, and is sued for? How much lesse miserable had I been, that my childe had been smothered in my sleep, then mangled before mine eyes? If a dead carcasse could have satisfied me, I needed not to have complained: What a wofull condition am I falne into, who am accused to have been the death of my supposed childe already, and now shall be the death of my owne? If there were no losse of my childe, yet how can I endure this torment of mine owne bowels? How can I live to see this part of my selfe sprawling under that bloody sword? And whiles she thinkes thus, she sues to that suspected mercy of her just Judge, *Oh my Lord, give her the living child, & slay him not*: as thinking, if he live he shall but change a mother; if he die, his mother lo- E seth a son; whiles he lives, it shall be my comfort that I have a son, though I may not call him so: dying, he perisheth to both; it is better he should live to wrong a mother, then to neither: Contrarily her envious competitor, as holding her selfe well satisfied that her neighbour should be as childlesse, as her selfe, can say, *Let it be neither mine nor thine, but divide it*; Well might *Salomon*, and every hearer conclude, that either she was no mother, or a monster, that could be content with the murder of her childe; and that if she could have been the true mother, and yet have desired the blood of her infant, she had been as worthy to have been stript of her childe for so foule unnaturalnes, as the other had been worthy to enjoy him for her honest compassiō. Not more justly then wisely therefore doth *Salomon* trace the true mother by the footsteps of love, & pity; & adjudgeth the child to those bowels that had yerned at his danger.

Even in morality it is thus also: Truth as it is one, so it loves intireneſſe; falshood,

diviſion: Satan that hath no right to the heart, would be content with a peece of it: God that made it all, will have either the whole, or none: The erroneous Church ſtrives with the true, for the living childe of ſaving doctrine; each claimes it for her owne; Hereſie, conſcious of her owne injuſtice, could be content to goe away with a leg, or an arme of ſound principles, as hoping to make up the reſt with her owne mixtures: Truth cannot abide to part with a joynt, and will rather endure to leeſe all by violence, then a peece through a willing connivency.

The Temple.

1 King. 5. 17. IT is a weake and injurious cenſure that taxeth *Salomons* ſlacknes in founding the houſe of God: Great bodies muſt have but ſlow motions; He was wiſe that ſaid, the matters muſt be al prepared without, ere we build within: And if *David* have laid ready a great part of the metals & timber, yet many a tree muſt be felled and ſquared, & many a ſtone hewn and poliſhed, ere this foundation could be laid; neither could thoſe large Cedars be cut, ſawne, ſeaſoned in one yeare: Foure yeares are ſoone gone in ſo vaſt a preparation: *David* had not been ſo intire a friend to *Hiram*, if *Hiram* had not been a friend to God: *Salomons* wiſdome hath taught him to make uſe of ſo good a neighbour, of a fathers friend; he knew that the Tyrians skill was not given them for nothing; Not Jewes onely, but Gentiles muſt have their hand in building the Temple of God; Onely Jewes medled with the Tabernacle, but the Temple is not built without the aide of Gentiles; They, together with us, make up the Church of God.

Even Pagans have their arts from heaven; how juſtly may we improve their graces to the ſervice of the God of heaven? if their be a Tyrian that can work more curiouſly in gold, in ſilver, in braſſe, in iron, in purple, and blew ſilke, then an Iſraelite, why ſhould not he be imployed about the Temple? their heatheniſme is their owne; their skill is their Makers: Many a one workes for the Church of God, that yet hath no part in it.

Salomon raiſes a tribute for the worke; not of money, but of men: Thirty thouſand Iſraelites are levied for the ſervice; yet not continuedly, but with intermiſſion, their labour is more generous, and leſſe preſſing: it is enough if they keep their courſes one moneth in Lebanon, two at home; ſo as ever ten thouſand work, whiles twenty thouſand breathe. So favourable is God to his creature, that he requires us not to be over-toyled in the workes of his owne ſervice. Due reſpirations are requiſite in the holieſt acts. The maine ſtreſſe of the worke lies upon Proſelytes; whoſe both number, and paines was herein more then the Natives: An hundred and fifty thouſand of them are imployed in bearing burthens, in hewing ſtones; beſides their three thouſand three hundred over-ſeers: Now were the deſpiſed Gibeonites of good uſe, and in vaine doth Iſrael wiſh that the zeale of *Saul* had not robbed them of ſo ſerviceable drudges.

There is no man ſo meane but may be ſome way uſefull to the Houſe of God; Thoſe that cannot work in gold, and ſilver, and ſilke, yet may cut and hew; and thoſe that cannot do neither, yet may cary burthens: Even the ſervices that are more homely, are not leſſe neceſſary: Who can diſ-hearten himſelfe in the conſcience of his owne inſufficiency, when he ſees, God can as well ſerve himſelfe of his labour, as of his skill?

The Temple is framed in Lebanon, and ſet up in Sion; neither hammer nor axe was heard in that holy ſtructure; There was nothing but noiſe in Lebanon, nothing in Sion but ſilence and peace. What ever tumults are abroad, it is fit there ſhould be all quietneſſe and ſweet concord in the Church; Oh God, that the axes of ſchiſme, or the hammers of furious contentions ſhould be heard within thy Sanctuary! Thine houſe is not built with blowes, with blowes it is beaten downe: Oh knit the hearts of thy ſervants together in the unity of the ſpirit, and the bond of peace; that we may

minde

A minde and ſpeake the ſame things, that thou who art the God of peace, maiſt take pleaſure to dwell under the quiet rooſe of our hearts.

Now is the foundation laid, and the wals riſing of that glorious fabrick, which all Nations admired, and all times have celebrated; Even thoſe ſtones which were laid in the Baſe of the building were not ragged and rude, but hewne and coſtly: the part that lyes covered with earth from the eyes of all beholders, is no leſſe precious, then thoſe that are more conſpicuous: God is not all for the eye, he pleaſeth himſelfe with the hidden value of the living ſtones of his ſpirituall Temple; How many noble graces of his ſervants have been buried in obſcurity; not diſcerned ſo much as by their owne eyes? which yet as he gave, ſo he crowneth: Hypocrites regard nothing but ſhew, God nothing but truth.

B The matter of ſo goodly a frame ſtrives with the proportion, whether ſhall more excell: Here was nothing but white Marble without; nothing but Cedar and Gold within: upon the hill of Sion ſtands that glittering and ſnowy pile, which both inviteth and dazeleth the eyes of paſſengers afarre off; ſo much more precious within, as Cedar is better then ſtone, gold then Cedar; No baſe thing goes to the making up of Gods Houſe: If Satan may have a dwelling, he cares not though he patch it up of the rubbiſh of ſtone, or rotten ſticks, or droſſe of metals: God will admit of nothing that is not pure and exquiſite; His Church conſiſts of none but the faithfull, his habitation is in no heart but the gracious.

The faſhion was no other then that of the Tabernacle; onely this was more coſtly, more large, more fixed; God was the ſame that dwelt in both, he varied not; the C ſame myſtery was in both; Onely it was fit there ſhould be a proportion betwixt the worke and the builder: The Tabernacle was erected in a popular eſtate, the Temple in a Monarchy; it was fit this ſhould favour of the munificence of a King, as that of the zeale of a multitude; That was erected in the flitting condition of Iſrael in the deſert: this, in their ſetled reſidence in the promiſed Land: it was fit therefore that ſhould be framed for motion, this for reſt. Both of them were diſtinguiſhed into three remarkable diviſions, whereof each was more noble, more reſerved then other.

But what doe we bend our eyes upon ſtone, and wood, and metals? God would never have taken pleaſure in theſe dead materials for their owne ſakes, if they had not had a further intendment: Me thinkes I ſee foure Temples in this one. It is but D one in matter, as the God that dwels in it is but one: three yet more, in reſemblance: according to diviſion of them in whom it pleaſeth God to inhabite: For where ever God dwels, there is his Temple; Oh God thou vouchſafeſt to dwell in the beleeving heart; as we thy ſilly creatures have our being in thee, ſo thou the Creator of heaven and earth haſt thy dwelling in us. The heaven of heavens is not able to contain thee, and yet thou diſdaineſt not to dwell in the ſtrait lodgings of our renewed ſoule. So then, becauſe Gods children are many, and thoſe many divided in reſpect of themſelves, though united in their head, therefore this Temple which is but one in collection as God is one, is manifold in the diſtribution, as the Saints are many; each man bearing about him a little ſhrine of this infinite Majeſty: And for that the moſt generall diviſion of the Saints is in their place and eſtate; ſome ſtrugling, and toyling in E this earthly warfare, others triumphing in heavenly glory; therefore hath God two other, more univerſal Temples; One, the Church of his Saints on earth; the other, the higheſt heaven of his Saints glorified. In all theſe, O God, thou dwelleſt for ever, and this materiall houſe of thine is a cleere repreſentation of theſe three ſpirituall; Elſe what were a Temple made with hands unto the God of ſpirits? And though one of theſe was a true type of all, yet how are they all exceeded each by other? This of ſtone, though moſt rich and coſtly, yet what is it to the living Temple of the holy Ghoſt, which is our body? What is the Temple of this body of ours, to the Temple of Chriſts body, which is his Church? And what is the Temple of Gods Church on earth, to that which triumpheth glorioufly in heaven?

How eaſily doe we ſee all theſe in this one viſible Temple: which as it had three diſtinctions of roomes; the Porch, the Holy-place, the Holy of Holies, ſo is each of

them answered spiritually: In the Porch we finde the regenerate soule entring into the blessed society of the Church: In the holy place, the Communion of the true visible Church on earth, selected from the world: In the Holy of Holies (whereinto the high-Priest entred once a yeare) the glorious heaven, into which our true high-Priest, Christ Iesus, entred once for all to make an atonement betwixt God and man. In all these what a meet correspondence there is both in proportion, matter, situation?

In proportion; The same rule that skilfull carvers observe in the cutting out of the perfect statue of a man, that the height be thrice the breadth, and the breadth one third of the height, was likewise duely observed in the fabrick of the Temple: whose length was double to the height, & treble to the breadth, as being sixety cubits long, thirty high, and twenty broad; How exquisite a symmetry hast thou ordained (O God) betwixt the faithfull heart, and thy Church on earth, with that in heaven: how accurate in each of these, in all their powers and parts compared wich other? So hath God ordered the beleeving soule, that it hath neither too much shortnesse of grace, nor too much height of cõceit, nor too much breadth of passion; So hath he ordered his visible Church, that there is a necessary inequality, without any disproportion; an height of government, a length of extent, a breadth of jurisdiction duely answerable to each other; So hath he ordered his triumphant Church above, that it hath a length of eternity, answered with an height of perfection, and a breadth of incomprehensible glory.

In matter; All was here of the best; The wood was precious, sweet, lasting: The stones beautifull, costly, insensible of age; The gold pure and glittering: So are the graces of Gods children, excellent in their nature, deare in their acceptation, eternal in their use: So are the ordinances of God in his Church, holy, comfortable, irrefragable. So is the perfection of his glorified Saints incomparable, unconceivable.

In situation; The outer parts were here more common, the inward more holy, and peculiarly reserved: I finde one Court of the Temple open to the uncleane, to the uncircumcised: within that, another, open onely to the Israelites; and of them, to the cleane; within that, yet another, proper onely to the Priests and Levites; where was the Brazen Altar for sacrifice, and the Brazen Sea for washings: The eyes of the Laitie might follow their oblations in hither, their feet might not.

Yet more, in the covered roomes of the Temple, there is, whither the Priests only may enter, not the Levites; there is, whither the high Priest onely may enter, not his brethren.

It is thus in every renewed man, the individual temple of God; the outward parts are allowed common to God and the world, the inwardest and secretest, which is the heart, is reserved onely for the God that made it. It is thus in the Church visible, the false and foule hearted hypocrite hath accesse to the holy ordinances of God, and treads in his courts; onely the true Christian hath intire and private conversation with the holy One of Israel: He onely is admitted into the Holy of Holies, and enters within the glorious vaile of heaven.

If from the wals we looke unto the furniture: What is the Altar whereon our sacrifices of prayer and praises are offered to the Almighty, but a contrite heart? What the golden candlestickes, but the illumined understanding, wherein the light of the knowledge of God, and his divine will shineth for ever? What the Tables of Shew-bread, but the sanctified memory, which keepeth the bread of life continually? Yea if we shall presume so farre as to enter into the very closet of Gods Oracle; even there, O God, doe we finde our unworthy hearts so honoured by thee, that they are made the very Arke, wherein thy Royall law, and the pot of thy heavenly Manna is kept for ever; and from whose propitiatory, shaded with the wings of thy glorious Angels, thou giveſt thy gracious Testimonies of thy good Spirit, witnessing with ours, that we are the children of thee the living God.

Behold, if *Salomon* built a Temple unto thee, thou hast built a Temple unto thy selfe in us. We are not only through thy grace living stones in thy Temple, but living Temples in thy Sion: Oh doe thou ever dwell in this thine house, and in this thy house

A house let us ever serve thee: Wherefore else hast thou a Temple, but for thy presence with us, and for our worshipping of thee? The time was, when, as thy people, so thy selfe, didst lodge in flitting Tents, ever shifting, ever moving; thence thou thoughtest best to sojourne both in Shilo, and the roofe of Obed Edom; After that, thou condescendedst to settle thine abode with men, and wouldst dwell in an house of thine owne, at thy Jerusalem. So didst thou in the beginning lodge with our first Parents in a Tent; sojourne with Israel under the Law; and now makest a constant residence under the Gospell, in the hearts of thy chosen children; from whence thou wilt remove no more; they shall remove from the world, from themselves, thou shalt not remove from them.

Wheresoever thou art, O God, thou art worthy of adoration; Since thou ever wilt dwell in us, be thou ever worshipped in us: Let the Altars of our cleane hearts send
B up ever to thee the sweetest perfumed smoakes of our holy meditations and faithfull prayers, and cheerfull thanksgivings: Let the pure lights of our faith, and godly conversation shine ever before thee, and men, and never be put out: let the bread of life stand ever ready upon the pure, and precious tables of our hearts. Locke up thy Law, and thy Manna within us; and speake comfortably to us from thy Mercy-seat. Suffer nothing to enter in hither that is uncleane: Sanctifie us unto thy selfe, and be thou sanctified in us.

Salomon, *and the Queene of Sheba.*

C GOD hath no use of the dark lanternes of secret, and reserved perfections; We our selves doe not light up Candles to put them under bushels. The great lights whether of heaven or earth, are not intended to obscuritie; but as to give light unto others, so to be seen themselves; *Dan* and *Beersheba* were too strait bounds for the fame of *Salomon*; which now hath flown over all lands and seas, and raised the world to an admiration of his more then humane wisdome. Even so, O thou everlasting King of Peace, thy name is great among the Gentiles; There is no speech nor language where the report of thee is not heard; The sound of thee is gone forth through all the earth; Thy name is an ointment poured out, therefore the virgins
D love thee. 1 King. 10

No doubt, many from all coasts came to learn and wonder; none with so much note as this noble daughter of *Cham*: Who her selfe deserves the next wonder to him whom she came to heare, and admire; That a woman, a Princesse, a rich and great Queene, should travell from the remotest South, from Saba, a region famous for the greatest delicacies of nature, to learne wisdome, is a matchlesse example. We know Merchants that venture to either Indies for wealth; Others we know daily to crosse the seas for wanton curiosity: Some few Philosophers we have known to have gone farre for learning; and amongst Princes it is no unusuall thing to send their Ambassadors to far distant Kingdomes, for transaction of businesses, either of State, or com-
E merce; but that a royall Lady should in person undertake and overcome so tedious a journey, onely to observe, and inquire into the mysteries of nature, art, religion, is a thing past both parallel, and imitation; Why doe we thinke any labour great, or any way long, to heare a greater then *Salomon*? How justly shall the Queene of the South rise up in judgment, and condemne us, who may heare wisdome crying in our streets and neglect her?

Certainly so wealthy a Queene, and so great a lover of wisdome could not want great scholars at home: them she had first opposed with her enigmaticall demands; and now finding her selfe unsatisfied, she takes her selfe to this Oracle of God, It is a good thing to doubt, better to be resolved: The minde that never doubts shall learne nothing; the minde that ever doubts shall never profit by learning: Our doubts onely serve to stirre us up to seeke truth; our resolutions settle us in the truth we have found. There were no pleasure in resolutions if we had not been formerly troubled with

with doubts; There were nothing but discomfort and disquietnesse in doubts, if it were not for the hope of resolution: It is not safe to suffer doubts to dwel too long upon the heart; there may be good use of them as passengers, dangerous as inmates: Happy are we if we can finde a *Salomon* to remove them.

Fame as it is alwayes a blab, so oft-times a lyer. The wise Princesse found cause to distrust so uncertain an informer: whose reports are still either doubtful, or fabulous; and like windes, or streames, increase in passing: If very great things were not spoken of *Salomon*, fame should have wronged him; and if but just rumours were spread of his wisdome, there needed much credulity to beleeve them. This great Queene would not suffer her selfe to be led by the eares; but comes in person to examine the truth of foraine relations. How much more unsafe is it in the most important businesses of our soules, to trust the opinions and reports of others? Those eares and eyes are ill bestowed that doe not serve to choose and judge for their owners.

When we come to a rich treasure, we need not be bidden to carry away what we are able. This wise Lady as she came far for knowledge, so finding the plenty of this veine, she would not depart without her full load: there was nothing wherein she would leave her selfe unsatisfied: she knew that she could not every day meet with a *Salomon*; and therefore she makes her best use of so learned a master: Now she empties her heart of all her doubts; and fils it with instruction. It is not good neglecting the opportunities of furnishing our soules with profitable, with saving knowledge. There is much wisdome in moving a question well, though there be more in assoiling it: What use doe we make of *Salomons* Teacher, if sitting at the feete of Christ we leave our hearts either ignorant, or perplexed?

As if the errand of this wealthy Queene had been to buy wisdome, she came with her Camels laden with gold, and precious stones, and rich odours: Though to a mighty King she will not come to schoole empty-handed: If she came to fetch an invaluable treasure, she findes it reason to give thankes unto him that kept it. As he is a foole that hath a price in his hand to get wisdome, and wants an heart: So is he unthankfull that hath an heart to get wisdome, & hath no price in his hand; A price not countervailable to what he seekes, but retributory to him of whom he seekes. How shamefull is it to come alwayes with close hands to them that teach us the great mysteries of salvation?

Expectation is no better then a kinde enemy to good deserts: We leese those objects which we over-look. Many had been admired if they had not been over-much befriended by fame; who now in our judgement are cast as much below their ranke, as they were fore-imagined above it. This disadvantage had wise *Salomon* with this stranger, whom rumour had bid to look for incredible excellencies; yet so wonderfull were the graces of *Salomon*, that they overcame the highest expectation, and the liberallest beliefe: So as when she saw the architecture of his buildings, the provisions of his tables, the order of his attendants, the religion of his sacrifices, she confessed both her unjust incredulity in not beleeving the report of his wisdome, and the injurie of report, in understanding it. *I beleeved not the words till I came, and mine eyes had seene it, and lo the one halfe was not told me.* Her eyes were more sure informers then her eares. She did not so much heare as see *Salomons* wisdome in these reall effects. His answers did not so much demonstrate it, as his prudent governement. There are some whose speeches are witty, whiles their cariage is weake; whose deeds are incongruities, whiles their words are Apothegms. It is not worth the name of wisedome that may be heard onely, and not seene: Good discourse is but the froth of wisdome; the pure and solid substance of it is in well framed actions; if we know these things, happy are we if we doe them.

And if this great person admired the wisdome, and buildings, the domesticke order of *Salomon*, and chiefely his stately ascent into the House of the Lord; how should our soules be taken up with wonder at thee, O thou true son of *David*, and Prince of everlasting peace, who receivedst the spirit not by measure? who hast built this glorious house, not made with hands, even the heaven of heavens? whose infinite providence hath sweetly disposed of all the family of thy creatures, both in heaven and earth:

A earth; and who lastly didst ascend up on high, and ledst captivity captive, and gavest gifts to men?

So well had this studious Ladie profited by the Lectures of that exquisite Master; that now she envies, she magnifies none but them who may live within the ayre of *Salomons* wisdome: *Happy are the men, and happy are thy servants, which stand continually before thee, and that heare thy wisdome.* As if shee could have beene content to have changed her Throne for the footstoole of *Salomon*. It is not easie to conceive how great a blessing it is to live under those lips, which do both preserve knowledge and utter it: If we were not glutted with good counsell, we should find no relish in any worldly contentment in comparison thereof: But, he that is full despiseth an hony-combe.

She, whom her own experience had taught how happy a thing it is to have a skil-
B full Pilot sitting at the sterne of the State, blesseth Israel for *Salomon*, blessed God for Israel, blesseth *Salomon* and Israel mutually in each other; *Blessed be the Lord thy God which delighteth in thee, to set thee on the Throne of Israel. Because the Lord loved Israel for ever, therefore made he thee King to doe judgment and justice.* It was not more *Salomons* advancement to be King of Israel, then it was the advancement of Israel to be governed by a *Salomon*. There is no earthly proofe of Gods love to any Nation comparable to the substitution of a wise and pious governour: to him we owe our peace, our life, and which is deservedly dearer, the life of our soules, the Gospel. But, oh God how much hast thou loved thine Israel for ever, in that thou hast set over it that righteous branch of *Iesse*, whose name is *Wonderfull, Counseller, the mighty God, the everlasting Father, the Prince of Peace: In whose dayes Iudah shall be saved, and Israel*
C *shall dwell safely? Sing O heaven, and rejoyce O earth, and breake forth into singing, O mountaines, for God hath comforted his people, and will have everlasting mercy upon his afflicted.*

The Queene of Sheba did not bring her gold and precious stones to looke on, or to re-carie, but to give to a wealthier then her selfe. She gives therefore to *Salomon* an hundred & twenty talents of gold, besides costly stones and odours. He that made silver in Hierusalem as stones, is yet richly presented on all hands. The rivers still runne into the Sea; To him that hath shall be given: How should we bring unto thee O thou King of Heaven, the purest gold of thine owne graces, the sweetest odours of our obediences? Was not this withall a type of that homage which should bee done unto thee, O Saviour, by the heads of the Nations? *The Kings of Tarshish and*
D *the Iles bring presents: the Kings of Sheba and Saba bring gifts; yea all Kings shall worship thee, all Nations shall serve thee.* They cannot enrich themselves but by giving unto hee.

It could not stand with *Salomons* magnificence to receive rich courtesies without a returne: The greater the person was, the greater was the obligation of requitall; The gifts of meane persons are taken but as tributes of duty; it is dishonourable to take from equals, and not to retribute: There was not therefore more freedome in her gift, then in her receite: Her owne will was the measure of both; She gave what she would, she received what soever she would aske; And shee had little profited by *Salomons* schoole, if she had not learned to aske the best: She returnes therefore
E more richly ladē then she came: she gave to *Salomon* as a thankfull Client of wisdom; *Salomon* returnes to her as a munificent Patrone, according to the liberality of a King. We shall be sure to be gainers by whatsoever we give unto thee, O thou God of wisdome and peace: Oh that we could come from the remote regions of our infidelity, and worldlinesse, to learne wisdome of thee, who both teachest and givest it abundantly, without upbraiding, without grudging; and could bring with us the poore presents of our faithfull desires, and sincere services: how wouldst thou receive us with a gracious acceptation, and send us away laden with present comfort, with eternall glory?

Salomons

Salomons *defection.*

1 King. 11.

SInce the first man *Adam*, the world hath not yeelded either so great an example of wisdome, or so fearefull an example of apostasie as *Salomon*: What humane knowledge *Adam* had in the perfection of nature by creation, *Salomon* had by infusion; both fully, both from one fountaine: If *Adam* called all creatures by their names, *Salomon* spake from the Cedars of Lebanon, to the mosse that springs out of the wall; and besides these vegetables there was no Beast, nor Fowle, nor Fish, nor creeping thing that escaped his discourse. Both fell, both fell by one meanes; as *Adam*, so might *Salomon* have said; *The woman deceived me*: It is true indeed, that *Adam* fell as all; *Salomon* as one; yet so as that this one is the patterne of the frailty of all. If knowledge could have given an immunity from sin, both had stood. Affections are those feet of the soule, on which it either stands, or fals; Salomon *loved many outlandish women*: I wonder not if the wise King mis-caried; Every word hath bane enough for a man: Women, many women, outlandish, idolatrous, & those not onely had, but doted on; Sexe, multitude, nation, condition, all conspired to the ruine of a *Salomon*: If one woman undid all mankinde, what marvell is it if many women undid one? yet had those many been the daughters of Israel, they had tempted him onely to lust; not to mis-devotion; now they were of those Nations, whereof the Lord had said to the children of Israel, *Go not ye in to them, nor let them come in to you, for surely they will turne your hearts after their gods*; to them did *Salomon* joyne in love; who can marvell if they dis-joyned his heart from God. Satan hath found this bait to take so well, that he never changed it since he crept into Paradise. How many have we knowne whose heads have been broken with their owne rib?

In the first world the sonnes of God saw the daughters of men, and tooke them wives of all they liked; they multiplied not children, but iniquities: *Balaam* knew well if the dames of Moab could make the Israelites wantons, they should soone make them Idolaters: All lyes open where the covenant is not both made with the eye, and kept.

It was the charge of God to the Kings of Israel before they were, that they should not multiply Wives. *Salomon* hath gone beyond the stakes of the Law, & now is ready to leese himselfe amongst a thousand bed-fellowes; Who so laies the reines in the neck of his carnall appetite, cannot promise where he will rest. Oh *Salomon*, where was thy wisdome, whiles thine affections runne away with thee into so wilde a voluptuousnesse? What bootes it thee to discourse of all things, whiles thou mis-knoweſt thy selfe? The perfections of speculation doe not argue the inward powers of selfe-government; The eye may be cleare, whiles the hand is palsied. It is not so much to be heeded how the soule is informed, as how it is disciplined; The light of knowledge doth well, but the due order of the affections doth better: Never any meer man since the first, knew so much as *Salomon*, many that have known lesse have had more command of themselves: A competent estate well husbanded, is better then a vast patrimony neglected.

There can be no safety to that soule where is not a strait curbe upon our desires: If our lusts be not held under as slaves, they will rule as tyrants. Nothing can prevent the extremity of our mis-cariage but early and strong denials of our concupiscence: Had *Salomon* done thus, delicacie and lawlesse greatnesse had not led him into these bogs of intemperance.

The wayes of youth are steepe and slippery, wherein as it is easie to fall, so it is commonly relieved with pity; but the wanton inordinations of age are not more unseasonable then odious; yet behold *Salomons* yonger yeares were studious, and innocent, his over-hastened age was licencious and mis-governed; *For, when* Salomon *was old, his wives turned away his heart after other gods*: If any age can secure us from the danger of a spirituall fall, it is our last; and if any mans old age might secure him, it

was

A was *Salomon*; the beloved of God, the Oracle, the miracle of wisdome. Who would have looked but that the blossomes of so hopefull a spring, should have yeelded a goodly and pleasant fruit, in the Autumne of age? yet behold even *Salomons* old age vicious. There is no time wherein we can be safe, whiles we carry this body of sin about us: Youth is impetuous, mid-age stubborne, old age weake, all dangerous: Say not now; *The fury of my youthfull flashes is over, I shall henceforth finde my heart calme and impregnable*; whiles thou seest old *Salomon* doting upon his Concubines, yea upon their Idolatry.

It is no presuming upon time, or meanes, or strength: how many have begun and proceeded well, who yet have shamed themselves in their last stage? If God uphold us not, we cannot stand: If God uphold us, we cannot fal; when we are at the strongest
B it is the best to be weake in our selves; and when at our weakest, strong in him, in whom we can doe all things.

I cannot yet think so hard of *Salomon*, that he would project his person to *Ashteroth* the goddesse of the Sidonians, or Milchom the Idol of the Ammonites, or Chemosh the abomination of *Moab*: He that knew all things from the shrub to the Cedar, could not be ignorant that these statues were but stocks, or stones, or metals, and the powers resembled by them, Devils. It is not like he could be so insensate to adore such Deities; but so farre was the uxorious King blinded with affection, that he gave not passage onely to the Idolatry of his heathenish wives, but furtherance.

So did he dote upon their persons, that he humored them in their sins: Their act is therefore his, because his eyes winckt at it; his hand advanced it: He that built a
C Temple to the living God, for himselfe & Israel in Sion, built a Temple to Chemosh in the mount of Scandall, for his mistresses of Moab, in the very face of Gods House: No hill about Jerusalem was free from a Chappell of Devils: Each of his dames had their Puppets, their Altars, their incense; Because *Salomon* feeds them in their superstition, he drawes the sinne home to himselfe, and is branded for what he should have forbidden. Even our very permission appropriates crimes to us: Wee need no more guiltinesse of any sinne, then our willing toleration.

Who can but yearne, and feare to see the wofull wracke of so rich and goodly a vessell? O *Salomon*, wert not thou he whose yonger yeares God honoured with a message and stile of love? To whom God twice appeared; and in a gracious vision renewed the covenant of his favour? Whom he singled out from all the generation
D of men to be the founder of that glorious Temple, which was no lesse cleerely the Type of heaven, then thou wert of Christ the Son of the everliving God? Wert not thou that deep Sea of wisdome which God ordained to send forth rivers and fountaines of all divine, and humane knowledge to all Nations, to all ages? Wert not thou one of those select Secretaries, whose hand it pleased the Almighty to imploy in three peeces of the divine monuments of sacred Scriptures? Which of us dares ever hope to aspire unto thy graces? Which of us can promise to secure our selves from thy ruines? We fall, O God, we fall to the lowest hell, if thou prevent us not, if thou sustaine us not; *Vphold thou me according to thy Word that I may live, and let me not be ashamed of my hope. Order my steps in thy word, & let not any iniquity have dominiō over me.* All our weaknesse is in our selves, all our strength is in thee. O God, be thou strong
E in our weaknesse, that our weake knees may be ever steddy in thy strength.

But in the midst of the horror of this spectacle (able to affright all the sons of men) behold some glimpse of comfort: was it of *Salomon* that *David* his father prophesied; *Though he fall, he shall not be utterly cast downe: for the Lord upholdeth him with his hand:* If sensible grace, yet finall mercy was not taken from that beloved of God; In the hardest of this winter, the sap was gone downe to the root, though it shewed not in the branches: Even whiles *Salomon* removed, that word stood fast, *He shall bee my sonne, and I will be his father.* He that foresaw his sinne, threatned and limited his correction, *If he breake my statutes, and keep not my commandements, then will I visit his transgression with a rod, and his iniquity with stripes; Nevertheless my loving kindnesse will I not utterly take from him, nor suffer my faithfulnesse to faile; My Covenant will I not breake; nor alter the thing that is gone out of my mouth;* Behold the favour of God

doth

doth not depend upon *Salomons* obedience: If *Salomon* ſhall ſuffer his faithfulneſſe to faile towards his God; God will not requite him with the failing of his faithfulneſſe to *Salomon:* If *Salomon* breake his Covenant with God; God will not breake his Covenant with the father of *Salomon*, with the ſonne of *David:* He ſhall ſmart, he ſhall not periſh. Oh gratious word of the God of all mercies, able to give ſtrength to the languiſhing, comfort to the deſpairing, to the dying life! What ſoever we are, thou wilt be ſtill thy ſelfe, O holy One of Iſrael, true to thy Covenant, conſtant to thy Decree; The ſinnes of thy choſen can neither fruſtrate thy counſell, nor out-ſtrip thy mercies. A

Now I ſee *Salomon* of a wanton lover, a grave Preacher of mortification; I ſee him quenching thoſe inordinate flames with the teares of his repeetance. Me thinkes I heare him ſighing deeply betwixt every word of that his ſolemne penance, which he would needs enjoyne himſelfe before all the world. *I have applyed my heart to know the wickedneſſe of folly, even the fooliſhneſſe of madneſſe; and I finde more bitter then death the woman whoſe heart is as nets and ſnares; and her hands as bands: Who ſo pleaſeth God ſhall be delivered from her, but the ſinner ſhall be taken by her.* B

Salomon was taken as a ſinner, delivered as a penitent. His ſoule eſcaped as a bird out of the ſnare of the fowlers; the ſnare was broken, and he delivered: It is good for us that he was both taken, and delivered; Taken, that we might not preſume; and that we might not deſpaire, delivered. He ſinned, that we might not ſinne; he recovered, that we may not ſinke under our ſinne.

But, oh the juſtice of God inſeparable from his mercy! *Salomons* ſinne ſhall not eſcape the rod of men; Rather then ſo wiſe an offender ſhall want enemies, God ſhall raiſe up three adverſaries unto *Salomon*; *Hadad* the Edomite, *Rezon* the King of Aram, *Ieroboam* the ſonne of *Nebat*; whereof two were foraine, one domeſticall: Nothing but love and peace founded in the name of *Salomon*; nothing elſe was found in his reigne, whiles he held in good termes with his God: But when once hee fell foule with his Maker, all things began to be troubled. There are whips laid up againſt the time of *Salomons* fore-ſeen offence, which are now brought forth for his correction. On purpoſe was *Hadad* the ſonne of the King of Edom hid in a corner of Egypt from the ſword of *David* and *Ioab*, that he might be reſerved for a ſcourge to the exorbitant ſonne of *David*: God would have us make account that our peace ends with our innocence: The ſame ſinne that ſets debate betwixt God and us, armes the creatures againſt us: It were pity we ſhould bee at any quiet, whiles we are falne out with the God of peace. C D

Contemplations
UPON THE
PRINCIPALL
PASSAGES OF THE
HOLY STORIE.

The sixt Volume.

IN TVVO BOOKES.

By I. H. D.D.

Printed at LONDON, 1644.

Contemplations,

THE EIGHTEENTH BOOKE.

Containing
- Rehoboam.
- Jeroboam.
- *The ſeduced Prophet.*
- Jeroboams *Wife.*
- Aſa.
- Elijah *with the Sareptan.*
- Elijah *with the Baalites.*
- Elijah *running before* Ahab, *flying from* Jezebel.

By Jos. Hall, D. of Divinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1644.

TO THE RIGHT HONOVRABLE IAMES LORD HAYE, BARON OF SALEY, Viſcount *Doncaſter*, Earle of *Carlile*, one of the Lords of his Majeſties moſt Honourable Privie Councell.

Right Honourable:

I Cannot but thus gratulate to you your happy return from your many & noble imployments; which have made you ſome yeares a ſtranger at home, and ſo renowned abroad, that all the better parts of Europe know and honour your name, no leſſe, then if you had been born theirs: Neither is any of them ſo ſavage, as not to ſay, when they heare mention of your worth, that Vertue is a thouſand Eſcuchions. *If now your ſhort breathing-time may allow your Lordſhip the freedome of quiet and holy thoughts, caſt your eyes upon Iſrael and Iudah, upon the Kings and Prophets of both, in ſuch beneficiall variety as prophane Hiſtory ſhall promiſe in vaine. Your Lordſhip ſhall ſee* Rehoboam *following* Salomon *in nothing but his ſeat, and his fall; as much more wilfull then his Father, as leſſe wiſe; all head, no heart; loſing thoſe ten Tribes with a churliſh breath, whom hee would (and might not) recover with blood;* Jeroboam *as crafty, as wicked; plotting a revolt, creating a religion to his ſtate, marring Iſraelites to make ſubjects, branded in his name, ſmitten in his hand, in his loynes. You ſhall ſee a faithfull meſſenger of God, after miraculous proofe of his courage,*

fidelity, power, good nature, paying deare for a little circumſtance of credulous diſobedience: The Lyon is ſent to call for his blood, as the price of his forbidden harbour: You ſhall ſee the blind Prophet deſcrying the diſguiſe of a Queene, the judgement of the King, the removall of a Prince, too good for Jeroboams *heire. You ſhall ſee the right ſtock of royal ſucceſſion flouriſhing in* Aſa, *whiles that true heire of* David (*though not without ſome blemiſhes of infirmity*) *inherits a perfect heart; purges his Kingdome of Sodomy, of Idolatry, not balking ſin even where he honoured nature. You ſhall ſee the wonder of Prophets,* Elijah, *opening and ſhutting heaven, as his private cheſt; catored for by the Ravens, nor leſſe miraculouſly catoring for the Sareptan, conteſting with* Ahab, *confronting the Baalites, ſpeaking both fire and water (from heaven) in one evening; meekly laquaying his Soveraigne, weakly flying from* Iezebel, *fed ſupernaturally by Angels, hid in the Rock of* Horeb, *confirmed by thoſe dreadfull apparitions, that had confounded ſome other; caſting his mantle upō his homely ſucceſſor, and by the touch of that garment, turning him from a ploughman, to a Prophet. But what do I with-hold your Lordſhip in the bare heads of this inſuing diſcourſe? In all theſe your piercing eyes ſhall eaſily ſee beyond mine, & make my thoughts but a ſtation for a further diſcovery. Your Lordſhips obſervation hath ſtudied men, more then bookes; here it ſhall ſtudy God, more then men; That of bookes hath made you full, that of men judicious, this of God ſhall make you holy and happy: Hitherto ſhall ever tend the wiſhes and endeavours of*

Your Lordſhips humbly devoted

in all faithfull obſervance,

JOS. HALL.

Contemplations.

REHOBOAM.

WHo would not but have looked that seven hundred wives, & three hundred concubines, should have furnished *Salomons* Palace with choyce of heires, and have peopled Israel with royall issue? and now behold, *Salomon* hath by all these but one Son, and him by an Ammonitesse: Many a poore man hath an house-full of children by one wife; whiles this great King hath but one son by many house-fulls of wives: Fertility is not from the meanes, but from the author: It was for *Salomon* that *David* sung of old, *Lo, children are an heritage of the Lord, and the fruit of the wombe is his reward*: How oft doth God deny this heritage of heyres, where he gives the largest heritage of lands; and gives most of these living possessions, where he gives least of the dead? that his blessings may be acknowledged free unto both; entailed upon neither. 1 King. 11 12

As the greatest persons cannot give themselves children, so the wisest cannot give their children wisdome: Was it not of *Rehoboam* that *Salomon* said; *I hated all my labour which I had taken under the Sunne, because I should leave it unto the man that shall be after me; and who knoweth whether he shall be a wise man or a foole: Yet he shall rule over all my labour, wherein I have laboured, and shewed my selfe wise under the Sunne?* All Israel found that *Salomons* wit was not propagated: Many a foole hath had a wiser sonne, then this wisest father: Amongst many sonnes it is no newes to finde some one defective: *Salomon* hath but one son, and he no miracle of wisdome: God gives purposely so eminent an instance, to teach men to looke up to heaven, both for heires and graces.

Salomon was both the King of Israel, and the father of *Rehoboam*, when he was scarce out of his childhood; *Rehoboam* enters into the Kingdome at a ripe age; yet *Salomon* was the man, and *Rehoboam* the childe: Age is no just measure of wisdome: There are beardlesse sages, and gray-headed children: Not the ancient are wise, but the wise is ancient. Israel wanted not for thousands that were wiser then *Rehoboam:* Yet because they knew him to be the sonne of *Salomon*, no man makes question of his government: In the case of succession into Kingdomes we may not looke into the qualities of the person, but into the right. So secure is *Salomon* of the peoples fidelity to *Davids* seed, that he followes not his fathers example in setting his sonne by him, in his owne throne: here was no danger of a rivality to enforce it; no eminency in the son to merit it; It sufficeth him to know that no bond can be surer then the naturall allegeance of subjects: I doe not finde that the following Kings stood upon the confirmation of their people; but as those that knew the way to their throne, ascended their steps without aid; As yet the soveraignty of *Davids* house was greene, and unsetled; Israel therefore doth not now come to attend *Rehoboam*, but *Rehoboam* goes

up

up to meet Israel. They come not to his Ierusalem, but he goes to their *Shechem: To Shechem were all Israel come to make him King*, If loyalty drew them together, why not rather to Ierusalem? there the majesty of his fathers Temple, the magnificence of his palace, the very stones in those walls, (besides the strength of his Guard) had pleaded strongly for their subjection; *Shechem* had been many wayes fatall, was every way incommodious: It is an infinite help or disadvantage that arises from circumstances; the very place puts Israel in minde of a rebellion: There *Abimelec* had raised up his trecherous usurpation over, and against his brethren: There *Gaal* against *Abimelec*: There was *Ioseph* sold by his brethren: As if the very soile had been stained with perfidiousnesse. The time is no lesse ill chosen; *Rehoboam* had ill counsell ere he bewrayed it: For had he speedily called up Israel, before *Ieroboam* could have been sent for out of Egypt, he had found the way cleere: A little delay may leese a great deale of opportunity: What shall we say of both, but that misery is led in, by infatuation?

Had not Israel been somewhat prediſposed to a mutiny, they had never sent into Egypt for such a spokesman as *Ieroboam*; a fugitive, a traytor to *Salomon*; long had that crafty conspirator lurked in a forraine Court: The alliances of Princes are not ever necessary bonds of friendship: The brother in law of *Salomon* harbours this snake in his bosome, and gives that heat, which is repaied with a sting to the posterity of so neer an allye: And now *Salomons* death calls him back to his native soile. That Israel would entertaine a rebell, it was an ill signe: worse yet, that they will countenance him; worst of all, that they would imploy him: Nothing doth more bewray evill intentions, then the choyce of vicious Agents: Those that meane well will not hazard either the successe, or credit of their actions upon offensive instruments: None but the sluttish will wipe their faces with foule clothes. Upright hearts would have said, as *David* did to God, so to his Anointed: *Doe not I hate them that hate thee? Yea I hate them with a perfect hatred. Ieroboams* head had been a fit present to have been tendered unto their new King: and now in stead thereof they tender themselves to *Ieroboam*, as the head of their faction.

Had not *Rehoboam* wanted spirits, he had first (after *Salomons* example) done justice to his fathers traytor, and then have treated of mercy towards his subjects: The people soone found the weaknesse of their new Soveraigne, else they durst not have spoken to him by so obnoxious a tongue: *Thy father made our yoake grievous, make thou it lighter and we will serve thee*; Doubtlesse the crafty head of *Ieroboam* was in this suit, which his mouth uttered in the name of Israel; nothing could have been more subtill: It seemed a promise, it was a threat; that which seemed a supplicatiō was a complaint: humility was but a vaile of discontentment; One hand held a paper, the other a sword: Had they said, Free us from Tributes, the capitulation had beene grosse, and strongly savouring of sedition: now they say *Ease us*, they professe his power to impose, and their willingnesse to yeeld; onely craving favour in the weight of the imposition: If *Rehoboam* yeeld, he blemishes his father; if he deny, he indangers his Kingdome: His wilfulnesse shall seeme worthily to abandon his scepter, if he stick at so unreasonable a suit: Surely Israel came with a purpose to cavill: *Ieroboam* had secretly troubled these waters, that he might fish more gainfully: One male-content is enough to embroile a whole Kingdome.

How harshly must it needs sound in the eares of *Rehoboam*, that the first word he heares from his people, is a querulous challenge of his fathers government: *Thy father made our yoake grievous:* For ought I see, the suggestion was not more spightfull then unjust: where was the weight of this yoke, the toyle of the services? Here were none of the turmoiles of warre; no traynings, marchings, encampings, entrenchings, watchings, minings, sieges, fortifications; none of that tedious world of worke that attends hostility; *Salomon* had not his name for nought: All was calme during that long raigne: and if they had payed deare for their peace, they had no cause to complaine of an hard match; The warlike times of *Saul* and *David* had exhausted their blood together with their substance; what ingratitude was this to cry out of ease? Yea but that peace brought forth costly and laborious buildings: Gods house, and the

Kings,

A Kings, the walls of Jeruſalem, *Hazar*, *Megiddo*, and *Gezer*, the Cities of ſtore, the Cities of defence, could not riſe without many a ſhoulder: True, but not of any Iſraelites; The remainders of *Amorites*, *Hittites*, *Perizzites*, *Hivites*, and *Iebuſites*, were put to all the drudgery of theſe great workes; the taskes of Iſrael were eaſie, and ingenuous; free from ſervility, free frō painfulneſſe. But the charge was theirs, whoſe-ſoever was the labour: The diet of ſo endleſſe a retiuue, the attendance of his Seraglio, the purveyance for his forty thouſand ſtables, the coſt of his ſacrifices, muſt needs weigh heavy; certainly, if it had layne on none but his owne. But wherefore went *Salomons* Navy every three yeares to *Ophir*? to what uſe ſerved the ſix hundred threeſcore and ſix Talents of Gold, that came in one yeare to his Exchequer? Wherefore ſerved the large tributes of foraine nations? How did he make ſilver to be in Jeruſalem as
B ſtones, if the exactions were ſo preſſive? The multitude is ever prone to picke quarrels with their Governors; and whom they feared alive, to cenſure dead; The benefits of ſo quiet and happy a raigne are paſt over in ſilence; the grievances are recounted with clamor: Who can hope that merit or greatneſſe can ſhield him from obloquie, when *Salomon* is traduced to his owne loynes?

The propoſition of Iſrael puts *Rehoboam* to a deliberation; *Depart ye for three daies; then come againe to me*: I heare no other word of his that argued wiſdome; Not to give ſudden reſolutions in caſes of importance was a point that might well beſeeme the ſon of *Salomon*: I wonder that he who had ſo much wit as to call for leiſure in his anſwer, ſhould ſhew ſo little wit in the improving of that leiſure, in the returne of that anſwer: Who cannot but hope well to ſee the gray heads of *Salamons* ſecret
C Counſell called to *Rehoboams* Cabinet? As Counſellors, as ancient, as *Salamons*, they cannot chooſe but ſee the beſt, the ſafeſt courſe for their new Soveraigne: They had learned of their old Maſter, that *a ſoft anſwer appeaſeth wrath*; wiſely therefore doe they adviſe him, *If thou wilt be a ſervant to this people this day, and ſpeak good words to them, they will be thy ſervants for ever*: It was an eaſie condition; with one mouthfull of a breath to purchaſe an everlaſting homage: with one gentle motion of his tongue, to bind all peoples hearts to his allegeance for ever. Yet (as if the motion had been unfit) a new Counſell Table is called: well might this people ſay; What will not *Rehoboam* grudge us, if he think much to give good words for a Kingdome? There is not more wiſdome in taking variety of advice, where the matter is doubtfull, then
D folly, when it is plaine: The young heads are conſulted; This very change argues weakneſſe. Some reaſon might be pleaded for paſſing from the younger Counſell to the aged; none, for the contrary: Age brings experience; and, it is a ſhame, if with the ancient be not wiſdome: Youth is commonly raſh, heady, inſolent, ungoverned, wedded to will, led by humor, a rebell to reaſon, a ſubject to paſſion, fitter to execute then to adviſe: Green wood is ever ſhrinking and warping, whereas the well-ſeaſoning hold a conſtant firmneſſe: Many a life, many a ſoule, many a flouriſhing ſtate hath been ruined by undiſciplined Monitors: Such were theſe of *Rehoboam*; whoſe great ſtomach tells them that this conditionating of Subjects, was no other then an affront to their new Maſter, and ſuggeſts to them, how unfit it is for Majeſty to brooke ſo ſawcy a treaty: how requiſite and Princely, to cruſh this preſumption in the egge: As ſcorning therefore to be braved by the baſe Vulgar, they put words
E of greatneſſe and terror in their new Prince. *My little finger ſhall be thicker then my fathers loynes; My father made your yoake heavy, I will adde to your yoake; My father hath chaſtiſed you with whips, I will chaſtiſe you with Scorpions.* The very words have ſtings. Now muſt Iſrael needs thinke, How cruell will this mans hand bee, when he thus drawes blood with his tongue? Men are not wont to ſpeake out their worſt who can endure the hopes of him that promiſeth tyranny? There can be no good uſe of an indefinite profeſſion of rigour and ſeverity; Feare is an unſafe guardian of any ſtate, much leſſe of an unſetled. Which was yet worſe, not the ſins of Iſrael were threatned, nor their purſes, but their perſons; neither had they deſired a remiſſion of juſtice, but of exactions; and now they heare of nothing but burdens, and ſcourges, and Scorpions.

Here was a Prince and people well met, I do not find them ſenſible of ought, ſave their

their owne profit; They do not say, Religion was corrupted in the shutting up of thy fathers dayes; Idolatry found the free favour of Priests, and Temples, and sacrifices: Begin thy raigne with God; purge the Church, demolish those piles of abomination: abandon those Idol-mongers, restore devotion to her purity: They are all for their penny, for their ease: He on the other side, is all for his will, for an imperious Soveraignty; without any regard either of their reformation or satisfaction: They were worthy of load that cared for nothing but their backs; and he worthy of such subjects, who professed to affect their misery and torment.

Who would not but have looked any whither for the cause of this evill, rather then to heaven? yet, the holy God challenges it to himselfe: The cause was from the Lord, that he might performe this saying by *Abijah* the Shilonite to *Ieroboam*: As sinne is a punishment of sinne, it is a part of justice: The holy One of Israel doth not abhorre to use even the grossest sins to his owne just purposes; whiles our wils are free to our owne choice, his decrees are as necessary, as just; Israel had forsaken the Lord, and worshipped *Ashtaroth*, the goddesse of the Zidonians, and *Chemosh*, and *Milchom*: God owes them and *Salomon* a whipping; The frowardnesse of *Rehoboam* shall pay it them; I see *Ieroboams* plot, the peoples insolence, the young mens misadvice, the Princes unreasonable austerity, meeting together (through the wise Providence of the Almighty) unwittingly to accomplish his most just decree: All these might have done otherwise for any force that was offered to their will; all would no more doe otherwise, then if there had been no predetermination in heaven; that God may be magnified in his wisdome, and justice, whiles man wittingly perisheth in his folly.

That three daies expectation had warmed these smoaking Israelites, and made them ready for a combustion: upon so peremptory a resolution of rigour, the flame bursts out, which all the waters of the Well of *Bethlehem* could never quench: The furious multitude flyes out into a desperate revolt; *What portion have we in David? neither have we inheritance in the Son of Ieſſe: To your Tents O Iſrael*; now, *ſee to thine own houſe David.*

How durst these seditious mouthes mention *David* in defiance? One would have thought that very name had been able to have tempered their furie, & to have contained them within the limits of obedience: It was the father of *Rehoboam*, and the son of *David* that had led Israel into Idolatry: *Salomon* hath drawne contempt upon his father and upon the son: If Israel have cast off their God, is it marvell that they shake off his Anointed? Irreligion is the way to disobedience: There can be no true subjection but out of conscience: They cannot make conscience of civil duties, who make none of divine.

In vaine shall *Rehoboam* hope to prevaile by his Officer, when himselfe is rejected: The persons of Princes carry in them characters of Majesty; when their presence workes not, how should that message? If *Adoram* sollicit the people too late with good words, they answer him with stones. Nothing is more untractable & violent, then an inraged multitude; It was time for *Rehoboam* to betake himselfe to his Charet; hee saw those stones were throwne at him, in his *Adoram*: As the messenger suffers for his Master, so the Master suffers in his messenger: Had *Rehoboam* been in *Adoram's* clothes, this death had been his: Onely flight can deliver him from those that might have beene subjects: Jerusalem must be his refuge against the conspiracy of *Shechem.*

Blessed be God for lawfull government: Even a mutinous body cannot want an head: If the rebellious Israelites have cast off their true Soveraigne, they must choose a false; *Ieroboam* the son of *Nebat* must be the man: He had need be skilfull and sit sure, that shall back the horse which hath cast his Rider: Israel could not have any where met with more craft and courage, then they found in this Leader.

Rehoboam returnes to Ierusalem lighter by a crown then he went forth; *Iudah* and *Benjamin* stick still fast to their loyalty: the example of a generall rebellion cannot make them unfaithfull to the house of *David*: God will ever reserve a remnant free from the common contagion: Those Tribes, to approve their valour, no lesse then their

their fidelity, will fight against their brethren for their Prince; and will hazard their lives to reduce the crowne to the son of *Salomon*: An hundred and foureſcore thouſand of them are up in armes, ready to force Iſrael to their denied ſubjection: No noiſe ſounded on both parts but military; no man thought of any thing but blood; when ſuddenly God ſends his Prophet to forbid the battle: *Shemaiah* comes with a meſſage of ceſſation: *Ye ſhall not go up, nor fight againſt your brethren, the children of Iſrael, returne every man to his houſe, for this thing is from me, ſaith the Lord:* The word of one ſilly Prophet diſmiſſes theſe mighty armies: He that would not lay down the threats of his rigour, upon the advice of his ancient Counſellors, will lay downe his ſword, upon the word of a Seer: Shall wee envy, or ſhame to ſee how much the Prophets of the old Teſtament could doe; how little thoſe of the new? If our commiſſion be no leſſe from the ſame God, the difference of ſucceſſe cannot goe away unrevenged.

There was yet ſome grace in *Rehoboam*, that hee would not ſpurne againſt that which God challenged as his owne worke. Some Godleſſe Ruffian would have ſaid, Whoſoever is the Author, I will be revenged on the inſtruments: *Rehoboam* hath learned this leſſon of his Grandfather. *I held my peace, becauſe thou Lord haſt done it:* If he might ſtrive with the multitude, he knew it was no ſtriving with his Maker: quietly therefore doth he lay downe his armes, not daring after that prohibition, to ſeek the recovery of his kingdome by blood.

Where Gods purpoſes are hid from us, wee muſt take the faireſt wayes of all lawfull remedies; but where God hath revealed his determinations, wee muſt ſit down in an humble ſubmiſſion; our ſtruggling may aggravate, cannot redreſſe our miſeries.

JEROBOAM.

AS there was no publike and univerſall conflict betwixt the ten Tribes, and the two, ſo no peace: Either King found reaſon to fortifie the borders of his owne territories: *Shechem* was worthy to be deare to *Ieroboam*, a City as of old ſeaſoned with many treaſons, ſo now auſpicious to his new uſurpation. The civill defection was ſoone followed by the ſpirituall: As there are neere reſpects betwixt God, and his Anointed, ſo there is great affinity betwixt Treaſon and Idolatry: there is a connexion betwixt, *Feare God*, and *Honor the King*; and no leſſe betwixt the neglects of both: In vaine ſhall a man looke for faith in a miſ-religious heart. 1 King 12 13

Next to *Achitophel*, I do not find that Iſrael yeelded a craftier head then *Ieroboams*, ſo hath he plotted this conſpiracie, that (what ever fall) there is no place for a challenge, not his owne intruſion, but Iſraels Election hath raiſed him to their Throne: neither is his cunning leſſe in holding a ſtolne Scepter: Thus he thinkes in himſelfe: If Iſrael have made me their King; it is but a pang of diſcontentment; theſe violent thoughts will not laſt alwaies: ſudden fits have commonly ſudden recoveries; their returne to their loyalty ſhall forfeit my head together with my Crown: They cannot returne to God, and hold off from their lawfull Soveraigne; They cannot returne to Jeruſalem, and keep off from God, from their loyalty: Thrice a yeare wil their devotion call them up thither; beſides the exigence of their frequent vowes: How can they be mine, whiles that glorious Temple is in their eye; whiles the magnificence of the royall Palace of *David* and *Salomon*, ſhall admoniſh them of their native allegeance; whiles (beſides the ſollicitation of their brethren) the Prieſts and Levites ſhal preach to them the neceſſity of their due obedience, and the abomination of their ſacrifices in their wilfull diſobedience; whiles they ſhall (by their preſence) put themſelves upon the mercy, or juſtice of their lawfull, and forſaken Prince: Either therefore I muſt divert them from Jeruſalem, or elſe I cannot live and raigne. It is no diverting them by a direct reſtraint; ſuch prohibition would both endanger their utter diſtaſte, and whet their deſire to more eagerneſſe: I may change Religion, I may not inhibit

inhibit it; so the people have a God, it sufficeth them: they shall have so much formality as may content them: their zeale is not so sharpe, but they can be well pleased with ease: I will profer them both a more compendious, and more plausible worship: Jerusalem shall be supplied within mine owne borders: naturally men love to see the objects of their devotion, I will therefore feed their eyes with two golden representations of their God, nearer home; and what can be more proper then those, which *Aaron* deviled of old to humor Israel?

Upon this pestilent ground, *Ieroboam* sets up two calves in *Dan* and *Bethel*, & perswades the people; *It is too much for you to go up to Ierusalem, behold thy Gods O Israel which brought thee out of the Land of Egypt.* Oh the mischiefe that comes of wicked infidelity! It was Gods Prophet that had rent *Ieroboams* garment into twelve pieces, and had given ten of them to him, in token of his sharing the ten Tribes; who with the same breath also told him that the cause of this distraction was their Idolatry: Yet now will he institute an Idolatrous service for the holding together of them, whom their Idolatry had rent from their true Soveraigne to him: He sayes not; God hath promised me this Kingdome, God hath conferd it, God shall finde meanes to maintaine his owne act; I will obey him, let him dispose of me: The God of Israel is wise and powerfull enough, to fetch about his owne designes: But, (as if the devices of men were stronger then Gods providence, and ordination) he will be working out his owne ends by prophane policies: *Ieroboam* being borne an Israelite, and bred in the Court of a *Salomon*; could not but know the expresse charge of God against the making of Images, against the erecting of any rivall altars, to that of Jerusalem; yet now that he sees both these may availe much to the advancing of his ambitious project, he sets up those Images, those Altars: Wicked men care not to make bold with God in cases of their owne commoditie: If the Lawes of their Maker lye in the way of their profit or promotion, they either spurne them out, or tread upon them at pleasure: Aspiring minds will know no God but honor: Israel sojourned in Egypt, and brought home a golden calfe: *Ieroboam* sojournes there, and brought home two; It is hard to dwell in Egypt untainted; not to savour of the sins of the place we live in, is no lesse strange, then for wholesome liquor tunned up in a musty vessell, not to smell of the caske: The best body may be infected in a contagious ayre: Let him beware of Egypt that would be free from Idolatry.

No sooner are *Ieroboams* calves up, then Israel is down on their knees: their worship followes immediately upon the erection: How easily is the unstable vulgar caried into whatsoever religion of authority? The weather-cock will looke which way soever the wind blowes: It is no marvell if his Subjects be brutish, who hath made a calfe his God.

Every accessary to sin is filthy, but the first authors of sin are abominable: How is *Ieroboam* branded in every of these sacred leaves? How doe all ages ring of his fact, with the accent of dishonour, and indignation; *Ieroboam the son of Nebat, that made Israel to sin?* It was a shame for Israel that it could be made to sin by a *Ieroboam*: but, O cursed name of *Ieroboam* that would draw Israel to sin! The followers and abettors of evill are worthy of torment, but no hell is too deepe for the leaders of publique wickednesse.

Religion is cloathed with many requisite circumstances: As a new King would have a new god; so that new god must have new Temples, Altars, Services, Priests, Solemnities: All these hath *Ieroboam* instituted; All these hath he cast in the same mold with his golden calves: False devotion doth not more crosse, then imitate the true. Satan is no lesse a counterfeit then an enemy of God: He knows it more easie to adulterate religion, then to abolish it.

That which God ordained for the avoidance of Idolatry, is made the occasion of it; a limitation of his holy services to Jerusalem: How mischievously do wicked men pervert the wholesome institutions of God to their sin, to their bane!

Ieroboam could not be ignorant how fearefully this very act was revenged upon Israel in the wildernesse; yet he dares renew it in *Dan* and *Bethel*: No example of judgement can affright wilfull offenders.

It

A It is not the metal that makes their gods, but the worſhip, the ſacrifices. What ſacrifices could there be without Prieſts? No religion could ever want ſacred Maſters of Divine ceremonies: Gods Clergy was ſelect and honourable; branches of the holy ſtemme of *Aaron*, *Ieroboam* rakes up his Prieſts out of the channell of the multitude; all Tribes, all perſons were good enough for his ſpurious devotion; Leaden Prieſts are well fitted to golden Deities. Religion receives either much honour, or blemiſh, by the quality of thoſe that ſerve at her Altars: We are not worthy to profeſſe our ſelves ſervants of the True God, if we doe not hold his ſervice worthy of the beſt.

Ieroboams calves muſt have ſacrifices, muſt have ſolemne feſtivities; though in a day and moneth of his owne deviſing: In vaine ſhall we pretend to worſhip a god, if we grudge him the juſt dayes, and rites of his worſhip.

B It is ſtrange that he who thought the dregs of the vulgar good enough for that Prieſthood, would grace thoſe gods by acting their Prieſt himſelfe: and yet behold where the new King of Iſrael ſtands before his new Altar, with a Scepter in one hand and a Cenſer in the other, ready to ſacrifice to his new gods; when the man of God comes from *Iuda*, with a meſſage of judgement: Oh deſperate condition of Iſrael, that was ſo far gone with impiety, that it yeelded not one faithfull monitor to *Ieroboam*! The time was, that the erecting of but a new altar (for memory, for monument) on the other ſide of *Iordan*, bred a challenge to the Tribes of *Reuben*, *Gad*, and *Manaſſes*; and had coſt much Iſraelitiſh blood, if the quarrelled Tribes had not given a ſeaſonable and pious ſatisfaction; and now, lo, how the ſtronger ſtomach of degenerated Iſrael can digeſt new Altars, new Temples, new gods: What a difference there is betwixt a Church and Kingdome newly breathing from affliction, and ſetled upon the
C lees of a miſ-uſed peace?

But oh the patience, and mercy of our longſuffering God, that will not ſtrike a very *Ieroboam* unwarned! Iudgement hovers over the heads of ſinners, ere it light: if Iſrael afford not a bold reprover of *Ieroboam*, *Iuda* ſhall: When the King of Iſrael is in all the height both of his State, and ſuperſtition, honouring his ſolemne day with his richeſt devotion, ſteps forth a Prophet of God, and interrupts that glorious ſervice, with a loud inclamation of judgement. Doubtleſſe the man wanted not wit to know what diſpleaſure, what danger muſt needs follow ſo unwelcome a meſſage: yet dares he (upon the commiſſion of God) doe this affront to an Idolatrous King, in the midſt of all his awfull magnificence. The Prophets of God goe upon many a
D thankleſſe errand: He is no meſſenger for God that either knowes, or feares the faces of men.

It was the Altar, not the perſon of *Ieroboam*, which the Prophet thus threatens; Yet not the ſtones are ſtricken, but the founder, in both their appehenſions: So deare are the devices of our owne braines to us, as if they were incorporated into our ſelves; There is no oppoſition whereof we are ſo ſenſible, as that of religion.

That the royall Altar ſhould be thus polluted by dead mens bones, and the blood of the Prieſts; was not more unpleaſing, then that all this ſhould be done by a childe of the houſe of *David*; for *Ieroboam* well ſaw that the throne & the altar muſt ſtand, or fall together; that a ſon of *David* could not have ſuch power over the Altar, with-
E out an utter ſubverſion of the government, of the ſucceſſion; therefore is he thus galled with this comminatory prediction: The rebellious people who had ſaid, *What portion have we in David*, heare now, that *David* will perforce have a portion in them, and might well ſee, what beaſts they had made themſelves, in worſhipping the image of a beaſt; and ſacrificing to ſuch a god, as could not preſerve his owne Altar from violation and ruine.

All this while I doe not ſee this zealous Prophet laying his hand to the demolition of this Idolatrous Altar; or threatning a knife to the Author of this depravation of religion; Only his tongue ſmites both, not with foule, but ſharpe words, of menace not of reproach: It was for *Ioſias* a King, to ſhed the blood of thoſe ſacrificers, to deface thoſe Altars: Prophets are for the tongue, Princes for the hand; Prophets muſt onely denounce judgment, Princes execute.

Future things are present to the Eternall: It was some two hundred and sixty yeares ere this prophecy should be fulfilled; yet the man of God speaks of it as now in acting. What are some Centuries of yeares to the Ancient of dayes? How slow, and yet how sure is the pace of Gods revenge? It is not in the power of time to frustrate Gods determinations; There is no lesse justice, nor severity in a delayed punishment. A

What a perfect Record there is of all names in the roll of Heaven; before they be, after they are past? what ever seeming contingency there is in their imposition, yet they fall under the certainty of a decree, and are better knowne in heaven, ere they be, then on earth whiles they are. He that knowes what names we shall have, before we or the world have a being, doth not oft reveale this peece of his knowledge to his creature; here he doth, naming the man that should be two hundred yeares after; for more assurance of the event, that Israel may say, this man speakes from a God who knowes what shall be. There cannot be a more sure evidence of a true Godhead, then the foreknowledge of those things, whose causes have yet no hope of being; But because the proofe of this prediction was no more certaine, then remote; a present demonstration shall convince the future; *The Altar shall rend in peeces, the ashes shall be scattered*: How amazedly must the seduced Israelites needes looke upon this miracle; and why doe they not think with themselves; whiles these stones rend, why are our hearts whole? Of what an over-ruling power is the God whom we have forsaken, that can thus teare the Altars of his corrivals? How shall we stand before his vengeance, when the very stones break at the word of his Prophet? Perhaps, some beholders were thus affected: but *Ieroboam*, whom it most concerned, in stead of bowing his knees for humiliation, stretcheth forth his hand for revenge, and cryes, Lay hold on him. Resolute wickednesse is impatient of a reproofe, and in stead of yeelding to the voice of God, rebelleth: Just and discreet reprehension doth not more reforme some sinners, then exasperate others. B C

How easie it is for God to coole the courage of proud *Ieroboam*? The hand which his rage stretches out, dryes up, and cannot be pulled back againe: and now stands the King of Israel like some anticke statue, in a posture of impotent endeavour: so disabled to the hurt of the Prophet, that he cannot command that peece of himselfe; What are the great potentates of the world, in the powerfull hand of the Almighty? Tyrants cannot be so harmefull as they are malicious.

The strongest heart may be brought down with affliction; Now the stout stomach of *Ieroboam* is fallen to an humble deprecation, *Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me againe*. It must needes bee a great straight that could drive a proud heart to begge mercy, where he bent his persecution: so doth *Ieroboam*, holding it no scorne to be beholding to an enemy: In extremities, the worst men can bee content to sue for favour, where they have spent their malice. D

It well becomes the Prophets of God to be merciful: I doe not see this Seer to stand upon termes of exprobration, and overly contestations with *Ieroboam*, to say, Thine intentions to me were cruell; Had thine hand prevailed, I should have sued to thee in vaine: Continue ever a spectacle of the fearefull justice of thy Maker, whom thou hast provoked by thine Idolatry, whom thou wouldst have smitten in my persecution: but he meekly sues for *Ieroboams* release: and (that God might abundantly magnifie both his power and mercy) is heard and answered with successe: We doe no whit favour of heaven, if we have not learned to doe good for evill. E

When both winde and Sunne, the blasts of judgement, and the beames of favour met together to worke upon *Ieroboam*, who would not looke that hee should have cast off his cumbrous, and mis-beseeming cloake of his Idolatry; and have said, Lord thou hast stricken me in justice, thou hast healed me in mercy; I will provoke thee no more; This hand which thou hast restored shall bee consecrated to thee in pulling downe these bold abominations? Yet now, behold he goes on in his old courses, and, as if God had neither done him good nor evill, lives, and dyes idolatrous: No stone is more hard or insensate then a sinfull heart: The changes of judgement and mercy doe but obdure it, in stead of meltings.

The

The seduced Prophet.

1 King. 13

IEroboams hand is amended, his soule is not; that continues still dry, and inflexible; yet whiles he is unthankfull to the Author of his recovery, he is thankfull to the instrument: he kindely invites the Prophet, whom he had threatned, and will remunerate him whom he endeavoured to punish: The worst men may be sensible of bodilie favours: Civill respects may well stand with gracelesnesse: Many a one would be liberall of their purses, if they might be allowed to be niggardly of their obedience.

As God, so his Prophet cares not for these waste courtesies, where he sees maine duties neglected: More pietie would have done well, with lesse complement: The man of God returnes a blunt and peremptory deniall to so bounteous an offer: *If thou wilt give me halfe thine house, I will not goe in with thee, neither will I eat bread or drinke water in this place.* Kindnesse is more safely done to an Idolater, then taken from him; that which is done to him obligeth him, that which is taken from him obligeth us: his obligation to us may be occasion of his good, our obligation to him may occasion our hurt; the surest way is to keep aloofe from the infectiously wicked.

The Prophet is not uncivill, to reject the favour of a Prince without some reason: He yeelds no reason of his refusall but the command of his God: God hath charged him, *Eate no bread, nor drinke no water, nor turne againe by the same way that thou camest*: It is not for a Prophet to plead humane, or carnall grounds for the actions of his function: He may not move but upon a divine warrant: would this Seer have lookt with the eyes of flesh and blood, he might have found many arguments of his yeeldance. He is a King that invites me; his reward, by enriching me, may benefit many: and who knowes how much my further conversation may prevaile to reform him? how can he be but well prepared for good counsell by a miraculous cure? how gainfully should my receit of a temporll courtesie be exchanged with a spirituall to him? all Israel will follow him either in Idolatry, or reformation; which way can be devised of doing so great service to God and the Church, as by reclaiming him? what can yeeld so great likelihood of his reclamation, as the opportunity of my further entireneſse with him? But the Prophet dares not argue cases, where he had a command; what ever become of *Ieroboam*, and *Israel*, God must be obeyed; Neither profit, nor hopes may carie us crosse to the word of our Maker. How safe had this Seer been, if he had kept him ever upon this sure ward; which he no sooner leaves, then he miscaries.

So deeply doth God detest Idolatry, that he forbids his Prophet to eat the bread, to drinke the water of a people infected with this sinne; yea to tread in those very steps which their feet have touched. If this inhibition were personall, yet the grounds of it are common. No pestilence should be more shunned then the conversation of the mis-religious, or openly scandalous: It is no thanke to us if their familiarity doe not enfeoffe us of their wickednesse.

I know not what to thinke of an old Prophet that dwels in *Bethel*, within the aire of *Ieroboams* Idol, within the noise of his sacrifices; that lives where the man of God dares not eate; that permitted his sonnes to be present at that Idolatrous service: If he were a Prophet of God, what did he now in *Bethel*? why did he winke at the sin of *Ieroboam*? what needed a Seer to come out of *Iudah*, for the reproofe of that sinne, which was acted under his nose? why did he lye? why did his family partake with Idolaters? If he were not a Prophet of God; how had he true visions, how had he true messages from God? why did he second the menacing word of that Prophet, whom he seduced? why did he desire that his owne bones might be honoured with his Sepulcher? Doubtlesse he was a Prophet of God, but corrupt, restly, vicious: Prophecy doth not alwayes presuppose sanctification; many a one hath had visions from God, who shall never enjoy the vision of God. A very *Balaam* in his extasies, hath so cleare a Revelation of the Messiah to come, as scarce ever any of the holiest Prophets; yea, his

his very Asse hath both her mouth miraculously opened, and her eyes; to see and notifie that Angell, which was hid from her Master: Yea, Satan himselfe sometimes receives notice from God of his future actions, which else that evill Spirit could neither foretell, nor foresee. These kindes of graces are both rare, and common: rare, in that they are seldome given to any: common, in that they are indifferently given to the evill, and to the good: A little holinesse is worth much illumination.

Whether out of envy, to heare that said by the Seer of *Iuda*, which he either knew not or smothered; to heare that done by another, which he could not have effected, and could not choose but admire: or whether out of desire to make tryall of the fidelity of so powerfull a Messenger, the old Prophet hastens to overtake, to recal that man of God, who had so defyed his *Bethel*; whom he finds sitting faint & weary under an Oake, in the way; taking the benefit of that shade which he hated to receive from those contagious groves that he had left behind him: His habit easily bewrayed him, to a man of his owne trade: neither doth his tongue spare to professe himself. The old Prophet of *Bethel* invites him to returne, to a repast: and is answered with the same words, wherewith *Ieroboams* offer was repelled; The man of God varies not a syllable from his message: It concernes us to take good heed of our charge, when we goe on Gods errand. A deniall doth but invite the importunate; what hee cannot doe by entreaty, the old man tries to doe by perswasion, *I am a Prophet also as thou art, and an Angel spake to me, by the word of the Lord*, saying, *Bring him back with thee into thine house, that he may eat bread, and drinke water*: There is no tentation so dangerous, as that which comes shrouded under a vaile of holinesse, and pretends authoritie of God himselfe: *Ieroboam* threatens, the Prophet stands undaunted; *Ieroboam* fawnes, and promises, the Prophet holds constant, now comes a gray-headed Seer and pleads a counter-message from God, the Prophet yeelds and transgresses. Satan may affright us as a fiend, but he seduces us as an Angel of light.

Who would have lookt for a lyer under hoary haires, and an holy mantle? who would not have trusted that gravity, when there was no colour of any gaine in the untruth? Nothing is so apt to deceive as the faireſt semblances, as the sweeteſt words. We cannot erre if we beleeve not the speech for the person, but the person for the speech: Well might this man of God thinke, an aged man, a Prophet, an old Prophet will not (sure) bely God unto a Prophet; No man will forge a lye, but for an advantage; What can this man gaine by this match, but the entertainment of an unprofitable guest? Perhaps though God will not allow me to feast with *Ieroboam*, yet pitying my faintnesse, he may allow me to eat with a Prophet: Perhaps now that I have approved my fidelity in refusing the bread of *Bethel*, God thinks good to send me a gracious release of that strict charge: Why should I think that Gods revelations are not as free to others, as to me? and if this Prophet have received a countermand from an Angell of God, how shall I not disobey God, if I doe not follow him?

Upon this ground he returnes with this deceitfull host, and when the meat was now in his mouth, receives the true message of death, frō the same lips that brought him the false message of his invitation; Thus saith the Lord, *for as much as thou hast disobeyed the mouth of the Lord, and hast not kept the commandement of the Lord thy God, but camest back and hast eaten bread, and drunk water in the place forbidden thee, thy carkasse shall not come to the Sepulcher of thy fathers*. Oh wofull Prophet, when he looks on his host he sees his executioner, whiles he is feeding of his body, he heares of his carkasse; at the table, he heares of his denied Sepulcher; and all this, for eating and drinking where he was forbidden by God, though bidden as from God: The violation of the least charge of a God is mortall: No pretences can warrant the transgression of a divine command: A word from God is pleaded on both sides: The one was received immediately from God, the other related mediately by man: One the Prophet was sure of, the other was questionable: A sure word of God may not be left for an uncertaine: An expresse charge of the Almighty admitteth not of any check: His wil is but one, as himselfe is; and therefore it is out of the danger of contradiction.

Me thinks I see the man of God change countenance at this sharpe sauce of his pleasing morsels; his face before-hand is died with the paleneſse of death: me thinks I

hear e

A heare him urging many unkinde expoſtulations with his injurious hoſt: who yet diſmiſſes him better provided for the eaſe of his journey, then he found him. Perhaps this officiouſneſſe was out of deſire to make ſome amends for this late ſeducement. It is a poore recompence when he hath betrayed his life, and wronged the ſoule, to caſt ſome courteſies upon the body.

The old Bethelite that had taken paines to come, and fetch the man of God into ſin, will not now goe back with him to accompany his departure: Doubtleſſe he was afraid to be inwrapped in the judgement, which he ſaw hanged over that obnoxious head: Thus the miſchievous guides of wickedneſſe leave a man, when they have led him to his bane; as familiar Devils forſake their Witches, when they have brought them once into fetters.

B The man of God returnes alone, carefull (no doubt) and penſive for his offence, when a Lyon out of the wood meets him, aſſaults him, kils him: Oh the juſt and ſevere judgements of the Almighty, who hath brought this fierce beaſt out of his wilde ranges, into the high way, to bee the executioner of his offending ſervant! Doubtleſſe this Prophet was a man of great holineſſe, of ſingular fidelity, elſe he durſt not have been Gods Herald to carry a meſſage of defiance to *Ieroboam*, King of Iſrael, in the midſt of his royall magnificence; yet now, for varying from but a circumſtance of Gods command (though upon the ſuggeſtion of a divine warrant) is given for a prey to the Lyon: Our intereſt in God, is ſo farre from excuſing our ſin, that it aggravates it; Of all others the ſin of a Prophet ſhall not paſſe unrevenged.

The very wild beaſts are led by a providence; Their wiſe and powerfull Creator
C knowes how to ſerve himſelfe of them. The Lions guard one Prophet, kill another, according to the commiſſion received from their Maker: What ſinner can hope to eſcape unpuniſhed, when every creature of God is ready to be an avenger of evill? The beaſts of the field were made to ſerve us, we to ſerve our Creator: When we forſake our homage to him that made us, it is no marvell if the beaſts forget their duty to us, and deale with us not as Maſters, but as rebels: When an holy man buyes ſo dearely ſuch a ſleight frailty, of a credulous miſtaking; what ſhall become of our hainous and preſumptuous ſinnes?

I cannot think but this Prophet died in the favour of God, though by the teeth of the Lion; His life was forfeited for example, his ſoule was ſafe: Yea his very carkaſſe was left, though torne, yet faire after thoſe deadly graſpes; as if God had ſaid, I will
D onely take thy breath from thee, as the penalty of thy diſobedience; a Lion ſhall doe that which an apoplexie, or fever might doe: I owe thee no further revenge then may be ſatisfied with thy blood.

Violent events doe not alwaies argue the anger of God; even death it ſelfe is, to his ſervants, a fatherly caſtigation.

But oh the unſearchable wayes of the Almighty! The man of God ſinnes, and dies ſpeedily: the lying Prophet that ſeduced him, ſurvives; Yea wicked *Ieroboam* enjoyes his Idolatry, and treads upon the grave of his reprover! There is neither favour in the delay of ſtripes, nor diſpleaſure in the haſt; Rather whom God loves, he chaſtiſes, as ſharply, ſo ſpeedily; whiles the reſt proſper to condemnation: Even the rod of a loving father may draw blood: How much happier is it for us that we die now, to live
E for ever, then that we live a while, to die ever?

Had this Lion ſet upon the Prophet for hunger, why did he not devoure as well as kill him? Why did he not rather kill the beaſt then the man? ſince we know the nature of the Lion ſuch, that he is not wont to aſſail man, ſave in the extreme want of other prey. Certainly the ſame power that imployed thoſe fangs, reſtrained them, that the world might ſee, it was not appetite that provoked the beaſt to this violence, but the over-ruling command of God: Even ſo, O Lord, thy powerfull hand is over that roaring Lyon, that goes about continually, ſeeking whom he may devoure; thine hand with-holds him, that though he may ſhed the blood of thine Elect, yet he cannot hurt their ſoules; and whiles he doth thoſe things which thou permitteſt, and ordereſt to thy juſt ends, yet he cannot doe leſſer things, which hee deſireth, and thou permitteſt not.

The fierce beast stands by the carkasse; as to avow his owne act, & to tel who sent him: so to preserve that body, which he hath slaine: Oh wonderfull worke of God! the Executioner is turned Guardian: and (as the officer of the Highest) commands all other creatures to stand aloofe from his charge: & commands the fearefull Asse, that brought this burthen thither, not to stirre thence, but stand ready prest, to recary it to the Sepulcher: & now, when he hath sufficiently witnessed to all passengers; that this act was not done upon his own hunger, but upon the quarel of his Maker, he delivers up his charge to that old Prophet; who was no lesse guilty of this blood then himself.

This old Seducer hath so much truth, as both to give a right Commentary upon Gods intention, in this act, for the terrour of the disobedient; and to give his voice to the certainty of that future judgement, which his late gueſt had threatned to Israel: (sometimes it pleaseth the wisdome of God to expresse and justifie himselfe even by the tongues of faulty instruments.) Withall he hath so much faith and courage, as to fetch that carcasse from the Lyon; so much pity and compassion, as to weep for the man of God, to interre him in his owne Sepulcher; so much love, as to wish himselfe joyned in death, to that body, which he had hastened unto death: It is hard to find a man absolutely wicked: Some grace will bewray it selfe in the most forsaken brests.

It is a cruel courtesie to kill a man, and then to help him to his grave; to betray a man with our breath, and then to bedew him with our teares: The Prophet had needed no such friend, if he had not met with such an enemy: *The mercies of the wicked are cruell.*

Jeroboams *Wife.*

1 King. 14.

IT is no measuring of Gods favour by the line of outward welfare: *Ieroboam* the Idolatrous usurper of Israel prospers better, then the true heirs of *David*; He lives to see three successions in the throne of *Iudah*; Thus the Ivy lives, when the Oak is dead. Yet could not that mis-gottē crown of his, keep his head alwaies from aching: He hath his crosses too: God whips sometimes more then his own: His enemies smart from him, as wel as his children: his children in love, his enemies in judgement: Not simply the rod argues love, but the temper of the hand, that weelds it, and the back that feels it: First *Ieroboams* hand was stricken, now his Sonne: *Abijah* the eldest, the best son of *Ieroboam*, is smitten with sickneſse: As children are but the pieces of their Parents in another skin, so Parents are no lesse stricken in their children, then in their natural lims; *Ieroboam* doth not more feele his arme, then his sonne: not wicked men onely, but beasts may have naturall affections: It is no thanke to any creature, to love his owne.

Nature wrought in *Ieroboam*, not grace: He is enough troubled with his sons disease, no whit bettered: I would have heard him say; God followes me with his afflictions, it is for mine impiety: what other measure can I expect from his Justice? Whiles mine Idols stand, how can I look that mine house should prosper? I wil turn from my wickednes, O God, turne thou from thy wrath; These thoughts were too good for that obdured heart: his son is sick, he is sorrowfull; but (as an amazed man seeks to go forth at the wrong door) his distraction sends him to a false help: He thinks not of God, he thinks of his Prophet: He thinks of the Prophet that had foretold him he should be a King; he thinks not of the God of that Prophet who made him a King: It is the property of a carnall heart to confine both his Obligations, and his hopes to the means, neglecting the Author of good. Vaine is the repect that is given to the servant, where the Master is contemned.

Extremity draws *Ieroboams* thoughts to the Prophet; whom elſe he had not cared to remember. The King of Israel had Divines enough of his own: Elſe he must needs have thought them miserable gods that were not worth a Prophet: And besides, there was an old prophet (if he yet survived) dwelling within the smoak of his palace, whose visions had been too well approved: why should *Ieroboam* send so farre to an *Abijah*? Certainly, his heart despised those base priests of his high places, neither could hee trust

A trust either to the gods, or the Clergy of his owne making: His conscience rests upon the fidelity of that man, whose doctrine he had forsaken: How did this Idolater strive against his owne heart, whiles he inwardly despised those, whom he professed to honour; and inwardly honoured them, whom he professed to despise? Wicked breasts are false to themselves, neither trusting to their owne choyce; nor making choyce of that, which they may dare to trust. They will set a good face upon their secretly unpleasing sins, and had rather be selfe-condemned, then wise and penitent: As for that old Seer, it is like *Ieroboam* knew his skill, but doubted of his sincerity; that man was too much his neighbour to be good: *Abijahs* truth had been tryed in a case of his owne: He whose word was found just in the prediction of his Kingdome, was well worthy of credit in the newes of his son: Experience is a great encouragement of our trust: It is a good matter to be faithfull; this loadstone of our fidelity shal draw to us even hearts of iron, and hold them to our reliance: As contrarily deceit doth both argue, & make a bankrupt; who can trust where he is disappointed? O God; so oft, so ever, have we found thee true in all thy promises, in all thy performances, that if wee doe not seek thee, if we doe not trust thee in the sequell, we are worthy of our losse, worthy of thy desertions.

Yet I do not see that *Ieroboam* sends to the Prophet for his aid, but for intelligence: Curiosity is guilty of this message, and not devotion; he cals not for the prayers, not for the benediction of that holy man, but for meer information of the event. He wel saw what the prayers of a Prophet could do: That which cured his hand, might it not have cured his son? Yet he that said to a man of God, *Intreat the face of the Lord thy God, that he may restore my hand:* sayes not now in his message, to *Abijah*, Intreat thy God to restore my Son: Sinne makes such a strangenesse betwixt God and man, that the guilty heart either thinkes not of suing to God, or feares it: What a poore contentment it was to foreknow that evill which he could not avoid, and whose notice could but hasten his misery? Yet, thus fond is our restlesse curiosity, that it seekes ease in the drawing on of torment: He is worthy of sorrow that will not stay till it comes to him, but goes to fetch it.

Whom doth *Ieroboam* send on this message, but his wife, and how but disguised? Why her, and why thus? Neither durst he trust this errand with another, nor with her in her own form: It was a secret that *Ieroboam* sends to a Prophet of God; none might know it but his own bosome, and she that lay in it; if this had been noised in Israel, the example had been dangerous: Who would not have said, the King is glad to leave his counterfeit deities: and seek to the true: Why should we adhere to them whom he forsakes? As the message must not be known to the people: so shee that beares it must not be known to the Prophet, her name, her habit must be changed: she must put off her robes, and put on a russet coat; she must put off the Queene, and put on the peasant: in stead of her Scepter, she must take up a basket, and go a masked pilgrimage to *Shiloh*: Oh the fondnes of vaine men that thinke to juggle with the Almighty, and to hide their counsels from that all-seeing eye! If this change of habit were necessary at *Bethel*, yet what needs it at *Shiloh*; though she would hide her face from her subjects, yet why should she not pull off her muffler, and shew her selfe to the Prophet? Certainly, what policy began, guiltinesse must continue: Well might she think, there can be no good answer expected of the wife of *Ieroboam*; my presence will do no lesse, then solicit a reproofe: No Prophet can speake well to the consort of a founder of Idolatry; I may perhaps heare good as another, though as my selfe I can look for nothing, but tydings of evill: Wicked hearts know they deserve ill at Gods hands, and therefore they doe all they can to avoid the eyes of his displeased justice and if they cannot do it by colours of dissimulation, they will do it by imploration of shelter, ; they shall say to the Rocks, *Fall on us, and cover us.*

But oh the grosse folly mixt with the craft of wickednes! could *Ieroboam* think that the Prophet could know the event of his sons disease, and did he thinke that he could not know the disguise of his Wife? the one was present, the other future; this was but wrapt in a clout, that event was wrapt up in the cousel of God. Yet this politick head presumes that the greater shall be revealed, where the lesser shall be hid: There was never

never wicked man that was not infatuate, and in nothing more then in thoſe things wherein he hoped moſt to tranſcend the reach of others.

Abijah ſhunning the iniquity of the times, was retired to a ſolitary corner of *Shiloh*; no place could be too private for an honeſt Prophet, in ſo extreme depravednes. Yet even there doth the King of Iſrael take notice of his recluſion, and ſends his wife to that poore cell, laden with preſents; preſents that diſſembled their bearer: had ſhe offered jewels, or gold, her greatneſſe had been ſuſpected: now ſhe brings loaves and cracknels, and hony, her hand anſwers her back: She gives as ſhe ſeemes, not as ſhe is: Something ſhe muſt give, even when ſhe acts the pooreſt client.

The Prophets of God were not wont to have empty viſitations: they who hated bribes, yet refuſed not tokens of gratitude: Yea the God of heaven who neither needs our goods, nor is capable of our gratifications, yet would have no man to come to him gift-leſſe: Wo to thoſe ſacrilegious hands, that in ſtead of bringing to the Prophets cary from them.

Ieroboam was a bad man, yet, as he had a towardly ſon, ſo he had an obedient wife, elſe ſhe had not wanted excuſes to turne off both the journey, & the diſguiſe; againſt the diſguiſe ſhe had pleaded the unbeſeemingneſſe for her perſon and ſtate; againſt the journey, the perils of ſo long and ſolitary a walk; perhaps a Lyon might be in the way; the Lyon that tore the Prophet in pieces; perhaps robbers; or if not they, perhaps her chaſtity might be in danger: an unguarded ſolitarineſſe in the weaker ſexe might be a provocation to ſome forced uncleaneſs: ſhe caſt off all theſe ſhifting projections of fear, according to the wil of her husband, ſhe changes her raiment: ſhe ſets upon the journey, and overcomes it: What needed this diſguiſe to an old Prophet whoſe dim eyes were ſet with age? All cloathes, all faces were alike to a blind Seer: The viſions of *Abijah* were inward; neither was his bodily ſight more dusky, then the eyes of his mind were cleare & piercing: It was not the common light of men wherby he ſaw, but divine illumination; things abſent, things future, were no leſſe obvious to thoſe ſpirituall beames, then preſent things are to us: Ere the quicke eyes of that great Lady can diſcern him, he hath eſpied her; & as ſoone as he heares the ſound of her feet, ſhe heares from him the ſound of her name, *Come in thou wife of* Jeroboam: How God laughes in heaven at the frivolous fetches of crafty politicians, and when they think themſelves moſt ſure, ſhames them with a detection, with a defeat? What an idlenes it is for fooliſh hypocrites to hope they can dãce in a net unſeen of heaven.

Never before was this Queen troubled to heare of her ſelfe; now ſhe is: her very name ſtruck her with aſtoniſhment; and prepares her for the aſſured horrour of following judgements, *I am ſent to thee with heavy tydings; Goe tell* Jeroboam: *Thus ſaith the Lord God of Iſrael*, Could this Lady leſſe wonder at the mercy of this ſtile of God, then trẽble at the ſequel of his juſtice? Lo Iſrael hath forſakẽ God, yet God ſtil owns Iſrael. Iſrael had gone a whoring, yet God hath not divorced her: O the infinit goodnes of our long ſuffering God, whom our fouleſt ſins cannot rob of his compaſſions!

By how much dearer Iſrael was to God, ſo much more odious is *Ieroboam* that hath marred Iſrael: Terrible is that venegance which God thunders againſt him by his Prophet, whoſe paſſionate meſſage upbraids him with his promotions, chargeth him with his ſins, and laſtly denounceth his judgements: No mouth was fitter to caſt this royalty in the teeth of *Ieroboam*, then that, by which it was firſt foretold, fore-promiſed: Every circumſtance of the advancement aggravates the ſin, *I exalted thee:* Thou couldeſt not riſe to honour alone. *I exalted thee from among the people*: not from the Peers; thy rank was but common, before this riſe: *I exalted thee from among the people to be a Prince*; ſubordinate height was not enough for thee, no ſeat would ſerve thee but a throne; *Yea to be a Prince of my people Iſrael*: No Nation was for thee, but my choſen one; none but my royall inheritance: Neither did I raiſe thee into a vacant throne: a forlorne and forſaken Principality might be thankleſſe: but *I rent the Kingdome away from another for thy ſake*, yea from what other but the grandchilde of *David*? out of his hands did I wreſt the Scepter, to give it into thine. Oh what high favours doth God ſometimes caſt away upon unworthy ſubjects? How do his abuſed bounties double both their ſinne and judgement?

The

A The ſinnes of his Prince were no leſſe eminent then his obligations, therefore his judgements ſhall be no leſſe eminent then his ſinnes: How bitterly doth God expreſſe that, which ſhall be more bitter in the execution: *Behold I will bring evill upon the houſe of* Jeroboam, *and will cut off from* Jeroboam, *him that piſſeth againſt the wall; and him that is ſhut up, and left in Iſrael, and will take away the remnant of the houſe of* Jeroboam, *as a man taketh away dung, till it be all gone: Him that dieth of* Jeroboam *in the City ſhall the dogs eate, and him that dieth in the field, ſhall the fowles of the ayre eate:* Oh heavy loade that this diſguiſed Princeſſe muſt carry to her Husband; but becauſe theſe evils, though grievous, yet might be remote; therefore for a preſent hanſell of vengeance, ſhe is diſmiſſed with the ſad tydings of the death of her ſonne; *When thy feet enter into the City, the Childe ſhall dye:* It is heavy newes for a mother that ſhe B muſt leeſe her ſonne, but worſe yet that ſhe may not ſee him: In theſe caſes of our finall departures, our preſence gives ſome mitigation to our griefe: might ſhe but have cloſed the eyes, and have received the laſt breath of her dying ſonne, the loſſe had been more tolerable: I know not how our perſonall farewell eaſes our heart even whiles it increaſes our paſſion; but now ſhe ſhall no more ſee, nor be ſeen of her *Abijah*: She ſhall no ſooner be in the City, then he ſhall be out of the world: Yet, more to perfect her ſorrow, ſhee heares that in him alone there is found ſome good; the reſt of her iſſue, are graceleſſe; ſhe muſt leeſe the good, and hold the graceleſſe; he ſhall die to afflict her, they ſhall live to afflict her.

Yet what a mixture is here of ſeverity and favour in one act? favour to the ſonne, ſeverity to the father: Severity to the father, that he muſt leeſe ſuch a ſonne, favour C to the ſonne that he ſhall be taken from ſuch a father: *Ieroboam* is wicked, and therefore he ſhall not enjoy an *Abijah*; *Abijah* hath ſome good things, therefore he ſhall be removed from the danger of the depravation of *Ieroboam*: Sometimes God ſtrikes in favour, but more often forbeares out of ſeverity: The beſt are fitteſt for heaven; the earth is fitteſt for the worſt; this is the region of ſinne, and miſery; that of immortality: It is no argument of diſ-favour to be taken early from a well-led life; as not of approbation to age in ſinne.

As the ſoule of *Abijah* is favoured in the removal, ſo is his body with a buriall; he ſhall have alone both teares and tomb; all the reſt of his brethren ſhall have no grave but dogs and fowles; no ſorrow but for their life: Though the carkaſſe be inſenſible of any poſition, yet honeſt Sepulture is a bleſſing: it is fit the body ſhould bee D duely reſpected on earth, whoſe ſoule is glorious in heaven.

ASA.

THe two houſes of Judah, & Iſrael, grow up now together in an ambitious rivality; this ſplitted plant branches out ſo ſeverally, as if it had forgotten that ever it was joyned in the root: The throne of *David* oft changeth the poſſeſſors; and more camplaineth of their iniquity, then their remove: *Abijam* inherits the ſins of his father *Rehoboam*, no leſſe then his Crown: & ſo ſpends his three yeares, as if he had been no whit a kin to his E grandfathers vertues. It is no news that grace is not traduced, whiles vice is: Therefore is his reigne ſhort becauſe it was wicked: It was a ſad caſe when both the Kings of Judah and Iſrael (though enemies) yet conſpired in ſinne: *Rehoboam* (like his father *Salomon*) began graciouſly, but fell to Idolatry: as he followed his father; ſo his ſon, ſo his people followed him. Oh, what a face of a Church was here, when Iſrael worſhipped *Ieroboams* calves, when Judah buſlt them high places, and Images, & groves on every high Hill, and under every greene tree! On both hands GOD is forſaken, his Temple neglected, his worſhip adulterate; and this, not for ſome ſhort brunt, but during the ſucceſſion of two Kings: For, after the firſt three yeares *Rehoboam* changed his fathers Religion (as his ſhields) from gold to braſſe; the reſt of his ſeventeene yeares were ledde in impiety: His ſonne *Abijam* trod in the ſame mirie ſteps, and Judah with them both: If there were any (doubtleſſe there were

1 King. 14

some)

ſome) faithfull hearts, yet remaining in both Kingdomes, during theſe heavy times, what a corroſive it muſt needs have been to them, to ſee ſo deplored and miſerable a deprivation.

There was no viſible Church upon earth, but here; and this what a one? Oh GOD, how low doſt thon ſometimes ſuffer thine owne flocke to bee driven? What wofull wanes, and eclipſes haſt thou ordained for this heavenly body? Yet at laſt, an *Aſa* ſhall ariſe from the loynes, from the grave of *Abijam*: he ſhall revive *David* and reforme *Iudah*: The gloomy times of corruption ſhall not laſt alwayes: The light of truth and peace ſhall at length breake out, and bleſſe the ſad hearts of the righteous.

It is a wonder how *Aſa* ſhould be good, of the ſeed of *Abijam*, of the ſoyle of *Maachah*, both wicked, both Idolatrous; God would have us ſee that grace is from heaven, neither needs the helpes of theſe earthly conveyances: Should not the children of good parents ſometimes be evill, and the children of evill parents, good; vertue would ſeeme naturall, and the giver would leeſe his thankes. Thus we have ſeen a faire flower ſpring out of dung; and a well-fruited tree riſe out of a ſowre ſtocke: Education hath no leſſe power to corrupt, then nature; It is therefore the juſt praiſe of *Aſa* that being trained up under an Idolatrous *Maachah*, he maintained his piety; As contrarily, it is a ſhame for thoſe that have been bred up in the precepts and examples of vertue and godlineſſe, to fall off to lewdneſſe, or ſuperſtition. There are foure principall monuments of *Aſaes* vertue, as ſo many rich ſtones in his Diadem: He tooke away Sodomy, and Idols out of *Iudah*; Who cannot wonder more that he found them there, then that he removed them? What a ſtrange incongruity is this; Sodom in Jeruſalem? Idols in Judah? Surely debauched profeſſion proves deſperate; Admit the Idols, yee cannot doubt of the Sodomy; If they have changed the glory of the uncorruptible God, into an Image, made like to corruptible man, and to birds, and foure-footed beaſts, and creeping things, it is no marvell, if God give them up to uncleanneſſe through the luſts of their owne hearts, to diſhonour their own bodies, betweene themſelves; If they changed the truth of God into a lye, and worſhipped and ſerved the creature more then the Creator, who is bleſſed for ever, no marvell, if God give them to vile affections, to change the naturall uſe into that which is againſt nature; burning in luſt one towards another, men with men working that which is unſeemly.

Contrarily, admit the Sodomy, yee cannot doubt of the Idols; unnaturall beaſtlineſſe in manners, is puniſhed juſtly with a ſottage dotage in religion; bodily pollution with ſpirituall: How ſhould the ſoule care to be chaſte, that keepes a ſtewes in the body? *Aſa* begins with the baniſhment of both; ſcouring *Iudah* of this double uncleanneſſe: In vaine ſhould he have hoped to reſtore God to his Kingdome, whiles theſe abominations inhabited it; It is juſtly the maine care of worthy, and religious Princes, to cleare their Coaſts of the fouleſt ſinnes: Oh the unpartiall zeale of *Aſa*! There were Idols that challenged a prerogative of favour; The Idols that his father had made, all theſe he defaces; the name of a father cannot protect an Idoll: The duty to his Parent cannot win him to a liking, to a forbearance of his miſdevotion: Yea, ſo much the more doth the heart of *Aſa* riſe againſt theſe puppets, for that they were the ſinne, the ſhame of his father: Did there want (thinke we) ſome Courtier of his Fathers retinue, to ſay; Sir, favour the memory of him that begot you; you cannot demoliſh theſe ſtatues, without the diſhonour of the Erector: Hide your diſlike at the leaſt; It will be your glory to lay your finger upon this blot of your fathers reputation: If you liſt not to allow his act, yet winke at it: The godly zeale of *Aſa* turnes the deafe eare to theſe monitors, and lets them ſee that he doth not more honor a father, then hate an Idoll; No deareneſſe of perſon ſhould take off the edge of our deteſtation of the ſinne. Nature is worthy of forgetfulneſſe, and contempt, in oppoſition to the God of Nature: Upon the ſame ground, as hee removed the Idols of his father *Abijam*, ſo for Idols he removed his Grand-mother *Maachah*; ſhe would not be removed from her obſcene Idols, ſhe is therefore removed from the ſtation of her honor: That Princeſſe had aged both in her regency; and ſuperſtition:

Under

A Under her rod was *Asa* brought up; and schooled in the rudiments of her Idolatry; whom she could not infect, she hoped to over-awe; so, as if *Asa* will not follow her gods, yet shee presumes that shee may retaine her owne: Doubtlesse, no meanes were neglected for her reclamation; none would prevaile: Religious *Asa* gathers up himselfe, and begins to remember that he is a King, though a sonne: that she, though a mother, yet is a subject: that her eminence could not but countenance Idolatry, that her greatnesse suppressed religion: which he should in vaine hope to reforme, whiles her superstition swayed: forgetting therefore the challenges of nature, the awe of infancy, the custome of reverence, he strips her of that command, which he saw prejudiciall to his Maker; All respects of flesh and blood must be trampled on, for God: Could that long-setled Idolatry want abettors? Questionlesse, some or other would say; This was the religion of your father *Abijam*, this of your Grand-father *Rehoboam*, this of the latter dayes of your wife and great Grand-father *Salomon*, B this of your Grand-mother *Maachah*, this of your great Grand-mother *Naamah*, why should it not be yours? Why should you suspect either the wisdom, or piety, or salvation of so many Predecessors? Good *Asa* had learned to contemne prescription against a direct law: He had the grace to know it was no measuring truth by so moderne antiquity; his eyes scorning to look so low, raise up themselves to the uncorrupt times of *Salomon*, to *David*, to *Samuel*, to the *Iudges*, to *Iosua*, to *Moses*, to the *Patriarks*, to *Noah*, to the religious founders of the first world, to the first father of mankinde; to Paradise, to Heaven: In comparison of these, *Maachahs* god cannot overlook yesterday; the ancienteſt error is but a novice, to Truth; And if never any example could be pleaded for purity of religion; it is enough that the precept is C expresse: He knew what God said in Sinai, and wrote in the Tables: *Thou shalt not make to thy selfe any graven image, nor any similitude, Thou shalt not bow downe to them nor worship them*: If all the world had been an Idolater, ever since that word was given he knew how little that precedent could availe for disobedience: Practice must bee corrected by law, and not the law yeeld to practice: *Maachah* therefore goes downe from her seat; her Idols from their grove; shee to retirednesse, they to the fire, and from thence to the water: Wofull deities that could both burne, and drowne.

Neither did the zeale of *Asa* more magnifie it selfe in these privative acts of weeding out the corruptions of Religion, then in the positive acts of an holy plantation; in the falling of those Idolatrous shrines, the Temple of God flourishes; That doth D he furnish with those sacred treasures, which were dedicated by himselfe, by his Progenitors; Like the true sonne of *David*, he would not serve God cost-free: *Rehoboam* turned *Salomons* gold into brasse: *Asa* turnes *Rehoboams* brasse into gold: Some of these vessels (it seemes) *Abijam* (*Asaes* father) had dedicated to God; but after his vow, inquired; yea with-held them: *Asa* like a good sonne, payes his fathers debts, and his owne. It is a good signe of a well-meant devotion, when wee can abide it chargeable; as contrarily in the affaires of God, a niggardly hand argues a cold, and hollow heart.

All these were noble and excellent acts, the extirpation of Sodomie, the demolition of Idols, the removal of *Maachah*, the bounteous contribution to the Temple; E but that which gives true life unto all these, is a sound root: *Asaes heart was perfect with the Lord all his dayes*; No lesse laudable workes then these have proceeded from Hypocrisie; which whiles they have caried away applause from men, have lost their thankes with God: All *Asaes* gold was but drosse to his pure intentions.

But oh what great and many infirmities may consist with uprightnesse? what allayes of imperfection will there be found in the most refined soule? Foure no small faults are found in true-hearted *Asa*: First the high places stood still, unremoved; What high places? There were some dedicated to the worship of false gods; these *Asa* tooke away: There were some misdevoted to the worship of the true God; these hee lets stand; There was grosse Idolatry in the former; there was a weake will-worship in the latter; whiles he opposes impiety, hee winkes at mistakings, yet even the variety of altars was forbidden by an expresse charge from God, who had confined

confined his service to the Temple: with one breath doth God report both these; *The high places were not removed, yet nevertheless Asaes heart was perfect.* God will not see weaknesses, where he sees truth: How pleasing a thing is sincerity, that in favour thereof the mercy of our just God digests many an errour? Oh God, let our hearts goe upright, though our feet slide, the fall cannot (through thy grace) be deadly: how ever it may shame, or paine us.

Besides, to confront his rivall of Israel, *Baasha*, this religious King of Iudah, fetches in *Benhadad* the King of Syria into Gods inheritance, upon too deare a rate; the breach of his league, the expilation of the Temple. All the wealth wherewith *Asa* had endowed the house of the Lord, was little enough to hire an Edomite, to betray his fidelity, and to invade Israel: Leagues may be made with Infidels; not at such a price, upon such termes; There can be no warrant for a wilfull subornation of perfidiousnesse: In these cases of outward things, the mercy of God dispenseth with our true necessities, not with the affected: O *Asa* where was thy piety, whiles thou robbest God, to corrupt an Infidell for the slaughter of Israelites? O Princes, where is your piety, whiles you hire Turkes to the slaughter of Christians? to the spoile of Gods Church?

Yet (which was worse) *Asa* doth not onely imploy the Syrian, but relies on him, relies not on God; A confidence lesse sinfull cost his Grandfather *David* deare: And when *Hanani* Gods Seer, the Herald of heaven, came to denounce warre against him for these sinnes, *Asa* in stead of penitence, breakes into choler: Fury sparkles in those eyes, which should have gushed out with water; Those lippes that should have called for mercy, command revenge; How ill doe these two agree, The heart of *David*, the tongue of *Ieroboam*? That holy Grandfather of his would not have done so; when Gods messenger reproved him for sinne, hee condemned it, and himselfe for it; I see his teares, I doe not heare his threats: It ill becomes a faithfull heart to rage, where it should sorrow; and in stead of submission, to persecute: Sometimes no difference appeares betwixt a sonne of *David*, and the sonne of *Nebat*: Any man may doe ill, but to defend it, to outface it, is for rebels; yet even upright *Asa* imprisons the Prophet, and crushes his gainsayers. It were pitie that the best man should be judged by every of his actions, and not by all; The course of our life must either allow or condemne us, not these sudden eruptions.

As the life, so the Death bed of *Asa* wanted not infirmities; Long and prosperous had his raigne been; now after fourty yeares health and happinesse, he that imprisoned the Prophet, is imprisoned in his bed; There is more paine in those fetters which God put upon *Asa*, then those which *Asa* puts upon *Hanani*: And now, behold, he that in his warre seekes to *Benhadad*, not to God, in his sicknesse seekes not to God, but to Physitians: We cannot easily put upon God a greater wrong, then the alienation of our trust: Earthly meanes are for use, not for confidence; We may, we must imploy them; we may not rely upon them: Well may God challenge our trust, as his peculiar, which if we cast upon any creature, we deifie it: Whence have herbes, and drugges, and Physitians, their being, and efficacie, but from that divine hand? No marvell then if *Asaes* gout strucke to his heart, and his feet caried him to his grave, since his heart was miscaried for the cure of his feet, to an injurious misconfidence in the meanes, with neglect of his Maker.

Elijah *with the* Sareptan.

1 Kin. 17.

WHo should be match't with *Moses* in the hill of *Tabor*, but *Elijah*? Surely next after *Moses*, there was never any Prophet of the old Testament more glorious then he: None more glorious, none more obscure; The other Prophets are not mentioned without the name of their Parent, for the mutuall honour both of the father, and the sonne; *Elijah*, (as if he had been a sonne of the earth) comes forth with

A with the bare mention of the place of his birth. Meanneſſe of deſcent is no block in
Gods way to the moſt honourable vocations; It matters not whoſe ſon he be whom
God will grace with his ſervice: In the greateſt honors that humane nature is capa-
ble of, God forgets our parents: As when we ſhal be raiſed up to a glorious life, there
ſhal be no reſpect had to the loyns whence wee came, ſo it is proportionally in theſe
ſpirituall advancements.

Theſe times were fit for an *Elijah*, an *Elijah* was fit for them. The eminenteſt pro-
phet is reſerved for the corrupteſt age; Iſrael had never ſuch a King as *Ahab*, for im-
piety, never ſo miraculous a Prophet as *Elijah*. This *Elijah* is addreſſed to this *A-*
hab. The God of ſpirits knows how to proportion men to the occaſions, and to
raiſe up to himſelfe ſuch witneſſes, as may be moſt able to convince the world. A
B mild *Moſes* was for the low eſtate of afflicted Iſrael, mild of ſpirit, but mighty in
wonders; mild of ſpirit, becauſe he had to doe with a perſecuted, and yet a techy,
and perverſe people, mighty in wonders, becauſe he had to doe with a *Pharaoh*. A
grave and holy *Samuel* was for the quiet conſiſtence of Iſrael; A fiery ſpirited *Eli-*
jah was for the deſperateſt declination of Iſrael: and if in the late times of the depra-
ved condition of his Church, God have raiſed up ſome ſpirits that have been more
warme, and ſtirring, then thoſe of common mould, we cannot cenſure the choyce,
when we ſee the ſervice.

The firſt word that we heare from *Elijah*, is an oath, and a threat to *Ahab*, to Iſ-
rael: *As the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew, nor raine,*
theſe yeares but according to my word: He comes in like a Tempeſt, who went out in a
C whirl-winde; Doubtleſſe he had ſpoken faire, and peaceable invitations to Iſrael
(though we heare them not;) This was but the ſtorme which followed his repulſe,
their obſtinacy; After many ſolicitations, and warnings, Iſrael is ſtriken by the ſame
tongue that had prayed for it; *Elijah* dares avouch theſe judgements to their Head,
to *Ahab*: I doe not ſo much wonder at the boldnes of *Elijah*, as at his power; yea who
ſees his power, can no whit wonder at his boldnes: How could he be but bold to the
face of a man, who was thus powerfull with God? As if God had lent him the keys
of heaven to ſhut it up, and open it at pleaſure; he can ſay, *There ſhall be neither dew,*
nor raine theſe yeers but according to my word. O God how farre it hath pleaſed thee
to communicate thy ſelfe to a weak man? What Angell could ever ſay thus? Thy
hand, O Lord is not ſhortened; Why art thou not thus marveilous in the miniſters of
D thy Goſpell? Is it for that their miracles were ours? Is it for that thou would'ſt have
us live by faith, not by ſenſe? Is it for that our taske is ſpirituall, and therefore
more abſtracted from bodily helps? we cannot command the Sun with *Ioſhua*, nor
the Thunder with *Samuel*, nor the rain with *Elijah*; It ſhall content us if we can fixe
the Sun of righteouſneſſe in the ſoule, if we can thunder out the judgments of God
againſt ſin, if wee can water the earthen hearts of men with the former, and latter
raine of heavenly doctrine.

Elijahs mantle cannot make him forget his fleſh, whiles he knows himſelfe a Pro-
phet, he remembers to be a man; he doth not therefore arrogate his power, as his
own, but publiſheth it as his Maſters; This reſtraint muſt be according to his word;
and that word was from an higher mouth, then his: He ſpake from him by whom he
E ſware, whoſe word was ſure as his life; and therefore he durſt ſay, *As the Lord liveth*
there ſhall be no raine. Man onely can denounce what God will execute; which when
it is once revealed, can no more faile, then the Almighty himſelfe.

He that had this intereſt & power in heaven, what needed he flee from an earth-
ly purſuit? Could his prayers reſtraine the clouds, and not hold the hands of fleſh
and blood? Yet behold *Elijah* muſt flee from *Ahab*, and hide him by the brooke
Cherith; the wiſedome of God doth not thinke fit ſo to make a beaten path of
miracles, as that he will not walke beſide it; He wil have our owne indeavours con-
curre to our preſervation; *Elijah* wanted neither courage of heart, nor ſtrength of
hand, and yet he muſt truſt to his feet for ſafety; How much more lawfull is it for
our impotence to flee from perſecution? even that God ſends him to hide his head,
who could as eaſily have protected, as nouriſhed him: Hee that wilfully ſtands

ſtill to latch dangers, tempteth God inſtead of truſting him.

The Prophet muſt be gone, not without order taken for his purveiance; Oh the ſtrange Cators for *Elijah*, *I have commanded the Ravens to feed thee there*; I know not whether had beene more miraculous, to preſerve him without meat, or to provide meat by ſuch mouthes: The Raven, a devouring and ravenous fowle, that uſes to ſnatch away meat frō others, brings it to him: he that could have fed *Elijah* by Angels, will feed him by Ravens; There was then in Iſrael an hoſpitall *Obadiah*, that kept a ſecret Table in two ſeverall Caves, for an hundred prophets of God; There were ſeven thouſand faithfull Iſraelites (in ſpight of the Devill) who had never bowed knee to *Baal*; Doubtleſſe, any of theſe would have had a trencher ready for *Elijah*, and have thought himſelfe happy to have defrauded his owne maw, for ſo noble a Prophet; God rather chuſes to make uſe of the moſt unlikely fowles of the ayre, than their bounty that he might give both to his Prophet, and us a pregnant proofe of his abſolute command over all his creatures, and winne our truſt in all extremities. Who can make queſtion of the proviſions of God, when he ſees the very Ravens ſhall forget their owne hunger, and purvey for *Elijah*? O God, thou that provideſt meat for the fowles of the ayre, wilt make the fowles of the ayre provide meat for man, rather then this dependance on thee ſhall be diſappointed; Oh let not our faith be wanting to thee, thy care can never be wanting to us.

Elijah might have lived for the time with bread and water, neither had his fare beene worſe then his fellows in the caves of *Obadiah*; but the munificence of God will have his meales better furniſhed; The Ravens ſhall bring him both bread, and fleſh, twice in the day; It is not for a perſecuted Prophet to long after delicates; God gives order for competency, not for wantonneſſe; Not out of the dainty compoſitions in *Iezebels* kitchen, not out of the pleaſant wines in her cellar, would God provide for *Elijah*, but the Ravens ſhall bring him plaine, and homely victuals, and the river ſhal afford him drink; If we have wherewith to ſuſtaine nature (though not to pamper it) wee owe thanks to the giver; Thoſe of Gods family may not be curious, not diſdainfull: Ill doth it become a ſervant of the Higheſt, to be a ſlave to his palate. Doubtleſſe, one bit from the mouth of the Raven was more pleaſing to *Elijah*, then a whole Table-full of *Ahab*: Nothing is more comfortable to Gods children, then to ſee the ſenſible demonſtrations of the divine care, and providence.

The brooke Cherith cannot laſt always; that ſtreame ſhal not for *Elijahs* ſake be exempted from the univerſall exſiccation; yea the Prophet himſelfe feels the ſmart of this drought, which he had denounced; It is no unuſual thing with God to ſuffer his own deare children to be inwrapped in the common calamities of offenders: He makes difference in the uſe, and iſſue of their ſtripes, not in the infliction; The corne is cut downe with the weeds, but to a better purpoſe.

When the brook failes, God hath a *Zarephath* for *Elijah*; In ſtead of the Ravens a Widow ſhall there feed him; yea her ſelfe by him: Who can enough wonder at the pitch of this ſelective providence of the Almighty? *Zarephath* was a town of Sidon, and therefore without the pale of the Church; Poverty was the beſt of this Widow, ſhe was a Pagan by birth, heatheniſhly ſuperſtitious by inſtitution; Many Widowes were in Iſrael in the dayes of *Elijah* when the heaven was ſhut up three yeares, and ſix months, when great famine was throughout all the Land, but unto none of them was *Elias* ſent, ſave unto this *Sarepta*, a City of Sidon, unto a woman that was a Widow; He that firſt fed the Prophet by the mouth of uncleane fowles, will now feed him by the hand of an Heatheniſh Hoſteſſe; His only command ſanctifies thoſe creatures which by a generall charge were legally impure.

There were other birds beſides Ravens, other Widowes beſides this *Sareptan*; none but the Ravens, none but the *Sareptan* ſhall nouriſh *Elijah*. Gods choice is not led in the ſtring of humane reaſons, his holy wil is the guide, and the ground of all his elections. It is not in him that wils, nor in him that runs, but in God that ſhews mercy.

The Prophet follows the call of his God; the ſame hand that brought him to the gate of *Sarepta*, led alſo this poore Widow out of her doores, ſhe ſhall then goe to ſeeke

A seeke her ſtickes, when ſhe ſhall be found of *Elijah*; ſhe thought of her hearth, ſhe thought not of a Prophet; when the man of God cals to her, *Fetch me a little water (I pray thee) in a veſſell, that I may drinke.* It was no eaſie ſuit in ſo droughty a ſeaſon; and yet, at the firſt ſight, the Prophet dares ſecond it with a greater; *Bring me a morſell of bread in thine hand*; That long drought had made every drop, every crum precious; yet the Prophet is emboldned by the charge of God to call for both water and bread; He had found the Ravens ſo officious, that he cannot make doubt of the *Sareptan*: ſhe ſticks not at the water, ſhe would not ſtick at the bread, if neceſſity had not preſſed her; *As the Lord thy God liveth, I have not a cake, but a handfull of meale in a barrell, and a little oyle in a cruſe, and behold I am gathering two ſtickes, that I may goe in and dreſſe it for me and my ſon, that we may eat it and dye.*

B If ſhe knew not the man, how did ſhe know his God? and if ſhe knew not the God of *Elijah*, how did ſhe ſweare by him? Certainly though ſhe were without the bounds of Iſrael, yet ſhe was within the borders; ſo much ſhe had gained by her neighbourhood, to know an Iſraelite, a Prophet by his habit; to know the onely living God was the God of the Prophet, the God of Iſrael; & if this had not been, yet it is no marvell if the widow knew *Elijah*, ſince the Ravens knew him. It was high time for the Prophet to viſit the *Sareptan*; poore ſoule, ſhe was now making her laſt meale, after one meane morſell ſhe was yeelding her ſelfe over to death: How opportunely hath God provided ſuccours to our diſtreſſes? It is his glory to help at a pinch, to begin where we have given over: that our reliefe might be ſo much the more welcome, by how much it is leſſe look't for.

C But oh, what a tryall is this of the faith of a weake Proſelyte, if ſhe were ſo much? *Feare not, go do as thou haſt ſaid, but make me thereof a little cake firſt, and bring it to me, and after make for thee, and thy ſon. For, thus ſaith the God of Iſrael, The barrel of meale ſhal not waſt, nor the cruſe of oyle faile till the day that God ſend raine upon the earth:* She muſt go ſpend upon a ſtranger part of that little ſhe hath, in hope of more which ſhe hath not, which ſhe may have; ſhe muſt part with her preſent food, which ſhe ſaw, in truſt of future which ſhe could not ſee; ſhe muſt rob her ſenſe in the excerciſe of her beleef, & ſhorten her life in being upō the hope of a protraction of it, in promiſe; ſhe muſt beleeve God wil miraculouſly increaſe what ſhe hath yeelded to conſume; ſhe muſt firſt feed the ſtranger with her laſt victuals, and then after her ſelf, and her ſonne: Some ſharpe dame would have taken up the Prophet, and have ſent him a-

D way with an angry repulſe: Bold Iſraelite, there is no reaſō in this requeſt; wert thou a friend, or a brother, with what face couldſt thou require to pull my laſt bit out of my mouth? Had I ſuperfluity of proviſion, thou mighteſt hope for this effect of my charity; now, that I have but one morſell for my ſelfe, and my ſonne, this is an injurious importunity; what can induce thee to thinke thy life (an unknowne traveller) ſhould be more deare to me then my ſons, then my own? How uncivill is this motion that I ſhould firſt make proviſion for thee, in this dying extremity? It had bin too much to have begged my laſt ſcraps; thou telleſt me the meale ſhall not waſte, nor the oile faile; how ſhall I beleeve thee? Let me ſee that done, before thou eateſt; In vaine ſhould I challenge thee when the remainder of my poore ſtore is conſumed; If thou canſt ſo eaſily multiply victuals, how is it that thou wanteſt? Do that before-

E hand, wch thou promiſeſt ſhall be afterwards performed, there will be no need of my little. But this good *Sareptan* was wrought by God not to miſtruſt a Prophet; ſhee will do what he bids, and hope for what he promiſes; ſhe wil live by faith rather thē by ſenſe, and give away the preſent, in the confidence of a future remuneration; firſt, ſhe bakes *Elijahs* cake, then her own; not grudging to ſee her laſt morſels go downe anothers throat, whiles her ſelfe was famiſhing. How hard precepts doth God lay where he intends bounty Had! not God meant her preſervation, he had ſuffered her to eat her laſt cake alone, without any interpellatiō; now the mercy of the Almighty purpoſing as well this miraculous favour to her, as to his Prophet, requires of her this task, which fleſh and blood would have thought unreaſonable. So we are wont to put hard queſtions to thoſe ſchollers, whom we would promote to higher formes. So in all atchievements the difficulty of the enterpriſe makes way for the glory of the actor.

Happy was it for this widow, that she did not shut her hand to the man of God; that she was no niggard of her last handfull; Never corne or olive did so increase in growing, as here in consuming; This barrell, this cruse of hers had no bottome; the barrell of meale wasted not, the cruse of oile failed not; Behold, not getting, not saving is the way to abundance, but giving. The mercy of God crownes our beneficence with the blessing of store; who can feare want by a mercifull liberality, when he sees the *Sareptan* had famished, if she had not given, and by giving abounded? With what thankful devotion must this woman every day needs look upon her barrell, & cruse, wherein she saw the mercy of God renewed to her continually? Doubtlesse her soule was no lesse fed by faith, then her body with this supernaturall provision. How welcome a guest must *Elijah* needs be to this widow, that gave her life and her sons to her, for his board? yea, that in wofull famine gave her and her son their board for his house roome.

The dearth thus overcome, the mother looks hopefully upon her onely son, promising her selfe much joy in his life and prosperity, when an unexpected sickneſſe surpriseth him, and doth that which the famine but threatned: When can we hold our selves secure from evills? No sooner is one of these Sergeants compounded withall then we are arested by another.

How ready we are to mistake the grounds of our afflictions, and to cast them upon false causes; The passionate mother cannot find whither to impute the death of her son, but to the presence of *Elijah*: to whom she comes distracted with perplexity, not without an unkind challenge of him, from whom she had received both that life she had lost, and that she had; *What have I to doe with thee, O thou man of God; Art thou come to me to call my sin to remembrance, and to slay my son?*

As if her son could not have died if *Elijah* had not been her guest; when as her son had dyed, but for him; why should she thinke that the Prophet had saved him from the famine, to kill him with sickneſſe? As if God had not been free in his actions; and must needs strike by the same hands, by which he preserved; She had the grace to know that her affliction was for her sin; yet was so unwise, to imagine the arerages of her iniquities had not bin called for, if *Elijah* had not been the remembrancer; He who had appeased God towards her, is suspected to have incensed him; This wrongfull misconstruction was enough to move any patience; *Elijah* was of an hot spirit; yet his holineſſe kept him from fury; This challenge rather increased the zeale of his prayer, then stirred his choler to the offendent: He takes the dead child out of his mothers bosome, and laies him upon his own bed, and cries unto the Lord; *Oh Lord my God, hast thou brought evil also upon the Widow with whom I sojourn, by slaying her son?* Instead of chiding the Sareptan, out of the fervency of his soul, he humbly expostulates with his God: His onely remedy is in his prayer; that which shut heaven for raine, must open it for life. Every word inforceth; First he pleads his interest in God, *Oh Lord my God*; then the quality of the patient; a *Widow*, and therefore, both most distressed with the losse, & most peculiar to the charge of the Almighty. Then, his interest as in God, so in this patient, *with whom I sojourne*: as if the stroke were given to himself, through her sides: and lastly, the quality of the punishment, *By slaying her son*, the onely comfort of her life; and in all these implying the scandall, that must needs arise from this event, where ever it should be noised, to the name of his God, to his owne; when it should be said: Lo how *Elijahs* entertainment is rewarded; Surely the Prophet is either impotent or unthankfull.

Neither doth his tongue move thus only; Thrice doth he stretch himself upon the dead body; as if he could wish to infuse of his owne life into the child; and so often cals to his God for the restitution of that soule: What can *Elijah* aske to be denyed? The Lord heard the voice of the Prophet, the soule of the child came into him againe, and he revived: What miracle is impossible to faithfull prayers! There cannot be more difference betwixt *Elijahs* devotion, and ours, then betwixt supernaturall and ordinary acts; If he therefore obtained miraculous favours by his prayers, do we doubt of those which are within the sphere of nature, & use? What could we want, if we did not slacke to ply heaven with our prayers?

Certainly

Certainly *Elijah* had not beene premonished of this ſudden ſickneſs, and death of the child; He who knew the remote affaires of the world, might not know what God would doe within his owne roofe, the greateſt Prophet muſt content himſelfe with ſo much of Gods counſell, as he wil pleaſe to reveale, and he wil ſometimes reveale the great ſecrets, and conceale the leſſe, to make good both his owne liberty, and mans humiliation. So much more unexpected as the ſtroke was, ſo much more welcome is the cure; How joyfully doth the man of God take the reviv'd child into his armes and preſente him to his mother? How doth his heart leap within him, at this proofe of Gods favour to him, mercy to the widow, power to the child.

What life and joy did now ſhew it ſelfe in the face of that amazed mother, when ſhee ſaw again the eyes of her ſon fixed upon hers; when ſhe felt his fleſh warm, his motions vitall? Now ſhe can ſay to *Elijah, by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth*; Did ſhe not til now know this? Had ſhe not ſaid before, *What have I to doe with thee O thou man of God?* Were not her cruſe, & her barrel ſufficient proofes of his divine commiſſion? Doubteleſſe what her meale and oyle had aſſured her of, the death of her ſon made her to doube; and now reviving did re-aſcertaine. Even the ſtrongeſt faith ſometimes ſtaggereth, and needeth new acts of heavenly ſupportation; the end of miracles is confirmation of truth; It ſeemes, had this widows ſonne continued dead, her beleefe had been buried in his grave notwithſtanding her meale and her oyle, her ſoule had languiſhed: The mercy of God is faine to provide new helps for our infirmities, and graciouſly condeſcends to our owne tearmes, that he may work out our faith and ſalvation.

Elijah *with the Baalites.*

THree years and an halfe, did Iſrael lie gaſping under a parching drought and miſerable famine: No creature was ſo odious to them as *Elijah*, to whom they aſcribed all their miſery Me thinks I heare how they railed on, and curſe the Prophet. How much envy muſt the ſervants of God undergoe for their maſter? Nothing but the tongue was *Elijahs*, the hand was Gods; the prophet did but ſay what God would do: I doe not ſee them fal out with their ſins, that had deſerved the judgment, but with the meſſenger that denounced it; *Baal* had no fewer ſervants then if there had beene both raine, and plenty: *Elijah* ſafely ſpends this ſtorme under the lee of *Sarepta*: Some three yeares hath he lyen cloſe in that obſcure corner, and lived upon the barrell, & cruſe which he had multiplied: At laſt God cals him forth, *Go ſhew thy ſelfe to Ahab, and I wil ſend raine upon the earth*; no raine muſt fall til *Elijah* were ſeen of *Ahab*; He carried away the clouds with him, he muſt bring them again: The King, the people of Iſrael, ſhal be witneſſes that God wil make good the word, the oath of his Prophet: Should the rain have falne in *Elijahs* abſence, who could have knowne it was by his procurement? God holds the credit of his meſſengers percious, & neglects nothing that may grace them in the eyes of the world; Not the neceſſity of ſeven thouſand religious Iſralites could crack the word of one *Elijah*; There is nothing wherin God is more tender, then in approving the veracity of himſelfe in his miniſters. 1 King. 18

Lewd *Ahab* hath an holy Steward: As his name was, ſo was he, a ſervant of God while his Maſter was a ſlave to *Baal*. He that reſerved ſeven thouſand in the Kingdome of Iſrael, hath reſerved an *Obadiah* in the court of Iſrael: and by him, hath reſerved them: Neither is it likely there had been ſo many free hearts in the Country, if Religion had not been ſecretly backed in the Court: It is a great happineſſe when God gives favour, and honor to the Vertuous. *Elijah* did not lie more cloſe in *Sarepta*, then *Obadiah* did in the Court: He could not have done ſo much ſervice to the Church, if he had not been as ſecret, as good; Policy and religion doas well together as they do ill aſunder: The Dove without the Serpent is eaſily caught, the ſerpent without the Dove ſtings deadly; Religion without policy is too ſimple to be ſafe

safe: Policy without Religion, is too subtile to be good; Their match makes themselves secure, and many happy. A

Oh degenerated estate of Israel, any thing was now lawfull there saving piety: It is well if Gods Prophets can find an hole to hide their heads in: They must needs be hard driven when fifty of them are faine to croud together into one Cave; There they had both shade & repast: Good *Obadiah* hazards his own life to preserve theirs, and spends himselfe in that extreame dearth, upon their necessary diet; Bread & water was more now, then other whiles wine, and delicates; Whether shall we wonder more at the mercy of God in reserving an hundred Prophets, or in thus sustaining them being reserved; When did God ever leave his Israel unfurnished of some Prophets? when did he leave his Prophets unprovided of some *Obadiah*? How worthy art thou, O Lord, to be trusted with thine owne charge: whiles there are men upon earth, or birds in the ayre, or Angels in heaven, thy messengers cannot want provision. B

Goodnesse carryes away trust, where it cannot have imitation. *Ahab* divides with *Obadiah* the survey of the whole land; They two set their owne eyes on work, for the search of water, of pasture, to preserve the horses and mules alive: Oh the poore and vaine cares of *Ahab*: He casts to kill the Prophet, to save the cattle; he never seekes to save his own soule, to destroy Idolatry; he takes thought for grasse, none for mercy: carnall hearts are ever either grovelling on the earth, or delving into it, no more regarding God, or their souls, then if they either were not, or were worthlesse.

Elijah heares of the progresse, and offers himselfe to the view of them both; Here was wisedome in this courage: First, he presents himselfe to *Obadiah*, ere he will be seene of *Ahab*; that *Ahab* might upon the report of so discreet an informer, digest the expectation of his meeting: Then he takes the opportunity of *Ahabs* presence, when he might be sure *Iezebel* was away. C

Obadiah meets the Prophet, knows him, and (as if he had seen God in him) fals on his face to him, whom he knew his master persecuted: Though a great Peere, he had learned to honor a Prophet. No respect was too much for the president of that sacred colledge: To the poore Boarder of the *Sareptan*, here was no lesse, then a prostration; and, My Lord *Elijah*, from the great High Steward of Israel: Those that are truly gracious cannot be niggardly of their observances to the messengers of God. D

Elijah receives the reverence, returnes a charge: *Go tell my Lord, behold, Elijah is here*; *Obadiah* finds this load too heavy, neither is he more striken with the boldnesse, then with the unkindnesse of this command: boldnesse in respect of *Elijah*; unkindnesse in respect of himselfe: For, thus he thinks, If *Elijah* do come to *Ahab*, he dyes; If he doe not come, I dye, If it be knowne that I met him, and brought him not, it is death: if I say that he will come voluntarily, and God shall alter his intentions, it is death: How unhappy a man am I, that must be either *Elijahs* executioner; or my own? were *Ahabs* displeasure but smoaking, I might hope to quench it, but now that the flame of it hath broken forth to the notice, to the search of all the Kingdomes and Nations round about, it may consume me, I cannot extinguish it: This message were for an enemy of *Elijah*; for a client of *Baal*: As for me I have well approved my true devotion to God, my love to his Prophets: What have I done, that I should be singled out either to kill *Elijah*, or to be killed for him? many a hard plunge must that man needs be driven to, who would hold his conscience together with the service, and favour of a Tyrant: It is an happy thing to serve a just master, there is no danger, no stayne in such obedience. E

But, when the Prophet binds his resolution with an oath, and clears the heart of *Obadiah* from all fears, from all suspitions, the good man dares be the messenger of that, which he saw was decreed in heaven: Doubtlesse *Ahab* startled to heare of *Elijah* comming to meet him; as one that did not more hate, then feare the Prophet. Well might he think, thus long, thus far have I sought *Elijah*, *Elijah* would not come to seeke me, but vnder a sure guard, and with some strange commission: his coorse

mantle

A mantle hath the advantage of my robe and Scepter: if I can command a peece of the earth, I see he can command heaven. The edge of his revenge is taken off with a doubtfull expectation of the issue: and now when *Elijah* offers himselfe to the eys of *Ahab*, He who durst not strike, yet durst challenge the Prophet, *Art thou he that troubleth Israel? Ieroboams* hand was still in *Ahabs* thoughts; he holds it not so safe to smite as to expostulate: He, that was the head of Israel, speaks out that which was in the heart of all his people, that *Elijah* was the cause of all their sorrow: Alas, what hath the righteous Prophet done? He taxed their sin, he foretold the judgements; he deserved it not, he inflicted it not? yet he smarts, and they are guilty: As if some fond people should accuse the Herald or the Trumpet as the cause of their warre; or as if some ignorant peasant, when he sees his fowles bathing in his pond, should cry out
B of them as the causes of foule weather.

Oh the heroical Spirit of *Elijah*! he stands alone amids all the traine of *Ahab*, and dares not onely repell this charge, but retort it, *I have not troubled Israel, but thou and thy fathers house, in that ye have forsaken the Commandements of the Lord, and thou hast followed Baalim.* No earthly glory can daunt him who hath the cleare and heartning visions of God: This holy Seer discerns the true cause of our sufferings to be our sinnes: Foolish men are plagued for their offences; and it is no small part of their plague that they see it not; The onely common disturber of men, Families, Cities, Kingdoms, Worlds, is sin; There is no such Traytor to any State, as the wilfully wicked; the quietest and most plausible offender is secretly seditious, and stirreth quarrels in heaven.

C The true messengers of God carry authority even where they are maligned: *Elijah* doth at once reprove the King, and require of him the improvement of his power in gathering all Israel to *Carmel*, in fetching thither all the prophets of *Baal*. *Baal* was rich in Israel, whiles God was poor; Whiles God hath but one hundred Prophets hid closely in *Obadiahs* caves, *Baal* hath eight hundred & fifty; foure hundred and fifty dispersed over the villages & townes of Israel, foure hundred at the Court; Gods Prophets are glad of bread & water, whiles the foure hundred Trencher Prophets of *Iezebel* feed on her dainties: They lurke in caves, whiles these Lord it in the pleasantest groves. Outward prosperity is a false note of truth: All these with all Israel, doth *Elijah* require *Ahab* to summon unto *Carmel*. It is in the power of Kings to command the Assembly of the Prophets; The Prophet sues to the Prince for the
D indiction of this Synod: They are injurious to Soveraignty who arrogate this power to none but spirituall hands. How is it that *Ahab* is as ready to performe this charge as *Elijah* to move it? I dare answer for his heart, that it was not drawn with love: Was it out of the sense of one judgment, and feare of another? he smarted with the dearth and drought, & well thinks *Elijah* would not be so round with him for nothing: Was it out of an expectation of some miraculous exploit which the Prophet would do in the sight of al Israel? Or, was it out of the over-ruling power of the Almighty? *The heart of Kings is in the hands of God, and he turnes it which way soever he pleaseth.*

Israel is met together, *Elijah* rates them, not so much for their superstition, as for their unsetledness, and irresolution: One Israelite serves God, another *Baal*; yea the
E same Israelite perhaps serves both God and *Baal*. *How long halt yee betweene two opinions? If the Lord be God, follow him; but if Baal, then follow him:* Nothing is more odious to God then a prophane neutrality in maine oppositions of religion: To go upright in a wrong way, is a lesse eye-sore to God, then to halt betwixt right and wrong; The spirit wisheth that the Laodecean were either hot or cold; either temper would better be borne, thē neither, then both: In reconcileable differences nothing is more safe then indifferency both of practice & opinion; but in cases of so necessary hostility, as betwixt God, and *Baal*, he that is on neither side, is the deadliest enemy to both: Lesse hatefull are they to God that serve him not at all, then they that serve him with a rivall.

Whether out of guiltinesse, or feare, or uncertainty, Israel is silent; yet whiles their mouth was shut, their eyes were open: It was a faire motion of *Elijah*, *I am onely remaining*

meaning a Prophet of the Lord, Baals Prophets are foure hundred and fifty: Let them choose one bullocke, let me choose another, Their devotion shal be combined, mine single: The God that consumes the sacrifice by fire from heaven, let him be God. Israel cannot but approve it; the Prophets of *Baal* cannot refuse it; they had the appearance of the advantage, in their number, in the favour of King and people. Oh strange disputation, wherein the argument which must bee used is fire; the place whence it must be fecht, heaven; the mood and figure, devotion; the conclusion, death to be overcome.

Had not *Elijah*, by divine instinct, been assured of the event, he durst not have put religion upon such hazard: That God commanded him this trial, who meant confusion to the authors of Idolatry, victory to the truth: His terror shal be approved both by fire and by water; first by fire, then by water: There was no lesse terror in the fire then mercy in the raine: It was fit they should first be humbled by his terrors, that they might be made capable of his mercy: and by both, might be wonne to repentance. Thus still the fears of the law make way for the influences of grace, neither do those sweet and heavenly dews descend upon the soule, till way be made for them by the terrible flashes of the law.

Justly doth *Elijah* urge this triall: Gods sacrifices were used to none but heavenly fires; whereas the base and earthly religion of the heathen contented it selfe with grosse and naturall flames.

The Prophets of *Baal* durst not (though with faint and guilty hearts) but imbrace the condition; they dresse their bullocke, and lay it ready upon the wood; and send out their cries to *Baal* from morning untill mid-day; *O Baal heare us*: What a yelling was here, of foure hundred and fifty throats tearing the skies for an answer? What leaping was here upon the altar, as if they would have climbed up to fetch that fire, which would not come downe alone? Mount *Carmel* might give an Eccho to their voice; heaven gave none; In vain do they roare out, and weary themselves in imploring a dumb and deafe deity; Grave & austere *Elijah* holds it not too light to flout their zealous devotion; he laughs at their tears, and playes upon their earnest; *Cry aloud, for he is a God, either he is talking, or he is pursuing, or he is traveling, or he is sleeping, and must be awaked.*

Scornes and taunts are the best answers for serious Idolatry; Holinesse will beare us out in disdainfull scoffes, & bitternes against wilfull superstition; No lesse in the indignation at these insulting frumps, then zeale of their owne safety, and reputation, do these Idolatrous Prophets now rent their throats with inclamations, and that they may assure the beholders, they were not in jest, they cut and slash themselves, with knives, and lancers, and solicit the fire with their blood; How much painfulnes there is in mis-religion? I doe not find that the true God ever required or accepted the self-tortures of his servants; He loves true inward mortification of our corruptions, he lovs the subduing of our spiritual insurrections, by due exercise of severe restraint; he takes no pleasure in our blood, in our carcasses: they mistake God that think to please him by destroying that nature, which he hath made; and measure truth by rigour of outward extremities; *Elijah* drew no blood of himselfe, the Priests of *Baal* did: How faine would the Devil (whom these Idolaters adored) have answered the suit of his suppliants? What would that ambitious spirit have given, that as he was cast down from heaven like lightening, so now he might have fain downe in that forme upon his altar?

God forbids it: All the powers of darknes can no more shew one flash of fire in the ayre, then avoid the unquencheable fire in hel: How easie were it for the power of the Almighty to cut short all the tyrannicall usurpations of that wicked one, if his wisdome and justice did not find the permission thereof usefull to his holy Purposes.

These Idolaters now towards evening, grew so much more vehement, as they were more hopelesse; and at last, when neither their shrikes, nor their wounds, nor their mad motions could prevaile, they sit down hoarse and weary; tormenting themselves afresh with their despaires, and with the feares of bitter successe of their adversarie; when *Elijah* cals the people to him, (the witnesses of his sincere proceedings) and taking

A taking the opportunity both of the time, (the juſt houre of the evening ſacrifice) and of the place, a ruined altar of God, now by him repaired, convinces Iſrael with his miracle, and more cuts theſe Baalites with envy, then they had cut themſelves with their lancers.

O holy Propher, why didſt thou not ſave this labor? what needed theſe unſeaſonable reparations? Was there not an altar, was there not a ſacrifice ready prepared to thine hand? that which the Prophets of *Baal* had addreſſed, ſtood ſtill waiting for that fire from thee, which the founders threatned in vaine: the ſtones were not more impure, either for their touch, or their intentiõs: yet ſuch was thy deteſtatiõ of Idolatry, that thou abhorredſt to meddle with ought, which their wickedneſſe had defiled: Even that altar, whoſe ruines thou didſt thus repaire, was miſerected though to the name B of the True God; yet didſt thou find it better to make up the breaches of that altar, which was miſ-conſecrated to the ſervice of thy God, then to make uſe of that pile, which was Idolatrouſly devoted to a falſe god: It cannot be but ſafe to keep aloofe from participation with Idolaters, even in thoſe things which not onely in nature, but in uſe are uncleane.

Elijah layes twelve ſtones in his repaired altar, according to the number of the Tribes of the ſons of *Jacob:* Alas ten of theſe were perverted to *Baal.* The Prophet regards not their preſent Apoſtaſie; he regards the ancient covenant, that was made with their father *Iſrael*; he regards their firſt ſtation, to which he would reduce thẽ: he knew that the unworthineſſe of *Iſrael* could not make God forgetfull: he would by this monument put *Iſrael* in mind of their owne degeneration, and forgetfulnes, C He imploies thoſe many hands for the making a large trench round about the altar; and cauſes it to be filled with thoſe precious remainders of water, which the people would have grudged to their own mouthes; neither would eaſily have parted with, but (as thoſe that poure down a pailfull into a drie pump) in the hope of fetching more. The altar, the trench is full: A barrell full is poured out for each of the Tribes, that every Tribe might be afterwards repleniſhed. *Ahab* and *Iſrael* are no leſſe ful of expectation; and now, vvhen Gods appointed houre of the evening ſacrifice vvas come, *Elijah* comes confidently to his altar, and looking up into heaven ſaies, *Lord God of Abraham, Iſaac, and Iſrael, Let it be knowne this day, that thou art God in Iſrael, and that I am thy Servant, and that I have done all theſe things at thy word: Heare me, O Lord, heare me, that this people may know that thou art the Lord God, and that thou haſt turned* D *their hearts backe againe.*

The *Baalites* prayers were not more tedious, then *Elijahs* vvas ſhort; and yet more pithy then ſhort; charging God with the care of his covenant, of his truth, of his glory. It vvas *Elijah* that ſpake loud; Oh ſtrong cries of faith, that pierce the heavens, & irreſiſtibly make their way to the throne of grace: *Iſrael* ſhal wel ſee that *Elijahs* God whõ they have forſakẽ, is neither talking, nor purſuing, nor travelling, nor ſleeping: Inſtantly, the fire of the Lord fals from heaven, and conſumes the burnt ſacrifice, the vvood, the ſtones, the duſt, & licks up the water that vvas in the trench: With vvhat terror muſt *Ahab* and *Iſrael* needs ſee this fire rolling downe out of the skie, and alighting vvith ſuch fury ſo neere their heads; heads no leſſe fit for this flame then the ſacrifice of *Elijah:* Well might they have thought, How eaſily might this fire E have dilated it ſelfe, and have conſumed our bodies, as well as the wood and ſtone, and have lickt up our bloud, as well as that water? I know not whether they had the grace to acknowledge the mercy of God; they could doe no leſſe then confeſſe his power, *The Lord is God, The Lord is God.*

The iron was now hot with this heavenly fire: *Elijah* ſtayes not till it coole again, but ſtrikes immediately: *Take the Prophets of Baal, let not one of them eſcape.* This wager was for life: Had they prevailed in procuring this fire, and *Elijah* failed of effect; his head had beene forfeited unto them: now in the contrary ſucceſſe, their are loſt to him. Let no man complain that thoſe holy hands were bloudy: This ſacrifice was no leſſe pleaſing to God, then that other. Both the man and the act were extraordinary, and led by a peculiar inſtinct: Neither doth the Prophet this without the aſſent of the ſupreme Magiſtrate, who was now ſo affected with this miraculous worke, that he

he could not in the heat of that conviction, but allow the justice of such a sentence. Far be it from us to accuse Gods commands or executions of cruelty: It was the ancient and peremptory charge of God, that the authors of Idolatry and seduction should dye the death; no eye, no hand might spare them: The Prophet doth but move the performance of that Law, which Israel could not without sin have omitted: It is a mercifull and thankworthy severity to rid the world of the Ring-leaders of wickednesse. A

Elijah *running before* Ahab, *flying from* Jezebel.

1 Kin. 18, 19

THeare no newes of the foure hundred Prophets of the Groves: They lie close under the wing of *Jezebel*, under their pleasing shades: neither wil be suffered to undergo the danger of this tryall; the carkeises of their fellowes help to fill up the halfe-dry channell of *Kishon*: Justice is no sooner done, then *Ahab* heares newes of mercy from *Elijah*: *Get thee up, eat and drink, for there is a sound of abundance of raine:* Their meeting was not more harsh, then their parting was friendly: It seemes *Ahab* had spent all that day fasting in an eager attendance of those conflicting Prophets: It must needs bee late, ere the execution could be done: *Elijahs* part began not till the evening: So farre must the King of Israel be from taking thought for the massacre of those foure hundred and fifty *Baalites*; that now, *he may go eat his bread with joy, and drink his wine with a chearfull heart*: for God accepteth this worke, and testifies it in the noyse of much raine: Every drop of that Idolatrous blood was answered with a showre of raine, with a streame of water, and plenty poured downe in every showre: A sensible blessing followes the unpartiall strokes of severe justice: Nothing is more cruel then an unjust piety. B C

No eares but *Elijahs* could as yet perceive a sound of raine; the clouds were not yet gathered, the vapours were not yet risen, yet *Elijah* heares that which shall bee: Those that are of Gods Counsell can discerne either favours or judgements afarre off, the slacke apprehensions of carnall hearts make them hard to be beleeve that, as future, which the quick and refined senses of the faithfull receive, as present.

Ahab goes up to his repast; *Elijah* goes up to his prayers: That day had been painful to him, the vehemency of his spirit draws him to a neglect of his body: The holy man climbes up to the top of *Carmel*, that now he may talke with his God alone: neither is he sooner ascended, then he casts himself down upon the earth: He bowes his knees to God, and bowes his face down to his knees: by this humble posture acknowledging his awfull respects to that Majesty which he implored: We cannot prostrate our bodies, or soules, too low to that infinitely glorious Deity, who is the Creator of both. D

His thoughts were more high then his body was low: what he said we know not, we know that what he said opened the heavens, that for three yeares and a half had bin shut up: God had said before, *I will send raine upon the earth*; yet *Elijah* must pray for what God did promise; The promises of the Almighty do not discharge our prayers, but suppose them; he will do what he undertakes, but we must sue for that which we would have him do: Our petitions are included in the decrees, in the ingagements of God. E

The Prophet had newly seene and caused the fire to descend immediately out of heaven, he doth not look the water should doe so; he knew that the raine must come from the clouds, and that the clouds must arise from vapours, and those vapours frō the Sea, thence doth he expect them: But as not willing that the thoughts of his fixed devotion should be distracted, he doth not go himselfe, onely sends his servant to bring him the newes of his successe. At the first sight nothing appeares: Seven times must he walke to that prospect; and not till his last view can discerne ought: All that while is the Prophet in his prayers, neither is any whit dasted with that delay: Hope holds up the head of our holy desires, and perseverance crowns it: If we receive not an

A an answer to our suits at the sixth motion, we may not be out of countenance, but must try the seventh: At last a little cloud arises out of the Sea, of an hand breadth. So many, so fervent prayers cannot but pul water out of heaven as wel as fire: Those sighs reflect upon the earth, and from the earth reflect upon heaven, from heaven rebound upon the Sea, and raise vapours up thence to heaven again: If we find that our prayers are heard for the substance, we may not cavill at the quantity: Even an hand-broad cloud contents *Elijah*, and fils his heart full of joy and thankfulnes: He knew wel this meteor was not at the biggest, it was newly born of the womb of the waters, & in some minutes of age must grow to a large stature: stay but a while, and Heaven is covered with it: From how smal beginnings have greater matters risen? It is no otherwise in all the gracious proceedings of God with the soule; scarce sensi-
B ble are those first works of his Spirit in the heart, which grow up at last to the wonder of men, and applause of Angels.

Well did *Elijah* know that God who is perfection it selfe, would not defile his hand with an inchoate and scanted favour, as one therefore that fore-saw the face of heaven over-spread with this cloudy spot, he sends to *Ahab* to hasten his Chariot, that the raine stop him not: It is long since *Ahab* feared this let; never was the news of a danger more welcome: Doubtlesse the King of Israel whiles he was at his diet, lookt long for *Elijahs* promised showres; where is the raine whose sound the Prophet heard? how is it that his ears were so much quicker then our eyes? We saw his fire to our terror, how gladly would we see his Waters? When now the servant of *Elijah* brings him news from heaven, that the clouds were setting forward, and
C (if he hastened not) would be before him: The wind arises, the clouds gather, the skie thickens, *Ahab* betakes him to his Charet; *Elijah* girds up his loynes, and runnes before him: Surely the Prophet could not want the offer of more ease in his passage; but he will be for the time *Ahabs* lacquey, that the King and all Israel may see his humility no lesse then his power, & may confesse that the glory of those miracles hath not made him insolent. He knew that his very sight was monitory: neither could *Ahabs* mind be beside the miraculous works of God, whiles his eye was upon *Elijah*: neither could the Kings heart be otherwise then well-affected towards the Prophet, whiles he saw that himselfe and all Israel, had received a new Life by his procurement. But what news was here for *Iezebel*? Certainely *Ahab*
D minced nothing of the report of all those astonishing accidents: If but to salve up his owne honour, in the death of those *Baalites*, he made the best of *Eliahs* merits; he told of his challenge, conflict, victory, of the fire that fel downe from heaven, of the conviction of Israel, of the unavoidable execution of the Prophets, of the prediction and fal of those happy showers, and lastly of *Elijahs* officious attendance. Who would not have expected that *Iezebel* should have said; It is no striving, no dallying with the Almighty: No reasonable creature can doubt, after so prodigious a decision; God hath wonneus from Heaven, he must possesse us: Iustly are our seducers perished; None but the God that can command fire and water shal be ours; There is no Prophet but his: but she contrarily, in stead of relenting, rageth; and sends a message of death to *Elijah*, *So let the gods doe to me, and more also, if I make not thy life, as the life of one of them by to morrow about this time:* Neither scourges, nor
E favours can work any thing with the obstinately wicked; All evill hearts are not equally dis-affected to good: *Ahab* and *Iezebel* were both bad enough, yet *Ahab* yeelds to that work of GOD, which *Iezebel* stubbornly opposeth: *Ahab* melts with that water, with that fire, wherwith *Iezebel* is harden'd, *Ahab* was bashfully, *Iezebel* audaciously impious; The weaker sex is ever most commonly stronger in passion, and more vehemently carryed with the sway of their desires, whether to good or evill: She sweares, and stamps at that whereat shee should have trembled. Shee swears by those gods of hers, which were not able to save their Prophets, that shee will kill the propher of God, who had scorned her gods, and slaine her Prophets.

It is well that *Iezebel* could not keepe counsell: Her threat preserved him whom she had meant to kill: The wisedome and power of God could have found evasions

evasions for his Prophet, in her greatest secresie: but now, he needs no other meanes of rescue, but her owne lips: She is no lesse vaine, then the Gods she sweares by: in spight of her fury, and her oath, and her gods, *Elijah* shal live: At once shal she find her selfe frustrate, & forsworn. Shee is now ready to bite her tongue, to eat her hart for anger, at the disappointment of her cruel Vow. It were no living for godly men if the hands of Tyrants were allowed to be as bloody as their hearts. Men and Devils are under the restraint of the Almighty, neither are their designes more lavish then their executions short. A

Holy *Elijah* flees from his life; we heare not of the command of God, but wee would willingly presuppose it: So divine a Prophet should doe nothing without God: His heeles were no new refuge; As no where safe within the tenne Tribes, he flees to *Beersheba*, in the territories of *Iudah*; as not there safe from the machinations of *Iezebel*, he flees alone (one days journey) into the wildernesse; there he sits him downe under a Juniper Tree, and (as weary of life, no lesse then of his way) wishes to rise no more. *It is enough now, O Lord, take away my life, for I am not better then my fathers:* O strange and uncouth mutation! What is this wee heare? *Elijah* fainting and giving up? that heroicall spirit dejected, and prostrate? He that durst say to *Ahabs* face, *It is thou, and thy fathers house that troubleth Israel*, he that could raise the dead, open and shut the heavens, fetch downe both fire, and water with his prayers, he that durst chide and contest with all Israel, that durst kill the foure hundred and fifty *Baalits*, with the sword, doth he shrinke at the frownes and threats of a woman? doth he wish to be rid of his life because he fear'd to lose it? Who can expect an undaunted constancy from flesh and blood, when *Elijah* failes? The strongest and holiest Saint upon earth is subject to some qualmes of feare, and infirmity: To be always and unchangeably good, is proper onely to the glorious Spirits in heaven: Thus the wise and holy God will have his power perfited in our weaknesse: It is in vaine for us whiles we carry this flesh about us, to hope for so exact health, as not to be cast downe sometimes with fits of spirituall distemper. It is no new thing for holy men to wish for death: Who can either marvel at, or blame the desire of advantage? For the weary traveller to long for rest, the prisoner for liberty, the banished for home, it is so naturall, that the contrary disposition were monstrous: The benefit of the change is a just motive to our appetition: but to call for death out of a satiety of life, out of an impatience of suffering, is a weaknesse unbeseeming a Saint: It is not enough O *Elijah*, God hath more worke yet for thee: thy God hath more honoured thee, then thy fathers, and thou shalt live to honour him. B C D

Toyle and sorrow have lulled the Prophet asleepe, under his Juniper tree; that wholsome shade was well chosen, for his repose: whiles death was called for, the couzen of death comes unbidden: The Angel of God waits on him in that hard lodging: no wildernesse is too solitary for the attendance of those blessed spirits: As he is guarded, so is he awaked by that Messenger of GOD, and stirred up from his rest, to his repast; whiles he slept, his breakfast is made ready for him, by those spirituall hands; *There was a cake baked on the coales, and a cruse of water at his head:* Oh the never ceasing care and providence of the Almighty, not to bee barred by any place, by any condition, when meanes are wanting to us, when wee are wanting to our selves, when to God, even then doth he follow us with his mercy and cast favours upon us, beyond, against expectation What variey of purveyance doth he make for his servant? One while the Ravens, then the Sareptan, now the Angel shal be his Cator: none of them without a miracle. Those other provided for him waking, this sleeping: O GOD, the eye of thy providence is not dimmer, the hand of thy power is not shorter; onely teach thou us to serve thee, to trust thee. E

Needs must the Prophet eate, and drinke, and sleepe with much comfort, whiles he saw that he had such a guardian, attendance, purveyour; and now the second time is he raised, by that happy touch, to his meale, and his way: *Arise and eate, because the journey is too great for thee.* What needed he to travell further, sith that divine

A divine power could as well protect him in the Wilderneſſe, as in *Horeb?* what needed he to eate, ſince he that meant to ſuſtaine him forty dayes with one meale, might as well have ſuſtained him without it? God is a moſt free Agent, neither will he be tyed to the termes of humane regularities: It is enough that he knowes and approves the reaſons of his owne choyce and commands: once in forty dayes and nights ſhall *Elijah* eat, to teach us what God can doe with little meanes; and but once, to teach us what he can doe without meanes: once ſhall the Prophet eate, *Man lives by bread*, and but once, *Man lives not by bread onely, but by every word that proceeds out of the mouth of God: Moſes, Elijah*, our Saviour, faſted each of them forty dayes, and forty nights: the three great faſters met gloriouſly in *Tabor*: I doe not find where God ever honoured any man for feaſting: It is abſtinence, not fulneſſe, that makes a man
B capable of heavenly viſions, of divine glory.

The journey was not of it ſelfe ſo long; the Prophet tooke thoſe wayes, thoſe houres which his heart gave him: In the very ſame Mount where *Moſes* firſt ſaw God, ſhall *Elijah* ſee him: one and the ſame cave (as is very probable) was the receptacle to both: It could not be but a great confirmation of *Elijah*, to renue the ſight of thoſe ſenſible monuments of Gods favour, and protection, to his faithfull predeceſſor. *Moſes* came to ſee God in the buſh of *Horeb*: God came to finde *Elijah* in the Cave of *Horeb*: What doeſt thou here *Elijah*? The place was directed by a providence, not by a command: Hee is hid ſure enough from *Jezebel*: hee cannot bee hid from the all-ſeeing eye of God. *Whither ſhall I goe from thy Spirit?* or *whither ſhall I flye from thy preſence? If I aſcend up into Heaven, thou art there; If I make my bed in Hell, behold thou art there: If I take the wings of the morning and dwell in the utmoſt*
C *parts of the Sea, even there ſhall thine hand finde me, and thy right hand ſhall hold me:* Twice hath God propounded the ſame queſtion to *Elijah*: Once in the heart, once in the mouth of the Cave: Twice doth the Prophet anſwer, in the ſame words: Had the firſt anſwer ſatisfied, the queſtion had not beene re-demanded. Now, that ſullen anſwer which *Elijah* gave in the darkeneſſe of the Cave is challenged into the Light, not without an awfull preface. The Lord firſt paſſeth by him with the terrible demonſtrations of his power. A great and ſtrong winde rent the Mountaines, and brake the Rockes in pieces: The tearing blaſt was from God, God was not in it: So was he in it, as in his other extraordinary workes; not ſo in it, as by it to impart himſelfe to *Elijah*: it was the Uſher not the cariage of God: After the
D winde, came an Earth-quake, more fearefull then it: That did but move the ayre, this the earth; that beat upon ſome prominences of earth, this ſhooke it from the Center. After the earth-quake came a fire more fearefull then either. The other affected the eare, the feeling: but this lets in horror into the ſoule, by the eye, the quickeſt and moſt apprehenſive of the ſenſes. *Elijah* ſhall ſee Gods mighty power in the earth, aire, fire, before he heare him in the ſoft voice: all theſe are but boiſtrous harbingers of a meek, and ſtill word: In that God was; Behold, in that gentle and milde breath there was omnipotency; there was but powerfulneſſe in thoſe fierce repreſentations: There is not alwayes the greateſt efficacy where is the greateſt noiſe: God loves to make way for himſelfe by terrour, but he conveyes himſelfe to us in ſweetneſſe: It is happy for us if after the guſts and flaſhes of the Law, we have heard the ſoft
E voice of Evangelicall mercy.

In this very mount, with the ſame horror God had delivered his Law to *Moſes* and Iſrael: It is no marvell if *Elijah* wrapt his face in his mantle: His Obedience drawes him forth to the mouth of the Cave, his feare ſtill hides his head: Had there not beene much courage in the Prophets faith, he had not ſtood out theſe affrightfull fore-runners of the divine preſence, though with his face covered: The very Angels do no leſſe, before that al-glorious Majeſty, then vaile themſelves with their wings: Farre be it from us once to thinke of that infinite, and omnipotent Deity, without an humble awfulneſſe.

Feare changes not the tenour of *Elijahs* anſwer: He hath not left one word behinde him in the Cave: *I have beene very jealous for the Lord God of Hoſts, becauſe the children of Iſrael have forſaken thy Covenant, throwne downe thine Altars, and ſlaine thy*

Prophets with the ſword, and I, even I onely, am left, and they ſeeke my life to take it away. I heare not a direct anſwer from the Prophet to the demand of God: then he had ſaid, I runne away from the threats of *Iezebel*, and here I hide my head from her malicious purſuit: His guiltineſſe would not let him ſpeake out all: Hee had rather ſay, *I have been jealous for the Lord God of Hoſts*, then, I was fearefull of *Iezebel*: Wee are all willing to make the beſt of our owne caſe: but what he wants of his owne accuſation, he ſpends upon the complaint of *Iſrael*. Neither doth he more bemone himſelfe, then exclaime againſt them, as Apoſtates from Gods Covenant, violaters of his Altars, murtherers of his Prophets: It muſt needs be a deſperate condition of *Iſrael*, that drives *Elijah* to indict them before the throne of God: That tongue of his was uſed to plead for them, to ſue for their pardon, it could not be but a forceable wickedneſſe, that makes it their accuſer. Thoſe Idolatrous *Iſraelites* were well forward to reformation: The fire and raine from heaven at the prayers of *Elijah* had wonne them to a ſcorne of *Baal*; onely the violence of *Iezebel* turned the ſtream, and now they are reſetled in impiety, & perſecute him for an enemy, whom they almoſt adored for a benefactor; otherwiſe, *Elijah* had not complained of what they had beene: Who would thinke it? *Iezebel* can doe more then *Elijah*: No miracle is ſo prevalent with the vulgar, as the ſway of authority, whether to good or evill.

Thou art deceived, O *Elijah*, thou art not left alone; neither is all *Iſrael* tainted: God hath children and Prophets in *Iſrael*, though thou ſee them not; thoſe cleare eyes of the Seer diſcerne not the ſecret ſtory of God: they lookt not into *Obadiahs* Caves, they lookt not into the cloſets of the religious *Iſraelites*; he that ſees the heart can ſay, *I have left me ſeven thouſand in Iſrael*, al the knees which have not bowed to *Baal*, and every mouth which hath not kiſſed him: According to the faſhion of the wealthy, God pleaſeth himſelfe in hidden treaſures; it is enough that his own eyes behold his riches: Never did he, never will he leave himſelfe unfurniſhed with holy clients, in the midſt of the fouleſt depravations of his Church: the ſight of his faithfull ones hath ſometimes been loſt, never the being: Doe your worſt, O yee Gates of Hell, God will have his owne: He that could have more, will have ſome: that foundation is ſure, *God knoweth who are his.*

It was a true cordiall for *Elijahs* ſolitarineſſe, that he had ſeven thouſand inviſible abettors; neither is it a ſmall comfort to our weakneſſe to have companions in good: for the wickedneſſe of *Iſrael* God hath another receit; the oyle of royall and propheticall unction; *Elijah* muſt anoint *Hazael* King of Syria, *Iehu* King of *Iſrael*, *Eliſha* for his ſucceſſor: All theſe ſhall revenge the quarrels of God, and him; one ſhall begin, the other ſhall proſecute, the third ſhall perfect the vengeance upon *Iſrael*.

A Prophet ſhall avenge the wrongs done to a prophet: *Eliſha* is found, not in his ſtudy, but in the field; not with a book in his hand, but a plough: His father *Shaphat* was a rich farmer in *Abel-Meholah*, himſelfe was a good husband, not trained in the ſchools of the Prophets, but in the thrifty trade of tillage: and behold, this was the man whom God wil pick out of all Iſrael for a Prophet; God ſeeth not as man ſeeth; Neither doth he chooſe men before they are fit, but therefore he fits them, becauſe he hath choſen them; his call is above all earthly inſtitution.

I heare not of ought that *Elijah* ſaid: Onely he caſts his cloake upon *Eliſha* in the paſſage; That mantle, that act was vocall: Together with this ſigne, Gods inſtinct teacheth this amazed ſonne of *Shaphat* that he was deſigned to an higher worke, to breake up the fallow grounds of Iſrael, by his propheticall function: Hee findes a ſtrange vertue in that Robe; and (as if his heart were changed with that habit) forgets his teame, and runnes after *Elijah*; and ſues for the leave of a farewell to his parents, ere he had any but a dumbe command to follow; The ſecret call of God offers an inward force to the heart, and inſenſibly draws us beyond the power of our reſiſtance; Grace is no enemy to good nature; Well may the reſpects to our earthly parents ſtand with our duties to our Father in heaven. I doe not ſee *Eliſha* wring his hands and deplore his condition, that he ſhall leave the

A the world, and follow a Prophet, but for the joy of that change, hee makes a feast: those Oxen, those utensils of husbandry whereon his former labours had beene bestowed, shall now be gladly devoted to the celebration of that happy day, wherein hee is honoured with so blessed an imployment; If with desire, if with cheerfulnesse we doe not enter into the workes of our heavenly Master, they are not like to prosper in our hands: He is not worthy of this spirituall station, who holds not the service of God his highest, his richest preferment.

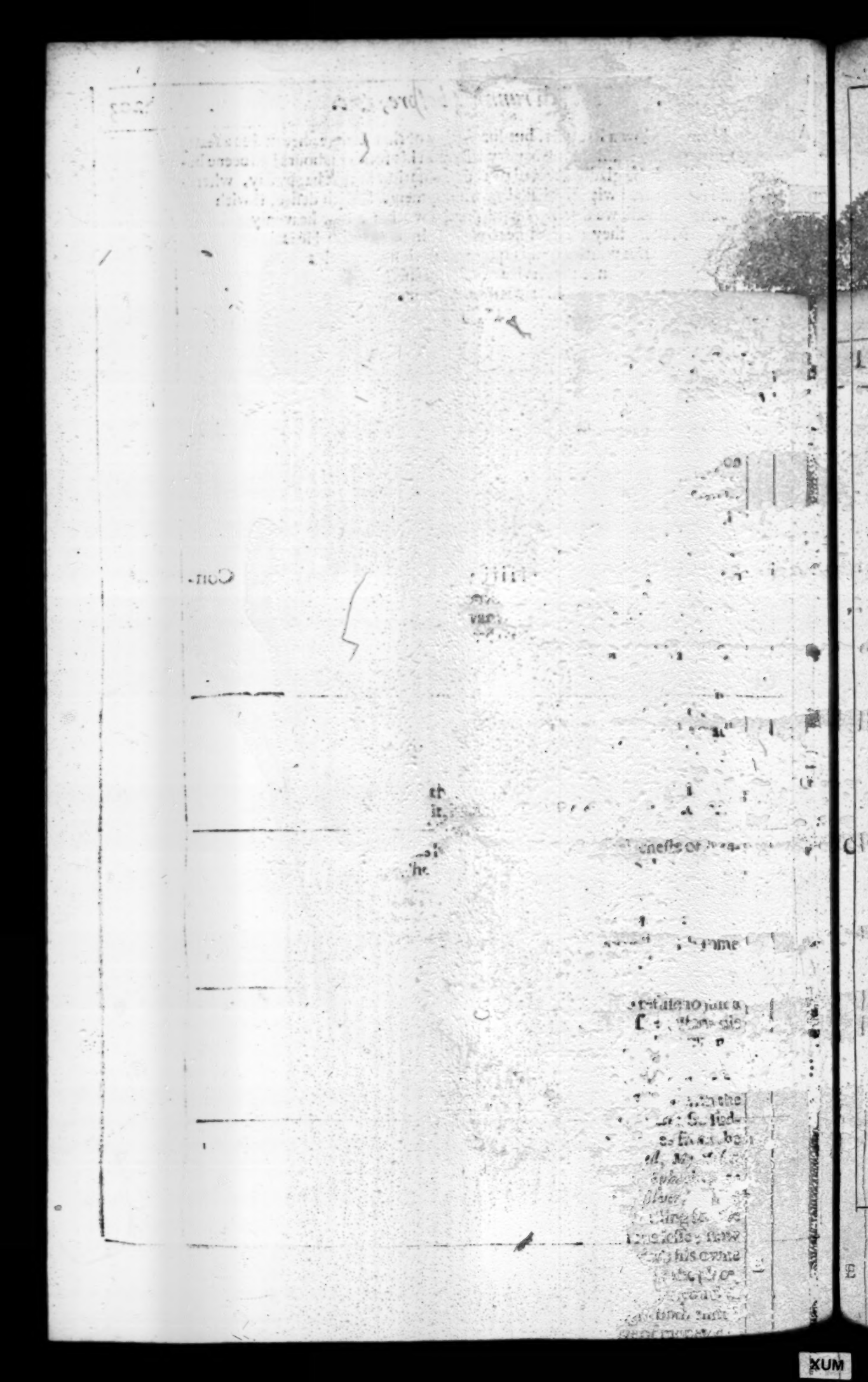
(***)

B

C

D

E



Contemplations.

THE NINETEENTH BOOKE.

Containing
- Ahab *and* Benhadad.
- Ahab *and* Naboth.
- Ahab *and* Michaiah, *or the death of* Ahab.
- Ahaziah *ſicke*, Elijah *revenged.*
- *The rapture of* Elijah.
- Eliſha *healing the waters, curſing the Children, Relieving the three Kings.*
- Eliſha *with the Shunamite.*
- Eliſha *and* Naaman.
- Eliſha *raiſing the iron, blinding the Syrians.*
- *The Famine of* Samaria *relieved.*

By Jos. Hall, D. of Divinitie, and Deane of Worcester.

Imprinted at *London* in the yeare 1646.

TO THE RIGHT HONOVRABLE EDWARD LORD DENNY, BARON OF *Waltham*, my bountifull and dearely Honoured Patron.

Right Honourable:

NOne can challenge ſo much right in theſe Meditations, as your Lordſhip, under whoſe happy ſhade they received their firſt conception: Vnder this Juniper of yours, have I (not drivē by force, but drawn by pleaſure) ſlept thus long, ſweetly, ſafely; & have received theſe Angelicall touches: How juſtly may your Lordſhip claime the fruits of your owne favours? Your carefull ſtudies in the book of God, are fit to be exemplary; which have ſoenriched you, that your Teacher ſhall gaine. In this reach of divine thoughts, you ſhall ſee Benhadads *inſolence taken down by* Ahabs *victory, an humble (though Idolatrous) Iſraelite carying it from an inſulting Pagan: You ſhall ſee in* Ahab *the impotent paſſions of greatnes; in* Naboth *bleeding honeſty; in* Jezebel *bloody hypocriſie, cruell craft plotting from hell, pretending from heaven: You ſhall ſee the wofull ſucceſſe of an unjuſt mercy;* Ahab *forfaiting what he gave, killed by him whom he ſhould have killed; you ſhall ſee reſolute* Michaiah *oppoſing the mercenary Synode of Prophets, a beaten victor, an impriſoned freeman: You ſhall ſee* Ahaziah *falling through his grate;* Elijah *climbing up his Mount, mounting up to his glory; fetching fire from heaven, fetcht by a fiery charet to heaven.* Eliſha *the heire of his mantle, of his ſpirit, no leſſe*

leſſe marvellous in his beneficences, in his revenges. What doe I foretell all? Me thinkes I feele my ſelfe too like an Italian hoſt, thus to meet your Lordſhip on the way, and to promiſe before hand your fare and entertainment: Let it pleaſe your Lordſhip rather to ſee and allow your cheare : Indeed the feaſt is Gods, and not mine, wherein ſtore ſtrives with delicacy : If my cookery hurt it not, it is enough : Through your hands I commend it to the world, as I doe your Lordſhip, and my Honourable good Lady, to the gracious protection of the Almighty, juſtly vowing my ſelfe

Your Lordſhips in all faithfull

obſervance for ever to command,

Jos. Hall.

Contemplations.

AHAB *and* BENHADAD.

THere is nothing more dangerous for any State, then to call in forein powers, for the suppressing of an home-bred enemy; the remedy hath oft in this case, proved worse then the disease. *Asa* King of *Iudah* implores the aid of *Benhadad* the *Syrian*, against *Baasha* King of *Israel*. That stranger hath good colour to set his foot in some out-skirt-townes of *Israel*; and now these serve him but for the hansell of more; Such sweetnesse doth that *Edomite* find in the soile of *Israel*, that his ambition will not take up with lesse then all; He that entred as a Friend, will proceed as a Conqueror; and now aimes at no lesse then *Samaria* it selfe, the heart, the head of the ten Tribes: there was no cause to hope for better successe of so perfidious a League with an Infidell: Who can looke for other then warre when he sees *Ahab* and *Iezebel* in the Throne, *Israel* in the groves and temples of *Baalim*? The ambition of *Benhadad* was not so much guilty of this warre, as the Idolatry of that wicked nation; How can they expect peace from earth, who doe wilfully fight against heaven? Rather will the God of Hosts arme the brute, the senseless creatures against *Israel*, then he will suffer their defiance unrevenged. *Ahab* and *Benhadad* are well matched, an Idolatrous Israelite, with a paganish Idumæan; well may God plague each with other, who meanes vengeance to them both. *Ahab* findes himselfe hard pressed with the siege; and therefore is glad to enter into treaties of peace; *Benhadad* knowes his owne strength, and offers insolent conditions, *Thy silver and thy gold is mine, thy wives also and thy children, even the goodliest are mine.* It is a fearefull thing to be in the mercy of an enemy; In case of hostility might will carve for it selfe: *Ahab* now after the division of *Iudah*, was but halfe a King; *Benhadad* had two and thirty Kings to attend him; What equality was in this opposition? Wisely doth *Ahab* therefore, as a reed in a tempest, stoop to this violent charge of so potent an enemy: *My Lord, O King, according to thy saying I am thine, and all that I have:* It is not for the over-powred to capitulate; Weakenesse may not argue but yeeld. Tyranny is but drawne on by submission; and where it finds feare, and dejection, insulteth. *Benhadad* not content with the soveraignty of *Ahab's* goods, calls for the possessions; *Ahab* had offered the Dominion, with reservation of his subordinate interest: he will be a tributary, so he may be an owner: *Benhadad* imperiously besides the command, calls for the propriety; and suffers not the King of *Israel* to enjoy those things at all, which he would enjoy but under the favour of that predominancy. Over-strained subjection turnes desperate, if conditions be imposed worse then death, there needs no long disputation of the remedy; The Elders of *Israel* (whose share was proportionably in this danger) hearten *Ahab* to a deniall: which yet comes out so fearefully, as that it appeares rather extorted by the peremptory

1 Kings. 20.

peremptory indignation of the people, then proceeding out of any generosity of his Spirit: Neither doth he say, I will not, but, I may not, The proud Syrian (who would have taken it in foule scorn to be denied, though he had sent for all the heads of *Israel*) snuffes up the winde like the wild Asse in the Wildernesse, and brags, and threats, and sweares, *The gods doe so to me, and more also, if the dust of Samaria shall suffice for handfulls for all the people that follow me:* Not the men, not the goods onely of *Samaria* shall be caryed away captive, but the very earth whereon it stands; and this, with how much ease? No Souldier shall need to be charged with more then an handfull, to make a valley where the mother City of *Israel* once stood: Oh vaine boaster! In whom I know not whether pride or folly be more eminent: Victory is to be atchived, not to be sworne: future events are no matter of an oath; Thy gods (if they had beene) might have beene called as witnesses of thy intentions, not of that successe, whereof thou wouldst be the Author without them: Thy gods can doe nothing to thee, nothing for thee, nothing for themselves; all thine Aramites shall not cary away one corne of sand out of *Israel*, except it bee upon the soles of their feet, in their shamefull flight; It is well, if they can cary back those skins that they brought thither: *Let not him that girdeth on his harnesse boast himselfe as he that putteth it off:* There is no cause to feare that man that trusts in himselfe. Man may cast the dice of war, but the disposition of them is of the Lord.

Ahab was lewd, but *Benhadad* was insolent; If therefore *Ahab* shall be scourged with the rod of *Benhadads* feare; *Benhadad* shall be smitten with the sword of *Ahabs* revenge; Of all things God will not endure a presumptuous, and selfe-confident Vaunter, after *Eijahs* flight and complaint, yet a Prophet is addressed to *Ahab*; *Thus saith the Lord, Hast thou seene all this great multitude? behold I will deliver it into thine hand, this day, and thou shalt know that I am the Lord.* Who can wonder enough at this unweariable mercy of God? After the fire and raine fetcht miraculously from Heaven, *Ahab* had promised much, performed nothing, yet againe will God blesse and solicit him with victory; One of those Prophets whom he persecuted to death shall comfort his dejection with the newes of deliverance and triumph: Had this great worke beene wrought without premonition; either chance, or *Baal*, or the golden calves had caryed away the thankes: Before-hand therefore shall *Ahab* know both the Author and the meanes of his victory; God for the Auther, the two hundred thirty two young men of the Princes for the meanes; What are these for the Vantgard, and seven thousand Israelits for the maine battell, against the troups of three and thirty Kings and as many centuries of Syrians, as Israel had single souldiers? An equality of number had taken away the wonder of the event; but now, the God of hoasts will be confessed in this issue, not the valour of men; How indifferēt it is with thee, O Lord, to save by many, or by few; to destroy many or few? A world is no more to thee then a man; how easie is it for thee to enable us to be more then Conquerors over Principalities & Powers: to subdue spirituall wickednesses to flesh and blood? Through thee wee can doe great things, yea we can doe all things through thee that strengthenest us; Let not us want faith, we are sure there can be no want in thy power or mercy.

There was nothing in *Benhadads* pavilions but drink, and surfet, and jolity; as if wine should make way for blood; Security is the certain usher of destruction: we never have so much cause to feare as when we feare nothing. This handfull of Israel dares look out (upon the Prophets assurance) to the vast hoast of *Benhadad:* It is enough for that proud Pagan to sit still, and command amongst his cups: To defile their fingers with the blood of so few, seemed no mastery; that act would be inglorious on the part of the Victors: More easie might they bring in three heads of dead enemies then one alive: Imperiously enough therefore doth this boaster out of his chaire of state and ease, command, *Whether they be come out for peace, take them alive; or whether they be come out for warr, take them alive;* There needs no more, but, *Take them,* this field is won with a word. Oh the vaine and ignorant presumptions of wretched men, that will be reckoning without, against their Maker.

Every Israelite kills his man, the Syrians flee, and cannot runne away from death:

Benhadad

A *Benhadad* and his Kings, are more beholding to their horſes, than to their gods, or themſelves for life and ſafety, elſe they had been either taken or ſlaine, by thoſe, whom they commanded to be taken.

How eaſie is it for him that made the heart, to fill it with terror, and conſternation, even where no feare is? Thoſe whom God hath deſtined to ſlaughter, he will ſmite, neither needs he any other enemy or executioner, then what he findes in their owne boſome: We are not the maſters of our owne courage, or feares; both are put into us by that over-ruling power that created us. Stay now, O ſtay, thou great King of *Syria*, and take with thee thoſe forgotten handfulls of the duſt of *Iſrael*: Thy gods will doe ſo to thee, and more alſo, if thy followers returne without their vowed burden: Learne now of the deſpiſed King of *Iſrael*, from henceforth not to ſound the
B triumph before the battell, not to boaſt thy ſelfe in the girding on of thy harneſſe, as in the putting off.

I heare not of either the publique thankſgiving, or amendment of *Ahab*. Neither danger nor victory can change him from himſelf: *Benhadad* & he, though enemies, agree in unrepentance; the one is no more moved with mercy, then the other with judgement: Neither is God any changeling in his proceedings towards both; his judgement ſhall ſtill follow the *Syrian*, his mercy *Iſrael*: mercy, both in fore-warning and redelivering *Ahab*; Judgement in overthrowing *Benhadad*. The Prophet of God comes againe, & both foretels the intended re-encounter of the Syrian, and adviſes the care, and preparation of *Iſrael*: *Goe ſtrengthen thy ſelfe, and mark, and ſee what thou doeſt, for, at the returne of the yeare, the King of Syria will come up againſt thee*: God
C purpoſeth the deliverance of *Iſrael*, yet may not they neglect their fortifications; The mercifull intentions of God towards them may not make them careleſſe; The induſtry and courage of the Iſraelites fall within the decree of their victory; ſecurity is the bane of good ſucceſſe; It is no contemning of a foyled enemy, the ſhame of a former diſgrace and miſcarriage, whets his valor, & ſharpens it to revenge: No power is ſo dreadfull, as that which is recollected from an overthrow.

The hoſtility againſt the *Iſrael* of God may ſleep, but will hardly dye. If the *Aramites* ſit ſtil, it is but til they be fully ready for an aſſault; time will ſhew that their ceſſation was only for their advantage; neither is it otherwiſe with our ſpiritual adverſaries: ſometimes their onſets are intermitted; they tempt not alwaies, they alwayes hate us: their forbearance is not out of favour, but attendance of opportunity; happy are we, if out of a ſuſpition of their ſilence, we can as buſily prepare for their
D reſiſtance, as they doe for our impugnation.

As it is a ſhame to be beaten, ſo yet the ſhame is leſſe, by how much the victor is greater; to mitigate the griefe, & indignation of *Benhadads* foile, his paraſites aſcribe it to gods, not to men; an humane power could no more have vanquiſh't him, then a divine power could by him be reſiſted; *Their gods are gods of the hills*; ignorant Syrians, that name Gods, & confine them, varying their deities according to ſituations! They ſaw that *Samaria* (whence they were repelled) ſtood upon the hill of *Shemer*; They ſaw the temple of *Ieruſalem* ſtood upon mount *Sion*; they knew it uſuall with the Iſraelites to ſacrifice in their high places, and perhaps they had heard of *Elijahs* altar, uppon mount *Carmel*; and now they ſottiſhly meaſure the effects of the power
E by the place of the worſhip; as if he that was omnipotent on the hill, were impotent in the Valley; What doltiſh conceits doth blind Paganiſme frame to it ſelfe of a Godhead? As they have many gods, ſo finite; every Region, every hill, every dale, every ſtreame hath their ſeverall gods, and each ſo knows his own bounds, that hee dares not offer to incroach upon the other; or, if he doe, abuyes it with loſſe: Who would think that ſo groſſe blockiſhneſſe ſhould finde harbour in a reaſonable ſoule? A man doth not alter with his ſtation; He that wraſtled ſtrongly upon the hil loſeth not his force in the plaine; all places find him alike active, alike valourous; yet theſe barbarous Aramites ſhame not to imagine that of God, which they would bluſh to affirme of their owne champions. Superſtition infatuates the heart out of meaſure; neither is there any fancy ſo abſurd or monſtrous, which credulous infidelity is not ready to entertaine with applauſe.

In

In how high ſcorne doth God take it to be thus baſely undervalued by rude heathen? This very miſ-opinion concerning the God of Iſrael ſhall coſt the Syrians a ſhamefull and perfect deſtruction; They may call a Counſell of War, and lay their heads together and change their Kings into Captaines, and their hills into valleyes, but they ſhall finde more graves in the plaines, then in the mountaines; This very miſ-priſon of God ſhall make *Ahab* (though he were more lewd) victorious; An hundred thouſand Syrians ſhall fall in one day, by thoſe few hands of Iſrael; And a dead wall in *Aphek* (to whoſe ſhelter they fled) ſhall revenge God upon the reſt that remained; The ſtones in the wall ſhall rather turne executioners, then a blaſphemous Aramite ſhall eſcape unrevenged. So much doth the jealous God hate to be robd of his glory, even by ignorant Pagans, whoſe tongues might ſeeme no ſlander. That proud head of *Benhadad*, that ſpoke ſuch big words of the duſt of Iſrael, & ſwore by his gods, that he would kill and conquer, is now glad to hide it ſelfe in a blinde hole of *Aphek*; and now in ſtead of queſtioning the power of the God of Iſrael, is glad to heare of the mercy of the Kings of Iſrael; *Behold, now, we have heard that the Kings of the houſe of Iſrael are mercifull Kings; Let us, I pray thee, put ſackcloth on our loines, and ropes on our heads; and goe out to the King of Iſrael, peradventure he will ſave thy life.*

There can be no more powerfull attractive of humble ſubmiſſion, then the intimation and conceit of mercy; We do at once feare, and hate the inexorable; This is it, O Lord, that allures us to thy throne of grace, the knowledge of the grace of that throne; with thee is mercy and plenteous redemption; thine hand is open before our mouths, before our hearts; If we did not ſee thee ſmile upon ſuiters, we durſt not preſſe to thy footſtoole; Behold now we know that the King of heaven, the God of Iſrael, is a mercifull God; Let us put Sackcloth upon our loines, and ſtrew aſhes upon our heads, & go meet the Lord God of Iſrael, that he may ſave our ſouls.

How well doth this habit become inſolent, and blaſphemous *Benhadad* and his follower? a rope, and ſack-cloth? A rope for a crowne, ſack-cloth for a robe; Neither is there leſſe change in the tongue, *Thy ſervant Benhadad* ſaith, *I pray thee let me live.* Even now the King of Iſrael ſaid to *Benhadad*, *My Lord ô King, I am thine: Tell my Lord the King, all that thou didſt ſend for to thy ſervant, I will doe:* Now *Benhadad* ſends to the King of Iſrael, *Thy ſervant Benhadad* ſaid, *I pray thee let me live*: He that was ere while a Lord & King, is now a ſervant; and he that was a ſervant to the King of Syria, is now his Lord: he that would blow away all Iſrael in duſt, is now glad to beg for his own life at the doore of a deſpiſed enemy; no courage is ſo haughty, which the God of Hoſts cannot eaſily bring under; what are men or Devils in thoſe Almighty hands?

The greater the dejection was, the ſtronger was the motive of commiſeration; That halter pleaded for life, and that plea but for a life, ſtirred the bowels for favour: How readily did *Ahab* ſee in *Benhadads* ſudden miſery the image of the inſtability of al humane things? and relents at the view of ſo deepe and paſſionate a ſubmiſſiō: Had not *Benhadad* ſaid, *Thy ſervant, Ahab*, had never ſaid, *My brother*; ſeldome ever was there loſſe in humility, how much leſſe can we feare diſparagement, in the annihilating of our ſelves, before that infinite Majeſty? the drowning man ſnatches at every twig; It is no marvell if the meſſengers of *Benhadad* catcht haſtily at that laſt of grace and hold it faſt, *Thy Brother Benhadad*; Favours are wont to draw on each other: Kindneſſes breed on themſelves; neither need we any other perſwaſion to beneficence, then from our own acts. *Ahab* cals for the King of *Syria*, ſets him in his own Charet; treats with him of an eaſie (yet firme) league, gives him both his life, and his Kingdome. Neither is the Crowne of *Syria* ſooner loſt, then recovered; Onely he that came a free Prince, returnes tributary: Onely his traine is clipt too ſhort for his wings; an hundred twenty ſeven thouſand *Syrians* are abated of his Guard, homeward. Blaſphemy hath eſcaped too well, *Ahab* hath at once peace with *Benhadad*, warre with God; God proclaims it by his Herald, one of the ſonnes of the Prophets; not yet in his own forme, but diſguiſed, both in faſhion, and complaint; It was a ſtrange ſuit of a Prophet, *Smite me I pray thee*; Many a Prophet was ſmitten, and would not; never any but this wiſhed to be ſmitten; The reſt of his fellowes

lowes were glad to say, *Save mee*; this onely sayes, *Smite mee*; His honest neighbour out of love and reverence, forbears to strike; there are too many (thinks he) that smite the Prophets, Though I refraine; What wrong hast thou done that I should repay with blows; hadest thou sued for a favour, I could not have denyed thee, now thou sueſt for thine hurt, the denyall is a favour; Thus he thought; but Charity cannot excuse disobedience; Had the man of God called for blows (upon his own head) the refusall had been just and thank-worthy; But now that he sayes, *In the word of the Lord, Smite me*, this kindnesse is deadly: *Because thou hast not obeyed the voyce of the Lord, behold, assoone as thou art departed from me a Lion shall slay thee*; It is not for us to examine the charges of the Almighty; be they never so harsh, or improbable, (if they be once knowne for his) there is no way but obedience, or death. Not to smite a Prophet, when God commands, is no lesse sinne, then to smite a Prophet, when God forbids; It is the divine precept or prohibition, that either makes or aggravates an evill; And if the Israelite be thus revenged, that smote not a Prophet what shall become of *Ahab* that smote not *Benhadad*? Every man is not thus indulgent; an easie request will gaine blows to a Prophet from the next hand; yea, and a wound in smiting. I know not whether it were an harder taske for the Prophet to require a wound, then for a well-meaning Israelite to give it; Both must be done; The Prophet hath what he would, what he must will, a sight of his owne blood, and now disguised herewith, and with ashes upon his face, he way-layes the King of Israel, and sadly complaines of himselfe in a reall parable, for dismissing a *Syrian* prisoner delivered to his hands, upon no lesse charge then his life: and soon receives sentence of death, from his owne mouth: Well was that wound bestowed that struck *Ahabs* soule through the flesh of the Prophet: The disguise is removed; The King sees not a Souldier but a Seer, and now finds that he hath unawares passed sentence upon himselfe. There needs no other doome then from the lips of the offender: *Thus sayth the Lord, because thou hast let goe out of thy hand, a man whom I appointed to utter destruction, therefore thy life shall goe for his life, and thy people for his people:* Had not *Ahab* known the will of God concerning *Benhadad*, that had been mercy to an enemy, which was now cruelty to himselfe, to Israel: His eares had heard of the blasphemies of that wicked tongue: His eyes had seene God go before him, in the example of that revenge; No Prince can strike so deep into his state, as in not striking: In private favour there may be publique unmercifulnesse.

Ahab *and* Naboth.

NAboth had a faire Vineyard; It had been better for him to have had none; His vineyard yeelded him the bitter grapes of death. Many a one hath been sold to death by his lands & goods; wealth hath been a snare, as to the soule, so to the life; Why doe we call those goods, which are many times the bane of the owner? *Naboths* Vineyard lay neere to the Court of *Iezebel*; it had been better for him, it had been planted in the wilderneſse; Doubtlesse this vicinity made it more commodious to the possessor; but more envious and unsafe: It was now the perpetuall object of an evill eye, and stirred those desires, which could neither be well denyed, nor satisfied: Eminency is still joyned with perill, obscurity with peace; There can be no worse annoyance to an inheritance, then the greatnesse of an evill neighbourhood: *Naboths* vines stood too neere the smoake of *Iezebels* chimneys; too much within the prospect of *Ahabs* window; Now lately had the King of Israel been twice victorious over the *Syrians* no sooner is he returned home then he is overcome with evill desires; The foyle he gave was not worse then that hee tooke: There is more true glory in the conquest of our lusts, then in all the bloody Trophees; in vaine shall *Ahab* boast of subduing a forrain enemy, whiles he is subdued by a domesticke enemy within his own breſt; Opportunity and Convenience is guilty of many a theft: Had not this ground lyen 1 King. 21

ſo faire, *Ahab* had not beene tempted: His eye lets in this evill gueſt into the ſoule, which now dares come forth at the mouth; *Give mee thy vineyard, that I may have it for a garden of herbs, becauſe it is neere to my houſe, and I will give thee a better Vineyard for it, or if it ſeeme good to thee, I will give thee the worth of it in money*; Yet had *Ahab* ſo much civility, and juſtice, that he would not wring *Naboths* patrimony out of his hand by force, but requires it upon a faire compoſition, whether of price, or of exchange: His government was vicious, not tyrannicall; Propriety of goods was inviolably maintained by him; No leſſe was *Naboth* allowed to claime a right in his Vineyard then *Ahab* in his palace; This we owe to lawfull Soverainty to call ought our owne, and well worthy is this priviledge to be repaid with all humble & loyall reſpects. The motion of *Ahab* (had it beene to any other then an Iſralite) had been as juſt, equall, reaſonable, as the repulſe had been rude, churliſh, inhumaine. It is fit that Princes ſhould receive due ſatisfactiō in the juſt demands, not only of their neceſſities, but convenience, and pleaſure; well may they challeng this retribution to the benefit of our common peace, and protection; if there be any ſweetneſſe in our vineyards, any ſtrength in our fields, we may thanke their ſcepters; Juſtly may they expect from us the cōmoditie, the delight of their habitation; and if we gladly yeeld not to their full elbow-roome, both of ſite & proviſion, we can be no other then ingratefull; Yet dares not *Naboth* give any other anſwer to ſo plauſible a motion, then, *The Lord forbid it me, that I ſhould give thee the inheritance of my Fathers*: The honeſt Iſraelite ſaw violence in this ingenuity; There are no ſtronger commands, then the requeſts of the great, It is wel that *Ahab* wil not wreſt away this patrimony, it is not well that he deſired it; The land was not ſo much ſtood upon, as the law; One earth might be as good as another, and mony equivolent to eyther: The Lord had forbidden to alien their inheritance: *Naboth* did not feare loſſe, but ſinne: What *Naboth* might not lawfully doe, *Ahab* might not lawfully require: It pleaſed God to be very punctuall, and cautelous, both in the diſtinctiō, and preſervation of the intireneſſe of theſe Jewiſh inheritances: Nothing but extreame neceſſity might warrant a ſale of land, and that, but for a time; if not ſooner, yet at the Jubile, it muſt revert to the firſt owner: It was not without a comfortable ſignification, that whoſoever had once his part in the land of Promiſe, could never loſe it; Certainly *Ahab* could not but know this divine reſtrictiō, yet doubts not to ſay, *Give me thy vineyard*; The uncontionable wil know no other law but their profit, their pleaſure. A lawleſſe greatneſs hates all limitations, and abides not to heare men ſhould need any other warrant but will.

Naboth dares not be thus tractable; How gladly would he be quit of his inheritance, if God would acquit him from the ſin? Not out of wilfulneſſe, but obedience, doth this faithfull Iſraelite hold off frō this demand of his Soveraine; not daring to pleaſe an earthly King with offending the heavenly: When Princes command lawfull things, God commands by them; when unlawfull, they command againſt God; paſſive obedience we muſt give, active we may not; we follow them as ſubordinate, not as oppoſite to the higheſt.

Who cannot but ſee and pity the ſtraites of honeſt *Naboth*: *Ahab* requires what God forbids; he muſt fall out either with his God, or his King: Conſcience caries him againſt policy; and he reſolved not to ſin, that he might be gracious. For a world he may not give his Vineyard: Thoſe who are themſelves godleſſe, thinke the holy care of others but idly ſcrupulous: The King of Iſrael could not chuſe but ſee that onely Gods prohibition lay in the way of his deſignes, not the ſtomacke of a froward ſubject; yet he goes away into his houſe heavy and diſpleaſed; and caſts himſelfe downe upon his bed, turnes away his face, and refuſes his meat; Hee hath taken a ſurfet of *Naboths* grapes which marres his appetite, and threats his life: How ill can great hearts indure to bee croſſed, though upon the moſt reaſonable and juſt grounds; *Ahabs* place call'd him to the Guardenſhip of Gods Law; and now his heart is ready to breake, that this parcell of that Law may not be broken: No marvell if hee made not dainty to tranſgreſſe a locall ſtatute of God, who did ſo ſhamefully violate the eternall Law of both Tables.

I know not whether the ſpleen, or the gal of *Ahab* be more affected, Whether more of

A of anger, or griefe, I cannot say; but sick he is & keeps his bed, and balks his meat, as if he should die of no other death, then the salads that he would have had: O the impotent passion and insatiable desires of Covetousnesse! *Ahab* is Lord and King of all the territories of Israel; *Naboth* is the owner of one poore Vineyard; *Ahab* cannot injoy Israel, if *Naboth* injoy his Vineyard; Besides Samaria, *Ahab* was the great Lord Paramount of Damascus and all Syria, the victor of him that was attended with two and thirty Kings; *Naboth* was a plaine townsman of Jezreel, the good husband of a little Vineyard; Whether is the wealthier? I doe not heare *Naboth* wish for any thing of *Ahabs*, I heare *Ahab* wishing (not without indignation of a repulse) for somewhat from *Naboth*: Riches and poverty, is no more in the heart then in the hand; He is wealthy that is contented, he is poore that wanteth more: Oh rich *Naboth*, that carest not for all the large possessions of *Ahab*; so thou maiest be the Lord of thine owne Vineyard; Oh miserable *Ahab*, that carest not for thine own possessions whiles thou mayest not be the Lord of *Naboths* Vineyard.

He that caused the disease sends him a Physitian; Satan knew of old how to make use of such helpers: *Iezebel* comes to *Ahabs* bed side, and casts cold water in his face, and puts into him spirits of her owne extracting: *Dost thou now governe the Kingdome of Israel? Arise, eat bread, and let thine heart be merry, I will give thee the Vineyard of Naboth.* *Ahab* wanted neither wit, nor wickednesse; Yet is he in both, a very novice to this Zidonian dame. There needs no other Devill, than *Iezebel*, whether to project evill, or to worke it: She chides the pusillanimity of her dejected husband, and perswades him his rule cannot be free, unlesse it be licentious; that there should be no
C bounds for soveraignty, but will: Already hath she contrived to have by fraud and force, what was denied to intreaty; Nothing needs but the name, but the seale of *Ahab*. let her alone with the rest: How present are the wits of the weaker sex for the devising of wickednesse? She frames a letter in *Ahabs* name, to the Senatours of Jezreel wherein she requires them to proclaime a fast, to suborne two false witnesses against *Naboth*, to charge him with blasphemy against God and the King, to stone him to death; A ready payment for a rich Vineyard: Whose indignation riseth not, to heare *Iezebel* name a fast? The great contemners of the most important Lawes of God, yet can be content to make use of some divine, both statutes, & customes, for their own advantage: She knew the Israelites had so much remainder of grace, as to hold blasphemy worthy of death; She knew their manner was to expiate those crying sins
D with publike humiliatiō; She knew that two witnesses at least must cast the offender; all these she urges to her own purpose. There is no mischiefe so deviliſh, as that wch is cloked with piety: Simulatiō of holinesse doubleth a villany; This murder had not been halfe so foule, if it had not bin thus masked with a religious observatiō; Besides devotion, what a faire pretence of legality is here? Blasphemy against God and his Anointed may not passe unrevenged; The offender is cōvented before the sad & severe bench of Magistracy; the justice of Israel allowes not to condemn an absent, an unheard malefactor; Witnesses come forth, and agree in the intentatiō of the crime; the Judges rend their garments, and strike their brests as grieved, not more for the sin, than the punishment; their very countenance must say, *Naboth* should not die, if his offence did not force our justice, and now, he is no good subject, no true Israelite, that hath not a stone for *Naboth*.

E *Iezebel* knew well to whom she wrote; Had not those letters falne upon the times of a wofull degeneration of Israel, they had received no lesse strong denials from the Elders, than *Ahab* had from *Naboth*; *God forbid that the Senate of Iezreel should forge a perjury, belie trueth, condemne innocency, brooke corruption*: Command just things, we are ready to die in the zeale of our obedience, we dare not imbrue our hands in the blood of an innocent.

But she knew whom she had engaged; whom she had marred by making cōscious. It were strange if they who can countenance evil with greatnes, should want factors for the unjustest designes. Miserable is that people whose Rulers (instead of punishing) plot, and incourage wickednesse; when a distillation of evil falls from the head upon the lungs of any State, there must needs follow a deadly consumption.

Yet, perhaps there wanted not ſome color of pretence for this proceeding; they could not but heare, that ſome words had paſſed betwixt the King and *Naboth*; Haply it was ſuggeſted, that *Naboth* had ſecretly over-laſhed into ſaucy and contemptuous terms to his Soveraigne, ſuch as neither might be well borne, nor yet (by reaſon of their privacy) legally convinced; the bench of *Iezreel* ſhould but ſupply a forme to the juſt matter, and deſert of condemnation; What was it for thē to give their hand to this obſcure midwifery of Juſtice? it is enough that their King is an accuſer and witneſſe of that wrong, which only their ſentence can formally revenge. All this cannot waſh their hands from the guilt of blood; if juſtice be blind, in reſpect of partiality, ſhe may not be blind in reſpect of the grounds of execution; Had *Naboth* beene a blaſphemer, or a traitor, yet theſe men were no better then murtherers; What difference is there betwixt the ſtroke of Magiſtracie, and of man-ſlaughter, but due conviction? B

Wickedneſſe never ſpake out of a throne, and complained of the defect of inſtruments; *Naboth* was (it ſeems) ſtrictly conſcionable, his fellow Citizens looſe, & lawleſſe; they are glad to have gottē ſuch an opportunity of his diſpatch: no clauſe of *Ahabs* letter is not obſerved; A faſt is warned, the city is aſſembled, *Naboth* is cōvented, accuſed, confronted, ſentenced, ſtoned. His Vineyard is eſcheated to the Crowne, *Ahab* takes ſpeedy and quiet poſſeſſion. How ſtill doth God ſit in heaven, and look upon the complots of treachery & villanies, as if they did not concern him: The ſucceſſe ſo anſwers their deſires, as if both heaven and earth were their friends. It is the plague, which ſeemes the felicity of ſinners, to ſpeed well in their lewd enterpriſes; No reckoning is brought in the midſt of the meale, the end payes for all: Whiles *Ahab* is rejoycing in his new garden-plot, and promiſing himſelfe contentment in this commodious enlargement, in comes *Elijah*, ſent from God with an errand of vengeance. Methinks, I ſee how the Kings countenance changed; with what agaſt eyes, and pale cheeks, he lookt upon that unwlecome Prophet: Little pleaſure tooke he in his proſpect, whiles it was clogged with ſuch a gueſt: yet his tongue begins firſt, *Haſt thou found me, O mine enemy?* Great is the power of conſcience; upon the laſt meeting (for ought we know) *Ahab* and *Elijah* parted friends; The Prophet had lacquayed his coach, and took a peaceable leave at this townes end; now *Ahabs* heart told him (neither needed any other meſſenger) that God, and his Prophet were falne out with him; His cōtinuing Idolatry, now ſecōded with blood, bids him look for nothing but frownes from heaven; A guilty heart can never be at peace: Had not *Ahab* knowne how ill he had deſerved of God, he had never ſaluted his Prophet by the name of an enemy; Hee had never beene troubled to be found by *Elijah*, if his owne breſt had not found him out for an enemy to God: Much good may thy vineyard do thee, O thou King of Iſrael, many faire flowers, and ſavoury herbes may thy new garden yeeld thee; pleaſe thy ſelfe with thy *Iezebel*, in the triumph over the carcaſſe of a ſcrupulous ſubject; let me rather die with *Naboth*, then rejoyce with thee: His turn is over, thine is to come: The ſtones that overwhelmed innocent *Naboth*, were nothing to thoſe that ſmite thee; *Haſt thou killed, & alſo taken poſſeſſion? thus ſaith the Lord, In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine.* What meaneſt thou, O *Elijah*, to charge this murder upon *Ahab?* He kept his Chamber, *Iezebel* wrote the Elders condemned, the people ſtoned; yet thou ſayeſt, *Haſt thou killed?* Well did *Ahab* know that *Iezebel* could not give this vineyard with drie hands; yet was he content to wink at vvhat ſhe ſhould do: He but ſits ſtill whiles *Iezebel* works: Only his Signet is ſuffred to walke for the ſealing of this unknowne purchaſe: Thoſe that are truſted with authority, may offend no leſſe in connivency, or neglect, thē others in act, in participation: Not only command, conſent, countenance, but very permiſſion feoffes publike perſons in thoſe ſins, which they might, and will not prevent. God loves to puniſh by retaliation: *Naboth* and *Ahab* ſhal both bleed; *Naboth* by the ſtones of the Jezreelites; *Ahab* by the ſhafts of the Aramites; The dogs ſhall taſt of the blood of both: What *Ahab* hath done in cruelty, he ſhall ſuffer in juſtice: The caſe and the end make the difference happy on *Naboths* ſide, on *Ahabs* wofull; *Naboth* bleeds as a Martyr; *Ahab* as a murtherer: What ever is

Ahabs

A *Ahabs* conditiō, *Naboth* changes a vineyard on earth, for a Kingdome in heaven. Never any wicked man gained by the persecution of an innocent: Never any innocent man was a loser by suffering from the wicked.

Neither was this judgement personall but hereditary: I will take away thy posterity; and will make thine house like the house of *Ieroboam*: Him that dyeth of *Ahab* in the City, *the dogs shall eat*; and him that dieth in the field, *shall the fowls of the ayre eat*: *Ahab* shall not need to take thought for the traducing of this ill gotten inheritance; God hath taken order for his heyres; whom his sin hath made no lesse the heyres of his curse, then of his body: Their fathers cruelty to *Naboth* hath made thē together with their mother *Iezebel*, dogs-meat. The revenge of God doth at last make amends for the delay; Whether now is *Naboths* vineyard payed for?

The man that had sold himselfe to worke wickednesse, yet rues the bargaine. I do not heare *Ahab* (as bad as he was) revile or threaten the Prophet, but he rends his cloathes, and weares & lies in sack cloth, & fasts, & walks softly: Who that had seen *Ahab* would not have deemed him a true penitent? All this was the visor of sorrow, not the face; or if the face, but the heart; or if the sorrow of the heart, yet not the repentance: A sorrow for the judgement, not repentance for the sin: The very devils howle to be tormented; Griefe is not ever a signe of grace; *Ahab* rends his cloathes, he did not rend his heart; he puts on sack-cloth, not amendment; he lies in sack-cloth, but he lies in his Idolatry; he walks softly, he walks not sincerely; worldly sorrow causeth death; Happy is that griefe for which the soule is the holier.

Yet what is this I see? This very shadow of repentance caries away mercy; It is no small mercy to defer an evill; Even *Ahabs* humiliation shal prorogue the judgment, such as the penitence was, such shal be the reward; a temporary reward of a temporary penitence; As *Ahab* might be thus sorrowfull, and never the better; so hee may be thus favoured, and never the happier; Oh God, how graciously art thou ready to reward a found and holy repentance, who art thus indulgent to a carnall and servile dejection?

Ahab *and* Michaiah: or, *The death of* Ahab.

WHō would have look't to have heard any more of the wars of the Syrians with Israel, after so great a slaughter, after so firme a league, a league not of peace only but of Brotherhood? The haltars, the sack-cloth of *Benhadads* followers were worne out, as of use, so of memory, and now they are changed for Iron and steele. It is but three yeares that this peace lasts; and now that warre begins which shal make an end of *Ahab*; The King of Israel rues his unjust mercy; according to the word of the Prophet, that gift of a life, was but an exchange; Because *Ahab* gave *Benhadad* his life, *Benhadad* shall take *Ahabs*; Hee must forfeit in himself what he hath givē to another. There can be no better fruit of too much kindnesse to Infidels; It was one Article of the league betwixt *Ahab* & his brother *Benhadad*, that there should be a speedy restitutiō of al the Israelitish Cities; The rest are yeelded, only *Ramoth Gilead* is held back, unthankfully, injuriously; He that begged but his life receives his Kingdome, and now rests not content with his own bounds; Justly doth *Ahab* challenge his owne, justly doth he move a war to recover his owne from a perfidious tributary; the lawfulnesse of actions may not be judged by the events, but by the grounds; the wise and holy arbiter of the world knowes why many times the better cause hath the worse successe; Many a just businesse is crossed, for a punishment to the agent. 1 Kin. 22

Yet Israel and Judah were now peeced in friendship; *Iehoshaphat* the good King of Judah had made affinity with *Ahab* the Idolatrous King of Israel: and besides a personal visitation, joynes his forces with his new Kinsman, against an old confederate:

Judah had called in Syria against Israel; and now Israel cals in Judah against Syria: Thus rather should it be: It is fit that the more pure Church should joyne with the more corrupt, against a common Paganish enemy. A

Iehoshaphat hath match't with *Ahab*; not with a divorce of his devotion. Hee will fight, not without God, *Inquire I pray thee at the word of the Lord, to day*: Had he done thus sooner, I feare *Athaliah* had never called him father: This motion was news in Israel; It was wont to be said, Inquire of *Baal*: The good King of Judah will bring Religion into fashion in the Court of Israel; *Ahab* had inquired of his Counsellors, What needed he be so devout as to inquire of his Prophets? Onely *Iehoshaphats* presence made him thus godly: It is an happy thing to converse with the vertuous: their counsell and example cannot but leave some tincture behinde them of a good profession, if not of piety: Those that are truly religious dare not but take God with them in all their affaires; with him they can be as valiant, as timorous without him. B

Ahab had Clergy enough, such as it was: Foure hundred prophets of the groves were reserved frō appearing to *Elijahs* challenge; these are now consulted by *Ahab*: they live to betray the life of him who saved theirs. These care not so much to inquire what God would say, as what *Ahab* would have them say; they saw which way the Kings heart vvas bent, that vvay they bent their tongues: *Goe up, for the Lord shall deliver it into the hands of the King*: False Prophets care onely to please; a plausible falshood passes vvith them above an harsh truth. Had they seen *Ahab* fearefull, they had said, *Peace, Peace*; now they see him resolute, war and victory: It is a fearefull presage of ruine when the Prophets conspire in assentation.

Their number, consent confidence hath easily won credit with *Ahab*: We do all willingly beleeve what we wish; *Iehoshaphat* is not so soone satisfied: These prophets were (it is like) obtruded to him (a stranger) for the true Prophets of the true God: The judicious King sees cause to suspect thē, and now perceiving at what altars they served, hates to rest in their testimony: *Is there not here a Prophet of the Lord besides, that we might inquire of him?* One single Prophet speaking from the oracles of God, is more worth than foure hundred Baalites; Truth may not ever be measured by the poll; It is not number but weight that must cary it in a Councel of Prophets; A solid Verity in one mouth is worthy to preponderate light falshood in a thousand. C

Even King *Ahab* (as bad as he was) kept tale of his prophets; and could give account of one that was missing: *There is yet one man (Michaiah* the son of *Imlah) by whom we may inquire of the Lord; but I hate him, for he doth not prophecy good concerning me, but evill*. It is very probable that *Michaiah* was that disguised Prophet, who brought to *Ahab* the fearefull message of displeasure, and death, for dismissing *Benhadad*, for which he was ever since fast in prison, deepe in disgrace; Oh corrupt heart of selfe-condemned *Ahab*! if *Michaiah* spake true to thee, how was it evill? if others said false, how was it good? & if *Michaiah* spake frō the Lord, why dost thou hate him? This hath wont to be the ancient lot of Truth, censure and hatred; Censure of the message, hatred of the bearer. To carnall eares the message is evill, if unpleasing; and if plausible, good; If it be sweet, it cannot be poison; if bitter, it cannot be wholesome: The distemper of the receiver is guilty of this mis-conceit; In it selfe every truth as it is good, so amiable; every falshood loathsome, as evill; A sicke palate cryes out of the tast of those liquors, which are wel allowed of the healthful. It is a signe of a good state of the soule, when every vendure can receive his proper judgement. D E

Wise and good *Iehoshaphat* dissvvades *Ahab* from so hard an opinion, and sees cause so much more to urge the consultation of *Michaiah*, by how much he findes him more unpleasing; The King of Israel to satisfie the importunity of so great, and deare an Allie, sends an Officer for *Michaiah*; He knew well (belike) where to finde him, within those foure walls, where unjust cruelty had disposed of that innocent Seer; Out of the obscurity of the prison, is the poore Prophet fetcht in the light of so glorious a Confessiō of two Kings, who thought this Convocation of Prophets not unworthy of their greatest representation of State and Majesty; There he finds *Zedekiah*, the leader of that false crue, not speaking only, but acting his prediction; Signes were no lesse used by the Prophets, then words: this arch-flatterer hath made him

hornes

A hornes of iron, the horne is forcible, the iron irresistible, by an irresistible force shall *Ahab* push the Syrians; as if there were more certainty in this mans hands thē in his tongue: If this son of *Chenaanah* had not had a forehead of brasse for impudēcy & a heart of Lead for flexibleneſſe to humors, & times, he had never deviſed theſe horns of iron, wherewith his King was goared untoblood: How ſoever, it is enough for him that he is beleeved, that he is ſeconded: Al the great inqueſt of theſe Prophets gave up their verdict by this foreman, not one of foure hundred diſſented: Unanimity of opinion in the greateſt Eccleſiaſticall aſſemblies is not ever an argument of truth: There may be as common, and as firme agreement in error.

The meſſenger that came for *Michaiah*, like a carnall friend, ſets him in a way of favor: tels him what the reſt ſaid, how they pleaſed: how unſafe it would be for him B to vary, how beneficiall to aſſent: Thoſe that adore earthly greatneſſe, thinke every man ſhould dote upon their Idols, and hold no tearms too high for their ambitious purchaſes. Faithfull *Michaiah* ſcornes the motion, he knows the price of the word, and contemnes it; *As the Lord liveth, what the Lord ſaith unto me, that will I ſpeak*. Neither feares, nor favours, can tempt the holily reſolute: They can trample upon dangers, or honors, with a careleſſe foot; and whether they be ſmiled or frowned on by the great, dare not either alter, or conceale their errand.

The queſtion is moved to *Michaiah*, He at firſt ſo yeelds, that he cōtradicts, yeelds in words, contradicts in pronunciation; The ſyllables are for them, the ſound againſt them: Ironies deny ſtrongeſt in affirming; and now being preſſed home, he tels them C that God had ſhewed him thoſe ſheep of Iſrael ſhould ere long, by this means, want their Shepheard; The very reſemblance, to a good Prince, had beene affective; The ſheep is an helpleſſe creature, not able either to guard or guide it ſelf; al the ſafety, all the direction of it, is from the keeper; without whom, every curre chaſes and wearies it, every track ſeduceth it; Such ſhall Iſrael ſoone be, if *Ahab* be ruled by his prophets; The King of Iſrael doth not beleeve, but quarrell; not at himſelfe, who had deſerved evill, but at the Prophet, who foreſignified it, and is more carefull that the King of Juda ſhould marke how true he had foretold concerning the Prophet, then how the Prophet had foretold concerning him.

Bold *Michaiah* (as no whit diſcouraged with the unjuſt checks of greatnes) doubles his prediction, and by a ſecond viſion particularizeth the meanes of this dangerous errour. Whiles the two kings ſate majeſtically in their Thrones, he tels them of a more glorious Throne, then theirs, whereō he ſaw the King of Gods ſitting: Whiles they were cōpaſſed with ſome hundreds of prophets and thouſands of Subjects, and D Souldiers, he tels them of al the hoſt of heavē, attending that other Throne. Whiles they were deliberating of a war, he tels them of a God of heaven juſtly decreeing the judgement of a deadly deception to *Ahab*: The decree of the Higheſt is not more plainely revealed, thē expreſſed parabolically. The wiſe & holy God is repreſented, after the manner of men, conſulting of that ruine, which he intended to the wicked King of Iſrael; That increated and infinite wiſdome, needs not the advice of any finite, and created powers, to direct him, needs not the aſſent and aid of any ſpirit for his execution; much leſſe of an evil one: yet here an evil ſpirit is brought in (by way of viſion mixt with parable) profering the ſervice of his lie, accepted, imployed, ſucceſſefull: Theſe figures are not voyd of truth: The action and event is reduced to E a decree; the decree is ſhadowed out by the reſemblance of humane proceedings: All evil motions, and counſels are originally from that malignant Spirit: That evil ſpirit could have no power over men, but by the permiſſiō, by the decree of the Almighty: That Almighty, as he is no Author of ſin, ſo he ordinates all evill to good: It is good that is juſt, it is good that one ſin ſhould be puniſhed by another: Satan is herein no other then the executioner of that God, who is as farre from infuſing evill as from not revenging it. Now *Ahab* ſees the ground of that applauſed conſent of his rabble of prophets; one evill ſpirit hath no leſſe deceived them, then they their maſter, he is one, therefore he agrees with himſelfe; he is evill, therefore both he and they agree in deceit.

Oh the noble and undaunted ſpirit of *Michaiah*: neither the thrones of the Kings, nor

not the number of the Prophets could abate one word of his true (though displeasing) message; The King of Israel shal heare, that he is mis-led by lyers, they by a devill: Surely *Iehoshaphat* cannot but wonder at so unequall a contentiō: to see one silly Prophet affronting foure hundred; with whom lest cōfidence should carry it, behold *Zedekiah* more bold, more zealous: If *Michaiah* have given him (with his fellowes) the lye, he gives *Michaiah* the fist: before these two great Guardians of peace, and justice, swaggering *Zedekiah* smites *Michaiah* on the face; & with the blow expostulates; *Which way went the spirit of the Lord from me, to speake unto thee?* For a Prophet to smite a Prophet, in the face of two Kings, was intolerably insolent; the act was much unbeseeming the person, more the presence; Prophets may reprove, they may not strike; It was enough for *Ahab* to punish with the hand; no weapon was for *Zedekiah*, but his tongue; neither could this rude presumption have been well taken, if malice had not made magistracy insensibly of this usurpation; *Ahab* was well content to see that hated mouth beaten by any hand. It is no new condition of Gods faithful messengers to smart for saying truth. Falshood doth not more bewray it self in any thing then in blowes; Truth suffers, whiles errour persecutes; None are more ready to boast of the Spirit of God, then those that have the least; As in vessels, the full are silent. A

Innocent *Michaiah*, neither defends, nor complaines; It would have well beseemed the religious King of Judah, to have spoken in the cause of the dumbe, to have checked insolent *Zedekiah*; He is content to give way to this tide of peremptory, and generall opposition: The helples Prophet stands alone, yet layes about him with his tongue, *Behold, thou shalt see in that day, when thou shalt go into an inner chamber, and hide thy self.* Now the proud Baalite shewed himselfe too much; ere long he shall be glad to lurke unseene; his hornes of iron cannot beare off his danger. The sonne of *Ahab* cannot chuse but, in the zeale of revenging his fathers deadly seducement, call for that false head of *Zedekiah*: In vaine shall that Impostor seeke to hide himselfe from justice: But, in the meane while, he goes away with honour, *Michaiah* with censure. *Take Michaiah, and cary him backe to Amon, the Governour of the City, and to Ioash the Kings sonne; and say, Thus saith the King, Put this fellow in prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.* B C

An hard doome of Truth; The Jayle for his lodging; coorse bread and water for his food, shall but reserve *Michaiah* for a further revenge. The returne of *Ahab* shall be the bane of the Prophet: Was not this he that advised *Benhadad*, not to boast in the putting on his Armour, as in the ungirding it; and doth he now promise himselfe peace and victory, before he buckle it on? No warning will dissuade the wilfull; So assured doth *Ahab* make himselfe of successe, that he threats ere he goe, what he will doe when he returnes in peace: How justly doth God deride the misreckonings of proud and fooliish men; If *Ahab* had no other sinnes, his very confidence shall defeat him; yet the Prophet cannot be overcome in his resolution; hee knows his grounds cannot deceive him, and dare therefore cast the credit of his function upon this issue: *If thou returne at all in peace, the Lord hath not spoken by mee:* And hee said, *Hearken, O people, every one of you*; Let him never bee called a Prophet, that dare not trust his God: This was no adventure therefore of reputation, or life; since hee knew whom he beleeved, the event was no lesse sure, then if it had beene past: Hee is no God that is not constant to himselfe: Hath hee spoken, and shall he not performe? What hold have we for our soules, but his eternall word? The being of God is not more sure, then his promises, then his sentences of judgement. Well may we appeale the testimonie of the world in both: if there bee not plagues for the wicked; if there be not rewards for the righteous; God hath not spoken by us. D E

Not *Ahab* onely, but good Jehoshaphat is caried with the multitude; Their forces are joyned against *Ramoth*: The King of Israel doth not so trust his Prophets, that he dares trust himselfe in his owne cloathes: Thus shall hee elude *Michaiahs* threat, I wis, the judgement of God, the Syrian shafts cannot finde him out in this unsuspected

A ſuſpected diſguiſe: How fondly do vaine men imagine to ſhift off the juſt revenges of the Almighty?

The King of Syria gives charge to his Captaines to fight againſt none, but the King of Iſrael; Thus doth the unthankfull Infidel repay the mercy of his late victor; Ill was the Snake ſaved, that requites the favour of his life, with a ſting; Thus ſtill the greateſt are the faireſt marke to envious eyes. By how much more eminent any man is in the Iſrael of God, ſo many more, and more dangerous enemies muſt he expect; Both earth and hell conſpire in their oppoſition to the worthieſt. Thoſe who are advanced above others, have ſo much more need of the guard, both of their own vigilancy, and others prayers. *Iehoſhapat* had like to have payd dear for his love;
B He is purſued, for him, in vvhoſe amitie he offended; His cryes deliver him; his cries, not to his purſuers, but to his God; whoſe mercy takes not advantage of our infirmity, but reſcues us from thoſe evils, vvhich vve vvilfully provoke: It is *Ahab* againſt whom, not the Syrians only, but God himſelfe intends this quarrell; The enemy is taken off from *Iehoſhaphat*; Oh the juſt and mighty hand of that divine providence, vvhich directeth all our actions to his owne ends; vvhich takes order vvhere every ſhaft ſhall light; and guides the arrow of the ſtrong Archer, into the joynts of *Ahabs* harneſſe; It was ſhot at a venture, fals by a deſtiny; and there fals vvhere it may carie death to an hidden debtor; In all actions both voluntary and caſual, thy wil O God, ſhall be done by us, with what ever intentions. Little did the Syrian know whom he had ſtriken, no more then the arrow wherewith he ſtroke; An inviſible hand diſpoſed of both, to the puniſhment of *Ahab*, to the vindication of *Michaiah*; How worthily, O God, art thou to be adored in thy juſtice, and wiſdome, to be feared in thy
C judgments! Too late doth *Ahab* now think of the faire warnings of *Michaiah*, which he unwiſely cõtemned; of the painfull flatteries of *Zedekiah*, which he ſtubbornly beleeved; That guilty blood of his runs downe out of his vvound, into the midſt of his charet, and payes *Naboth* his arrerages: O *Ahab*, vvhat art thou the better for thine Ivory houſe, vvhiles thou haſt a blacke ſoule? What comfort haſt thou now, in thoſe flattering prophets, vvhich tickled thine eares, and ſecured thee of victories? What joy is it to thee now, that thou waſt great? Who had not rather be *Michaiah* in the Jayle, then *Ahab* in the Charet? Wicked men have the advantage of the way, godly men of the end: The Charet is waſhed in the poole of Samaria, the dogges come to claime their due: they licke up the blood of the King of Iſrael: The tongues of
D thoſe brute creatures ſhall make good the tongue of Gods Prophet: *Michaiah* is juſtified, *Naboth* is revenged, the Baalites confounded, *Ahab* judged: *Righteous art thou O God in all thy wayes, and holy in all thy works.*

Ahaziah *ſicke, and* Elijah *revenged.*

AHaziah ſucceeded his father *Ahab*, both in his Throne, and in his ſinne: Who could looke for better iſſue of thoſe loines, of thoſe examples? God followes him with a double judgement; of the revolt of *Moab*, and of his owne ſickneſſe: All the reigne of *Ahab*, had *Moab* beene a quiet Tributarie; and furniſhed Iſrael with rich flocks, and fleeces; now their
E ſubjection dies with that warlike King, and wil not be inherited: This rebellion took advantage, as from the weaker ſpirits, ſo from the ſickly body of *Ahaziah*, whoſe diſeaſe was not natural, but caſual: walking in his Palace of Samaria, ſome grate in the floore of his Chamber, breaks under him, and gives way to a fall, whereby he is bruiſed, and languiſheth. The ſame hand that guided *Ahabs* ſhaft, cracks *Ahaziahs* latteſſe: How infinite variety of plagues hath the juſt God for obſtinate ſinners? whether in the field or in the chamber, he knows to find them out: How feareleſſly did *Ahaziah* walke on his wonted pavement? The Lord hath laid a trappe for him, whereinto, whiles he thinks leaſt, he fals irrecoverably: No place is ſafe for the man that is at variance with God.

2 Kin. 1.

The body of *Ahaziah* was not more ſicke, then his ſoule was graceleſſe: None

but

but chance was his enemy, none but the God of *Ekron* must be his friend: He lookes not up to the Omnipotent hand of divine justice for the disease, or of mercy for the remedy: An Idol is his refuge, whether for cure or intelligence: We heare not till now of *Baal-zebub*: this new God of flies is (perhaps) of his making, who now is a suter to his own erection: Al these heathen Deities were but a devill, with change of appellations; the influence of that evill spirit deluded those miserable clients; else, there was no fly so impotent as that outside of the god of *Ekron*: Who would think that any Israelite could so farre dote upon a stock, a Fiend? Time gathered much credit to this Idol; in so much as the Jewes afterwards stiled Beel-zebub, the Prince of all the regions of darknesse: *Ahaziah* is the first that brings his Oracle in request, and payes him the tribute of his devotion: He sends messengers, and sayes, *Goe inquire of Baal-zebub the god of Ekron, whether I shall recover of this disease:* The message was either idle, or wicked: idle, if he sent it to a stock; if to a devill, both idle and wicked. What can the most intelligent spirits know of future things, but what they see either in their causes, or in the light of participation. What a madnesse was it in *Ahaziah* to seeke to the posterne, whiles the fore-gate stood open? Could those evill spirits truly foretell events no way pre-existent, yet they might not, without sinne, be consulted: the evill of their nature debarres all the benefits of their information: If not as intelligencers, much lesse may they be sought to, as gods: who cannot blush to heare and see, that even the very Evangelicall Israel should yeeld Pilgrims to the shrines of darknesse? How many, after this cleer light of the Gospell, in their losses, in their sicknesses, send to these infernal Oracles, and damn themselves wilfully, in a vaine curiosity: The message of the jealous God intercepts them, with a just disdaine, as here by *Elijah*, *Is it not because there is not a God in Israel, that yee goe to inquire of Baal-zebub the god of Ekron?* What can be a greater disparagement to the True God, then to be neglected, thē to stand aside, and see us make love to an hellish rival? were there no God in Israel, in heaven, what could we doe other; what worse? This affront of what ever *Ahaziah* cannot escape without a revenge: *Therefore thus saith the Lord; Thou shalt not come downe from that bed, on which thou art gone up, but shalt surely die.* It is an high indignitie to the True God, not to be sought to in our necessities; but so to be cashiered from our devotions, as to have a false god thrust in his roome, is such a scorne, as it is well if it can escape with one death: Let now the famous god of *Ekron* take off that brand of feared mortality, which the living God hath set upon *Ahaziah*: Let *Baal-zebub* make good some better news to his distressed suppliant: Rather the King of Israel is himselfe (without his repentance) hasting to *Betel-zebub*. This errand is soone done; The messengers are returned, ere they goe: Not a little were they amazed to heare their secret message from anothers mouth; neither could chuse but thinke, Hee that can tell what *Ahaziah* said, what he thought, can foretell how he shall speed: Wee have met with a greater God then we went to seeke; what need we inquire for another answer? With this conceit, with this report, they returne to their sicke Lord, and astonish him with so short, so sad a relation: No marvell if the King inquired curiously of the habit, and fashion of the man, that could know this, that durst say this: They describe him a man (whether of an hairy skin, or of rough, course, careless attire; thus drest, thus girded: *Ahaziah* readily apprehends it to be *Elijah*, the old friend of his father *Ahab*, of his mother *Iezebel*: More then once had he seen him (an unwelcome guest) in the Court of Israel: The times had beene such, that the Prophet could not at once speake true, and please: Nothing but reproofes and menaces sounded from the mouth of *Elijah*, *Michaiah* and he were still as welcome to the eyes of that guilty Prince, as the Syrian arrow was into his flesh: Too well therefore had *Ahaziah* noted that querulous Seer, and now is not a little troubled to see himself (in succession) haunted with that bold and ill-boding spirit.

Behold the true sonne of *Iezebel*, the anguish of his disease, the expectation of death cannot take off the edge of his persecution of *Elijah*: It is against his will that his death-bed is not bloody: Had *Ahaziah* meant any other then a cruell violence to *Elijah*, he had sent a peaceable messenger, to call him to the Court, he had not sent a Captaine,

A Captaine, with a band of Souldiers to fetch him: the inſtruments which he uſeth, cary revenge in their face: If he had not thought *Elijah* more thē a man, what needed a band of fifty to apprehend one? and if he did thinke him ſuch, why would he ſend to apprehend him by fifty? Surely *Ahaziah* knew of old how miraculous a Prophet *Elijah* was: what power that man had over all their baſe Deities: what command of the Elements, of the heavens: and yet hee ſends to attach him. It is a ſtrange thing to ſee how wilfully, godleſs men ſtrive againſt the ſtreame of their own hearts: hating that which they know good, fighting againſt that which they know divine. What a groſſe diſagreement is in the meſſage of this Iſraelitiſh Captaine? *Thou man of God, the King hath ſaid, Come downe*; If hee were a man of God, how hath hee offended? and if he have juſtly offended the Anointed of God, how is he a man of God? And if he be a man of God, and have not offended, why ſhould he come down
B to puniſhment? Here is a kind confeſſion, with a falſe heart, with bloody hands: The world is full of thoſe windy courteſies, reall cruelties: Deadly mallice lurkes under faire complements, and whiles it flatters, killeth. The Prophet hides not himſelfe from the purſuit of *Ahaziah*; rather he ſits where hee may bee moſt conſpicuous, on the top of an Hill: this band knowes well where to find him; and climbs up, in the ſight of *Elijah*, for his erreſt: The ſteepneſſe of the aſſent (when they drew neere to the higheſt reach) yeelded a cōvenience, both of reſpiratiō and parle: thence doth the Captaine imperiouſly call down the Prophet. Who would not tremble at the dreadfull anſwer of *Elijah*, *If I be a man of God, then let fire came downe from Heaven and conſume thee, and thy fifty*: What ſhall we ſay? That a Prophet is revengefull, that Souldiers ſuffer whiles a Prophet ſtrikes; that a Princes command is anſwered with imprecation, words with fire; that an unarmed Seer ſhould kill one and fifty
C at a blow? There are few trackes of *Elijah* that are ordinarie, and fit for common feet: His actions are more for wonder, then for precedent: Not in his own defence would the Prophet have been the death of ſo many, if God had not by a peculiar inſtinct made him an inſtrument of this juſt vengence. The divine juſtice finds it meet to doe this for the terrour of Iſrael, that he might teach them, what it was to contemne, to perſecute a Prophet; that they might learne to feare him whom they had forſaken, and confeſſe that heaven was ſenſible of their inſolencies, and impieties: If not as viſibly, yet as certainly doth God puniſh the violations of his ordinances, the affronts offered to his meſſengers, ſtill and ever: Not ever with the ſame ſpeed: ſome-
D time, the puniſhment overtakes the act: ſometimes dogs it a farre off, and ſeizeth upon the offender, whē his crime is forgotten: Here, no ſooner is the word out of *Elijahs* mouth then the fire is out of Heaven. Oh the wonderfull power of a Prophet! There ſits *Elijah* in his coorſe Mantle, on the top of the Hill, and cōmands the heavens, and they obey him; *Let fire fall downe from heaven*; He needs no more but ſay what hee would have done: The fire fals down, as before upon the ſacrifice in *Carmel*, ſo now upon the Souldiers of *Ahaziah*: What is man in the hands of his Maker? One flaſh of lightning hath conſumed this one and fifty. And if all the hoſts of Iſrael, yea of the world, had beene in their roomes, there had needed no other force. What madneſſe is it for him whoſe breath is in his noſthrils to contend with the Almighty? The time was, when two zealous Diſciples would faine have imitated this
E fiery revenge of *Elijah*, and where repelled with a checke; The very place puts them in minde of the judgement; Not farre from Samaria was this done by *Elijah*, and wiſht to be done by his Diſciples; So churliſh a rejection of a Saviour ſeemed no leſſe hainous, then the endeavour of apprehending a Prophet; *Lord, wilt thou that wee command fire to come downe from heaven, and conſume them, as Elias did.* The world yeelded but one *Elias*: that which was zeale in him, might be fury in another; the leaſt variatiō of circumſtance may make an example dangerous; preſently therefore doe they heare, *Ye know not of what ſpirit ye are*: It is the calling that varies the ſpirit; *Elijah* was Gods Miniſter for the execution of ſo ſevere a judgement; they were but the Servants of their own impotent anger; there was fire in their breſts, which God never kindled; farre was it from the Saviour of men, to ſecond their earthly fire, with his heavenly; Hee came indeed to ſend fire upon earth; but to warme,

warme, not to burne; and if to burne, not the persons of men, but their corruptions: How much more safe is it for us to follow the meek Prophet of the New Testament then that fervent Prophet of the Old: Let the matter of our prayers be the sweet dewes of mercy, not the fires of vengeance. A

Would not any man have thought *Ahaziah* sufficiently warned by so terrible a judgment: Could he chuse but say, It is no medling with a man that can speak lightening and death: what he hath said concerning mee, is too well approved by what he hath done to my messengers; Gods hand is with him; mine shall not be against him: yet, now, behold, the rage of *Ahaziah* is so much the more kindled by this fire from heaven; and a more resolute Captain, with a second band, is sent to fetch *Elijah* to death; This man is in hast; and commands not onely his descent, but his speed; *Come downe quickly*: The charge implies a threat; *Elijah* must looke for force, if hee yeeld not: There needs no other weapon for defence, for offence, then the same tongue, the same breath: God hath fire enough for all the troops of *Ahaziah*. Immediately, doth a sudden flame break out of heaven, and consume this forward Leader, and his bold followers: It is a just presage and desert of ruine, not to be warned: Worthily are they made examples, that will not take them. B

What marble, or flint is harder then a wicked heart? As if *Ahaziah* would despightfully spit in the face of heaven, and wrestle a fall with the Almighty, he will needs yet againe set a third captaine upon so desperate an imployment: How hot a service must this Commander needs think himselfe put upon? Who can but pity his straits? There is death before him, death behind him: If he goe not, the Kings wrath is the messenger of death: if he goe, the Prophets tongue is the executioner of death; Many a hard taske will follow the service of a Prince wedded to his passion, divorced from God; Unwillingly, doubtlesse, and fearefully doth this Captain climb up the Hill, to scale that impregnable Fort; But now, when he comes neere to the assault, the battery that he layes to it, is his prayers; his surest fight is upon his knees: *Hee went up, and came, and fell upon his knees, before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, bee precious in thy sight*: he confesses the judgement that befell his predecessors; the monuments of their destruction were in his eye, and the terror of it, in his heart; of an enemy therefore he is become a suppliant, & sues not so much for the Prophets yeeldance, as for his own life: this was the way to offer violence to the Prophet of God, to the God of that Prophet, even humble supplications; We must deprecate that evill, which we would avoid: if we would force blessings, we must intreat them. There is nothing to be gotten from God by strong hand; any thing by suit; The life of the Captaine is preserved; *Elijah* is by the Angell commanded to goe downe with him speedily, fearlesly. The Prophet casts not with himselfe; What safety can there be in this journey? I shall put my self into the hands of rude Souldiers, and by them into the hands of an inraged King; if he did not eagerly thirst after my blood, he had never sought it, with so much losse; But, so soon as he had a charge from the Angell, he walks down resolutely, and (as it were) dares the dangers of so great an hostility; He knew that the same God who had fought for him, upon the hill, would not leave him in the Valley; he knew that the Angell which bade him goe, was guard enough against a world of enemies. Faith knowes not how to feare; and can as easily contemne the suggestion of perills, as infidelity can raise them. C D E

The Prophet lookes boldly upon the Court, which doubtlesse was not a little disaffected to him, and comes confidently into the bed-chamber of *Ahaziah*; and sticks not to speak over the same words to his head, which he had sent him not long since by his first messengers; Not one syllable wil the Prophet abate of his errand; it is not for an Herald of heaven to be out of countenance; or to mince ought of the most killing messages of his God.

Whether the inexpected confidence both of the man, and of the speech amazed the sick King of Israel, or whether the feare of some present judgment (wherewith he might suspect *Elijah* to come armed upon any act of violence that should bee offered

A offered) over-awed him; or whether now at laſt, upon the ſight and hearing of this man of God, the Kings heart began to relent, and checke it ſelfe for that ſinne, for which hee was iuſtly reproved, I know not; but ſure I am, the Prophet goes away untouched, neither the furious purpoſes of *Ahaziah*, nor the exaſperations of a *Iezebel* can hurt that Prophet, whom God hath intended to a fiery Chariot: The hearts of Kings are not their owne: Subjects are not ſo much in their hands, as they are in their Makers: how eaſily can God tame the fierceneſſe of any creature, and in the midſt of their moſt heady careere, ſtop them on the ſudden, and fetch them upon the knees of their humble ſubmiſſion? It is good truſting God with the events of his owne commands; who can at pleaſure either avert evills, or improve them to good.

B According to the word of the Prophet, *Ahaziah* dies: not two whole yeares doth hee ſit in the Throne of Iſrael; which he now muſt yeeld (in the want of children) to his brother. Wickedneſſe ſhortens his reigne; he had too much of *Ahab*, and *Iezebel*, to expect the bleſſing, either of length, or proſperity of government: As alwayes in the other, ſo oft-times in this world doth God teſtify his anger to wicked men: Some live long, that they may aggravate their judgement; others die ſoon, that they may haſten it.

The Rapture of ELIJAH.

C LOng and happily hath *Elijah* fought the wars of his God; and now after his noble, and glorious victories, God will ſend him a chariot of Triumph: Not ſuddenly would God ſnatch away his Prophet without warning, without expectation; but acquaints him before-hand with the determination of his glory. How full of heavenly joy was the ſoule of *Elijah*, whiles he fore-knew, and lookt for this inſtant happineſſe? With what contempt did he caſt his eyes upon that earth, which he was now preſently to leave? With what raviſhment of an inward pleaſure did he look upon that heaven which he was to enjoy? For a meet farewell to the earth, *Elijah* will goe viſit the ſchooles of the Prophets before his departure: Theſe were in his way: Of any part of the earth they were neareſt unto heaven: In an holy progreſſe therefore he walkes his laſt round, from *Gilgal* (neare *Jordan*) to *Bethel* frō *Bethel*, to *Jericho*, from *Jericho* to D *Jordan* againe. In al theſe ſacred Colleges of Divines, he meant to leave the legacy of his love, counſel, confirmation, bleſſing. How happy a thing it is, whiles we are upon earth to improve our time and gifts to the beſt behooſe of Gods Church? and after the aſſurance of our own bleſſedneſſe, to help others to the ſame heaven? But, O God, who can but wonder at the courſe of thy wiſe and powerfull adminiſtrations? Even in the midſt of the degeneration, and Idolatries of Iſrael haſt thou reſerved to thy ſelfe whole ſocieties of holy Prophets; and out of thoſe ſinfull & revolted Tribes, haſt raiſed the two great miracles of Prophets, *Elijah* & *Eliſha*, in an immediate ſucceſſion: *Judah* it ſelf under a religious *Jehoſhaphat*, yeelded not ſo eminent & cleerely illuminated ſpirits: The mercy of our provident God wil neither be confined nor excluded: neither confined to the places of publike profeſſion, nor E excluded from the depraved Congregations of his own people; where he hath loved, he cannot eaſily be eſtranged: Rather, where ſin abounds, his grace aboundeth much more; and raiſeth ſo much ſtronger helpes, as he ſees the dangers greater.

Happy was *Eliſha* in the attendance of ſo gracious a Maſter, and the more happy that he knowes it: Faine would *Elijah* ſhake him off at *Gilgal*, if not there, at *Bethel*, if not yet there, at *Jericho*. A private meſſage (on which *Elijah* muſt go alone) is pretended, from the Lord: whether ſhall we ſay the Prophet did this for the tryall of the conſtant affection of his carefull and diligent ſervant; or, that it was concealed from *Elijah* that his departure was revealed to *Eliſha*: Perhaps he that knew of his own reception into heaven, did not know what witneſſes would be allowed that miraculous act: and now his humble modeſty affected a ſilent and un-noted paſſage; Even

Eliſha knew ſomething that was hid frō his Maſter, now upon the threſhold of heaven: No meere creature was ever made of the whole counſell of the Higheſt: Some things have been diſcloſed to babes & novices, that have been cloſed up to the moſt wiſe & judicious: In natural ſpeculations the greater wit, and deeper judgement ſtill caries it; but in the revelations of God, the favour of his choice ſwaies all, not the power of our apprehenſion: The Maſter may both command and intreat his ſervants ſtay, in vaine: *Eliſha* muſt be pardoned this holy and zealous diſobedience, *As the Lord liveth, and as thy ſoule liveth, I will not leave thee*: His Maſter may be withdrawn from him, he wil not be withdrawn from his Maſter. He knew that the bleſſing was at the parting; and if he had diligently attended all his life, and now ſlacked in the laſt act, he had loſt the reward of his ſervice. The evening praiſes the day, and the chiefe grace of the theater is in the laſt Scene: *Be faithfull to the death, and I will give thee a Crowne of life.* B

That *Elijah* ſhould be tranſlated, & what day he ſhould be tranſlated, God would have no ſecret: The ſonnes of the Prophets at *Bethel*, at *Jericho*, both know it, & ask *Eliſha* if he knew it not: *Knoweſt thou that the Lord will take away thy Maſter from thy head this day?* and he anſwered, *Yea, I know it, hold yee your peace.* How familiarly doe theſe Prophets inter-know one another? How kindly doe they communicate their viſions? Seldome ever was any knowledge given to keep, but to impart: The grace of this rich Jewell is loſt in concealement. The removall of an *Elijah* is ſo important a buſines, that it is not fit to be done without noiſe: Many ſhal have their ſhare in his loſſe: he muſt be miſſed on the ſudden: it was meet therefore that the world ſhould know his rapture ſhould be divine and glorious. I doe not finde where the day of any naturall death is notified to ſo many: by how much more wonder there was in this Aſſumption, by ſo much more ſhall it be fore-revealed. It is enough for ordinary occurrents to be known by their event: ſupernaturall things have need of premonition, that mens hearts may be both prepared for their receit, and confirmed in their certainty. Thrice was *Eliſha* intreated, thrice hath he denied to ſtay behind his now-departing Maſter; on whom both his eyes and his thoughts are ſo fixed, that he cannot give allowance ſo much as to the interpellation of a queſtion of his fellow-Prophets: Together therefore are this wonderfull paire come to the laſt ſtage of their ſeparation, the bankes of *Jordan*. Thoſe that vvere not admitted to be attendants of the journey, yet will not be debarred from being ſpectators of ſo marvellous an iſſue. Fifty men of the ſonnes of the Prophets, vvent and ſtood to view afarre off; I marvell there vvere no more: How could any ſon of the Prophets ſtay within the Colledge vvals that day: when he knew what was meant to *Elijah*? Perhaps, though they knew that to be the Prophets laſt day; yet they might thinke his diſparition ſhould be ſudden, and inſenſible; beſides, they found how much hee affected ſecrecy in this intended departure: yet the fifty Prophets of *Jericho* vvill make proofe of their eyes, and with much intention aſſay vvho ſhall have the laſt ſight of *Elijah*. Miracles are not purpoſed to ſilence and obſcutity: God will not vvork vvonders vvithout vvitneſſes; ſince he doth them on purpoſe to win glory to his name, his end were fruſtrate without their notice. Even ſo, O Saviour, when thou hadſt raiſed thy ſelfe from the dead, thou wouldſt be ſeen of more then five hundred brethren at once; and when thou wouldſt raiſe up thy glorified body from earth into Heaven, thou didſt not aſcend from ſome cloſe valley, but from the Mount of Olives; not in the night, not alone, but in the cleare day, in the view of many eyes; which were ſo fixed upon that point of thine heaven that they could ſcarce be removed by the check of Angels. C D E

Jordan muſt be croſſed by *Elijah* in his way to heaven: There muſt be a meet parallel betwixt the two great Prophets, that ſhall meet Chriſt upon *Tabor*; *Moſes* and *Elias*; Both received viſions on *Horeb*, to both God appeared there in fire, and other formes of terrour; both were ſent to Kings, one to *Pharaoh*, the other to *Ahab*: Both prepared miraculous Tables, the one of Quailes and Manna in the Deſert, the other of meale and oyle in *Sarepta*: Both opened heaven, the one for that nouriſhing dew, the other for thoſe refreſhing ſhowers: Both revenged Idolatries with the ſword, the

A the one upon the worshippers of the golden Calfe, the other upon the foure hundred *Baalites*: Both quenched the drought of Israel, the one out of the Rock, the other out of the Cloud: both divided the waters, the one of the Red Sea, the other of *Iordan*; Both of them are forewarned of their departure: Both must be fetcht away beyond *Iordan*; The body of *Elijah* is translated, the body of *Moses* is hid: What *Moses* doth by his Rod, *Elijah* doth by his Mantle; with that he smites the Waters, and they (as fearing the divine power which wrought with the Prophet) run away from him, and stand on heapes, leaving the dry channell for the passage of those awfull feet: It is not long since he mulcted them with a generall exsiccation: now he onely bids them stand aside, and give way to his last walke; that he might with dry feet mount up into the celestiall chariot.

B The waters doe not now first obey him: they know that Mantle of old, which hath oft given laws to their falling, rising, standing: they are past over; and now when *Elijah* findes himselfe treading on his last earth, he profers a munificent boone to his faithfull servant, *Ask what I shall doe for thee before I am taken from thee.* I doe not heare him say, *Aske of me when I am gone, in my glorified condition, I shall be more able to bestead thee*, but, *aske before I go.* We have a communion with the Saints departed not a commerce: when they are inabled to doe more for us, they are lesse apt to be sollicited by us. It is a safe suing where we are sure that we are heard. Had not *Elijah* received a peculiar instinct for this profer, he had not been thus liberall: It were presumption to be bountifull on anothers cost, without leave of the owner: The mercy of our good God allowes his favourites not onely to receive, but to

C give: not onely to receive for themselves, but to convey blessings to others: What can that man want that is befriended of the faithfull?

Elisha needes not goe farre to seek for a suit; It was in his heart, in his mouth: *Let a double portion of thy spirit be upon me.* Every Prophet must be a sonne to *Elijah*; but *Elisha* would be his heire, and craves the happy right of his primogeniture, the double share to his brethren. It was not wealth, nor safety, nor ease, nor honour that *Elisha* cares for; the world lies open before him, he may take his choice: the rest he contemneth, nothing will serve him but a large measure of his Masters spirit: No carnall thought was guilty of this sacred ambition: Affectation of eminence was too base a conceit to fall into that man of God: He saw that the times needed strong convictions, he saw that he could not otherwise weild the succession to such a Ma-

D ster, therefore he sues for a double portion of spirit: the spirit of prophecy to foreknow, the spirit of power to worke: We cannot be too covetous, too ambitious of spirituall gifts, such especially as may enable us to win most advantage to God in our vocations. Our wishes are the true touch-stone of our estate; such as we wish to be, we are: worldly hearts affect earthly things, spirituall divine: we cannot better know what we are indeed, then by what we would be.

Elijah acknowledges the difficulty, and promises the grant of so great a request; suspended yet upon the condition of *Elishaes* eye-sight. *If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be.* What are the eyes to the furniture of the soule? What power is there in those visive beames to draw down a double portion of *Elijahs* spirit? God doth not alwaies look at efficacy & merit in the conditions of our actions, but at the freedome of his own appointments: The

E eye was onely to be imployed as the servant of the heart, that the desires might be so much more intended with the sight: Vehemence is the way to speed both in earth and in Heaven. If but the eye-lids of *Elisha* fall, if his thoughts slacken, his hopes are dashed; There must be fixednesse and vigilance, in those that desire double graces.

Elijah was going on, and talking, when the Charet of heaven came to fetch him; Surely, had not that conference been needfull and divine, it had given way to meditation: and *Elijah* had been taken up rather from his knees, then from his feet. There can bee no better posture, or state, for the messenger of our dissolution to finde us in, then in a diligent prosecution of our calling. The busie attendance of our holy vocation is no lesse pleasing to God then an immediate de-

votion: Happy is the ſervant whom the maſter (when hee comes) ſhall finde ſo doing. A

Oh the ſingular glory of *Elijah!* What mortall creature ever had this honour to be viſibly fetched by the Angels of God to his heavē? Every ſoul of the elect is attended and caried to bleſſedneſſe by thoſe inviſible meſſengers, but, what fleſh and blood was ever graced with ſuch a convoy? There are three bodily Inhabitants of Heaven, *Henoch*, *Elijah*, our Saviour Chriſt. The firſt before the law, the ſecond under the Law, the third under the Goſpell; All three in a ſeverall forme of tranſlation: Our bleſſed Saviour raiſed himſelfe to and above the heavens, by his own immediate power: he aſcended as the Son, they as ſervāts: he as God, they as creatures: *Elijah* aſcended by the viſible miniſtery of Angels *Henoch* inſenſibly: Wherefore O God haſt thou done thus, but to give us a taſte of what ſhall be? to let us ſee that heaven was never ſhut to the faithfull: to give us aſſurance of the future glorification of this mortall and corruptible part? B

Even thus, O Saviour, when thou ſhalt deſcend from heaven with a ſhout, with the voice of an Archangell, and with the trumpet of God, we that are alive and remain, ſhal be caught up together with the raiſed bodies of thy Saints, into the clouds to meet thee in the aire, to dwell with thee in glory.

Many forms have thoſe celeſtiall ſpirits taken to themſelves in their apparitions to men: but of al other, moſt often hath the Almighty made his meſſengers *a flame of fire*: never more properly then here: How had the ſpirit of God kindled the hot fires of zeale in the breſt of *Elijah*? How had this Prophet thrice, commanded fire from heaven to earth? How fitly now at laſt doe theſe Seraphicall fires carie him from earth to heaven? C

What doe we ſee in this rapture of *Elijah*, but violence and terrour, whirlewinde and fire? two of thoſe fearefull repreſentations which the Prophet had in the Rocke of *Horeb*: never any man entred into glory with eaſe: Even the moſt favourable change hath ſome equivalency to a natural diſſolutiō. Although doubtleſſe to *Elijah* this fire had a light ſomneſſe & reſplendance, not terrour: this whirlwinde had ſpeed, not violence: Thus haſt thou, O Saviour, bidden us when the Elements ſhal be diſſolved, and the heavens ſhal be flaming about our eares, to lift up our heads with joy, becauſe our redemption draweth nigh. Come death, come fire, come whirlewinde, they are worthy to be welcome that ſhall carie us to immortality.

This arreption was ſudden, yet *Eliſha* ſees both the Charet, and the horſes, and the aſcent, and cries to his now-changed Maſter, between heaven and earth, *My father, my father, the charet of Iſrael, and the horſemen thereof*. *Shaphat* of *Abel-meholah* hath yeelded this title to *Elijah*, the naturall father of *Eliſha*, to the ſpirituall; neither of them may be neglected, but, after the yoke of oxen killed at the farewell, we heare of no more greetings, no more bewailings of his bodily parent; and now that *Elijah* is taken from him, he cries out like a diſtreſſed Orphane, *My father, my father*, and when he hath loſt the ſight of him, he rends his clothes in peeces according to the faſhion of the moſt paſſionate mourners: that *Eliſha* ſees his maſter halfe way in heaven, cannot take away the ſorrow of his loſſe: The departure of a faithful Prophet of God is worthy of our lamentation: Neither is it private affection that muſt ſway our griefe, but reſpects to the publike: *Eliſha* ſaies not onely, *My father*, but *the charet and horſmen of Iſrael*. That we have forgone a father, ſhould not ſo much trouble us, as that Iſrael hath loſt his guard. Certainely, the view of this heavenly charet and horſes that came for *Elijah*, puts *Eliſha* in mind of that charet and horſemen, which *Elijah* was to Iſrael. Theſe were Gods charets, *Elijah* was theirs: Gods charet and theirs are upon the ſame wheeles mounted into heavē: No forces are ſo ſtrong as the ſpiritual, the prayers of an *Elijah* are more powerfull, then all the Armies of fleſh: The firſt thing that this Seer diſcernes, after the ſeparation of his Maſter, is, the nakedneſſe of Iſrael in his loſſe. If we muſter Souldiers, and leeſe zealous Prophets, it is but a wofull exchange. D E

Elijahs Mantle fals from him in the riſing, there was no uſe of that, whither he was

A was going; there was, whence he was taken: *Elisha* justly takes up this deare monument of his glorified master: A good supply for his rent garments: This was it wch (in presage of his future right) *Elijah* invested him withal, upon the first sight, whē he was ploughing with the twelve yoke of oxen; now it fals from heaven to his possession: I doe not see him adore so precious a relique, I see him take it up, cast it about him: Pensive and Masterlesse doth he now come back to the bankes of *Iordan*, whose streame he must passe in his return to the schooles of the Prophets. Erewhile he saw what way that river gave to the Mantle of *Elijah*, he knew that power was not in the cloth, but in the Spirit of him that wore it: to try therefore whether he were no lesse the heire of that spirit, then of that garment, he *took the Mantle of Elijah* and smote the waters, and said, *Where is the Lord God of Elijah? Elisha* doth not expostulate, and challenge, but pray; As if he had said, *Lord God, it was thy promise*

B *to me by my departed master, that if I should see him in his last passage, a double portion of his Spirit should be upon me: I followed him with my eyes in that fire, and whirlewinde; now therefore, O God, make good thy gracious Word to thy servant; shew some token upon me for good; make this the first proofe of the miraculous power wherewith thou shalt indue me: Let Iordan give the same way to me as it gave to my master.* Immediately the streame (as acknowledging the same Mantle, though in another hand) divides it selfe, and yeelds passage to the successor of *Elijah*.

The fifty sons of the Prophets having been afar off witnesses of these admirable events, do well see that *Elijah* (though translated in body) hath yet left his Spirit behind him; they meet *Elisha*, & bow themselves to the ground before him: It

C was not the outside of *Elijah* which they had wont to stoope unto, with so much veneration, it was his Spirit; which since they now find in another subject, they entertaine with equall reverence. No envy, no emulation raiseth up their stomackes against *Elijahs* servant, but where they see eminent graces they are willingly prostrate. Those that are truly gracious, doe no lesse rejoice in the riches of others gifts, then humbly under-value their owne. These men were trained up in the schooles of the Prophets, *Elisha* at the plough and cart, yet now they stand not upon tearms of their worth, and his meanneſse, but meekly fal down before him whom God wil honour. It is not to be regarded who the man is, but whom God would make him. The more unlikely the means is, the more is the glory of the workman: It is the praise of an holy ingenuity to magnifie the graces of God where ever it finds them.

These young prophets are no lesse full of zeal, then reverence; zeale to *Elijah*,

D reverence to *Elisha*: They see *Elijah* caried up in the ayre; they knew this was not the first time of his supernaturall removall; Imagining it therefore possible that the Spirit of God had cast him upon some remote mountaine, or valley, they profer the labour of their servants to seek him: In some things even professed Seers are blind: Could they think God would send such a Charet and horses for a lesse voyage then heaven?

Elisha (knowing his master beyond all the sphere of mortality) forbids them: Good wil makes them unmannerly, their importunity urges him til he is ashamed; not his approbation but their vehemence caries at last a condescent: Else he might perhaps have seemed enviously unwilling to fetch backe so admired a Master: and

E loth to foregoe that mantle. Some things may be yeelded for the redeeming of our own vexation, and avoidance of others mis-construction, which out of true judgement we see no cause to affect.

The messengers tyred with three daies search, turn backe as wise as they went: some men are best satisfied, when they have wearied themselvs in their own waies: nothing will teach them wit, but disappointments. Their painefull errour leades them to a right conceit of *Elijahs* happier transportation: Those that would find *Elijah*, let them aspire to the heavenly Paradise: Let them follow the high steps of his sincere faithfulneſse, strong patience, undaunted cgurage, fervent zeale: shortly let them walk in the waies of his holy and constant obedience: at last God shal send the fiery Charet of death to fetch them up to that heaven of heavens, where the shall triumph in everlasting joyes.

A

Elisha { Healing the Waters. / Cursing the Children. / Relieving the Kings.

2 Kgs. 2. and 3 &c

IT is good making use of a Prophet whiles we have him. *Elisha* stayed some while at *Iericho*; The Citizens resort to him with a common suit: Their structure was not more pleasant, then their waters unwholsome, B and their soyle by those corrupt waters: They sue to *Elisha* for the remedie. Why had they not all this while, made their moane to *Elijah*? Was it that they were more awed with his greater austerity? Or was it that they met not with so fit an opportunity of his commoration amongst them? It was told them what power *Elisha* had exercised upon the waters of *Iordan*, and now they ply him for theirs: Examples of beneficence easily move us to a request, and expectation of favours.

What ailed the waters of *Iericho*? Surely, originally they were not ill affected: No men could be so foolish as to build a city, where neither earth nor water were useful. Meere prospect could not carie men to the neglect of health, & profit. *Hiel* the *Bethelite* would never have reedified it with dāger of a curse, so lately as in the C daies of *Ahab*, if it had been of old notorious for so foule an annoyance: Not therefore the ancient malediction of *Iosua*, not the neighbourhood of that noysome lake of Sodome, was guilty of this disease of the soyle, and waters, but the late sins of the inhabitants. *He turneth the rivers into a wilderneſſe, and water-ſprings into a dry ground, a fruitfull land into barrenneſſe, for the wickedneſſe of them that dwell therein*: How oft have vve seene the same field both full & famishing? Hovv oft the same vvaters both safe, & by someirruption or nevv tincture hurtful? Hovvsoever naturall causes may concurre; heaven and earth, and ayre, and vvaters follovv the temper of our soules, of our lives, and are therefore indisposed because vve are so: *Iericho* began novv to make it self capable of a better state, since it vvas novv become a receptacle of Prophets: *Elisha* is vvilling to gratifie his hosts; it is reason that any place D should fare the better for the presence of Divines. The medicine is more strange then the disease. *Bring me a new Cruſe, and put ſalt therein*: Why a Cruse? why new? why Salt in that new Cruse? How should Salt make water potable? Or if there were any such vertue in it, what could a Cruse-full doe to a whole current? Or, if that measure were sufficient, what was the age of the Cruse to the force of the Salt? Yet *Elisha* cals for Salt in a new Cruse. God (who wrought this by his Prophet) is a free agent; as he will not bind his power to meanes; so will he by his power bind unlikely meanes to performe his will.

Naturall proprieties have no place in miraculous workes: No lesse easie is it for God to work by contrary, then subordinate powers.

The Prophet doth not cast the Salt into the channel, but into the spring of the E waters; if the fountain be redressed, the streames cannot be faulty; as contrarily, the purity and soundnesse of the stream avails nothing to the redresse of the fountain: Reformation must begin at the well-head of the abuse: The order of beeing is a good guide to the method of amending. Vertue doth not run backward: Had *Elisha* cast the Salt into the brookes and ditches, the remedy must have striven against the streame, to reach up to the spring: now it is but one labour to cure the fountain. Our heart is a Well of bitter and venomous water, our actions are the streames: In vaine shall we cleanse our hands, whiles our hearts are evill.

The Cruse and the Salt must be their own: The act must be his, the power Gods: *He cast the Salt into the ſpring*, and said; *Thus ſaith the Lord, I have healed theſe waters; there ſhall not be from thence any more death, or barrenneſſe*. Farre was it from *Elisha* to

ch allenge

A challenge ought to himselfe: Before, when he should divide the waters of *Iordan*, he did not say, where is the power of *Elisha*, but, Where is the Lord God of *Elijah*? & now, when he should cure the waters of *Iericho*, he saies not, thus saith *Elisha*, but, thus saith the Lord, *I have healed these waters*. How carefull is the man of God that no part of Gods glory should stick to his own fingers. *Iericho* shall know to whom they owe the blessing, that they may duly returne the thanks. *Elisha* professes he can doe no more of himselfe then that Salt, then that Cruse; only God shall work by him, by it: and what ever that Almighty hand undertakes, cannot faile, yea is already done: neither doth he say, *I will heale*, but, *I have healed*: Even so, O God, if thou cast into the fountaine of our hearts, but one Cruse-full of the Salt of thy Spirit, we are whole, no thought can passe between the receit and the remedy.

As the generall visitor of the Schooles of the Prophets, *Elisha* passeth from *Ie-*
B *richo* to that other Colledge at *Bethel*. *Bethel* was a place of strange composition: there was at once the golden Calfe of *Ieroboam*; and the Schoole of God: true religion and Idolatry found a free harbour within those walls: I doe not marvell that Gods Prophets would plant there; there was the most need of their presence, where they found the spring-head of corruption: Physitians are of most use where diseases doe abound: *As he was going up by the way, there came forth little children out of the City, and mocked him, and said to him, Goe up thou bald-head, Goe up thou bald-head.* Even the very boys of *Bethel* have learned to scoffe at a Prophet; The spight of their Idolatrous parents is easily propagated; Children are such as their institution,
C but Infancy is led altogether by imitation, it hath neither words nor actions, infused by others; If it have good or ill language, it is but borrowed; and the shame or thank is due to those that lent it them.

What was it that these ill-taught children upbraided to the Prophet, but a sleight naturall defect; not worthy the name of a blemish, the want of a little haire; at the best a comely excrement, no part of the body; Had there been deformity in that smoothnesse of the head, which some great wits have honoured with praises, a faultlesse and remedilesse eye-sore had been no fit matter for a taunt: How small occasions will be taken to disgrace a Prophet? If they could have said ought worse, *Elisha* had not heard of this; God had crowned that head with honor which the *Bethelitish* children loaded with scorne. Who would have thought the rude termes
D of waggish boyes worthy of any thing but neglect? *Elisha* looks at them with severe brows, and (like the heire of him that cald downe fire upon the two Captaines and their fifties) curses them in the name of the Lord; Two she-beares out of the Wood hasten to be his executioners, and teare two and forty of them in peeces. O fearefull example of divine Justice! This was not the revenge of an angry Prophet, it was the punishment of a righteous Judge: God and his Seer lookt through these children, at the parents, at all *Israel*; he would punish the parents mis-nurturing their children, (to the contemptuous usage of a Prophet) with the death of those children, which they had mis-taught: He would teach *Israel* what it was to mis-use a Prophet: & if he would not indure these contumelies unreven-
E ged in the mouths of children, what vengeance was enough for aged persecutors?

Doubtlesse some of the children escaped to tell the newes of their fellowes, what lamentation doe we think there was in the streets of *Bethel*? how did the distressed mothers wring their hands for this wofull orbation? And now when they came forth to fetch the remnants of their own flesh, what a sad spectacle it was to finde the fields strawed with those mangled carkasses? It is an unprofitable sorrow that followes a judgement; Had these Parents beene as careful to train up their children in good discipline, and to correct their disorders, as they are now passionate in bemoaning their losse, this slaughter had never been: In vain doe we look for good of those children whose education we have neglected: In vain doe we grieve for those miscariages, which our care might have prevented.

Elisha knew the successe, yet doth he not balke the City of *Bethel*: Doe we not wonder that the furious impatience of those parents, whom the curse of *Elisha* robbed of their children, did not [illegible]ke forth to some malicious practice against the Prophet?

Prophet? Would we not think the Prophet might misdoubt some hard measure from those exasperated Citizens? There lay this way; he followes God, without feare of men; as well knowing that either they durst not, or they could not act violence, they knew there were Beares in the wood, and fires in heaven, & if their malice would have ventured above their courage, they could have no more power over *Elisha* in the streets, then those hungry beasts had in the way. Whither dare not a Prophet goe when God cals him? Having visited the schooles of the Prophets, *Elisha* retires to mount *Carmel*, and after some holy solitarinesse, returnes to the City of *Samaria*: He can never be a profitable Seer, that is either alwaies or never alone: *Carmel* shall fit him for *Samaria*, contemplation for action: That mother City of *Israel* must needs afford him most work: Yet is the throne of *Ahaziah* succeeded by a brother lesse ill then himselfe, then the parents of both: *Ahabs* impiety hath not a perfect heire of *Iehoram*: That Son of his hates his *Baal*, though he keepes his calves. Even into the most wicked families it pleaseth God to cast his most powerful restraints, that all are not equally vicious: It is no newes to see lewd men make scruple of some sins: The world were not to live in, if all sins were affected by all. It is no thank to *Ahab* and *Iezebel* that their sonne is no Baalite: As no good is traduced from Parents, so not al evill; There is an almighty hand that stops the foule current of nature, at his pleasure: No Idolater can say, that his child shal not be a convert.

The affinity betwixt the houses of *Israel* and *Iudah*, holds good in succession; *Iehoram* inherits the friendship, the aid of *Iehoshaphat*: whose counsell (as is most likely) had cured him of that Baalisme. It was a good warre whereto he solicites the good King of *Iudah*. The King of *Moab* (who had been an ancient tributary from the daies of *David*) falls now from his homage, & refuses to pay his hundred thousand Lambs, an hundred thousand Rammes with fleeces, to the King of *Israel*. The backes of *Israel* can ill misse the wool of *Moab*, they wil put on iron to recover their cloth. *Iehoshaphat* had been once well chid, well frighted for joyning with *Ahab* against *Aram*; yet doth he not stick now againe to come into the field with *Iehoram* against *Moab*. The cause is more favourable, lesse dangerous; *Baal* is cast downe: The Images of the false Gods are gone, though the false Images of the true God stand still; beside, this rebellious *Moab* had joyned with the *Syrians* formerly against *Iudah*, so as *Iehoshaphat* is interessed in the revenge.

After resolution of the end, wisely doe these Kings deliberate of the way. It is agreed to passe through *Edom*; That Kingdome was annexed to the Crowne of *Iudah*; well might *Iehoshaphat* make bold with his owne: It was (it seemes) a match farre about in the measure of the way, but nearest to their purpose: the passage would be thus more easie if the passage were more tedious: The three Kings of *Israel*, *Iudah*, *Edom*, together with their Armies, are upon foot. They are no sooner come into the parching wildes of *Edom*, then they are ready to die for thirst; If the channels were farre off, yet the waters were further; the scorching beames of the Sun have dried them up; and have left those rivers more fit for walke, then entertainment: What are the greatest Monarchs of the world, if they want but water to their mouthes? What can their Crownes, and Plumes, and rich armes availe them, when they are abridged but of that which is the drink of beasts? With dry tongues and lips, doe they now confer of their common misery: *Iehoram* deplores the calamity into which they were falne, but *Iehoshaphat* askes for a Prophet: Every man can bewaile a misery, every man cannot finde the way out of it: still yet I heare good *Iehoshaphat* speak too late: He should have inquired for a Prophet ere he had gone forth; so had he avoided these straits: Not to consult at all with God, is *Iehorams* sin; to consult late, is *Iehoshaphats*; the former is atheous carelessenesse, the latter, forgetfull over-sight: The best man may slacken good duties, the worst contemnes them.

Not without some specialty from God doth *Elisha* follow the campe: Else, that had been no Element for a Prophet: Little did the good King of *Iudah* think that God was so neere him: Purposely was this holy Seer sent for the succour of *Iehoshaphat*, and his faithfull followers, when they were so far from dreaming of their delivery, that they knew not of a danger: It would be wide with the best men, if the

eye

A eye of divine providence were not open upon them, when the eye of their care is shut towards it? How well did *Elisha* in the wars? The strongest squadron of *Israel* was within that breast: A rumour of proofe had not so much safety & protection as his Mantle: Though the King of Israel would take no notice of the Prophet, yet one of his Courtiers did. *Here is* Elisha *the son of Shaphat, which powred water on the hands of Elijah.* This followe of *Iehoram* knowes *Elisha* by his own name, by his fathers, by his masters: The Court of *Israel* was profane, and Idolatrous enough, yet even there Gods Prophet had both knowledg & honor: His very service to *Elijah* was enough to fetch him reverence: It is better to be an attendant of some man, then to be attended by many: That he had powred water on *Elijahs* hands was insinuation enough, that he could powre out water for those three Kings: The three Kings walked down (by the motion of *Iehoshaphat*) to the man of God: It was newes to see three Kings going downe to the servant of him, who ranne before the charet of *Ahab*. Religion and needfull have both of them much power of humiliation, I know not whether more: Either zeale or need will make a Prophet honored.

How sharply dares the man of God to chide his Soveraigne, the King of *Israel*? The liberty of the Prophets was no lesse singular, then their calling: He that would borrow their tongue, must shew their commission: As God reproved Kings for their sakes, so did not they sticke to reprove Kings for his sake. Thus much freedome they must leave to their successors, that we may not spare the vices of them, whose persons we must spare.

Justly is *Iehoram* turned off to the Prophets of his father, and the Prophets of his mother. It is our right and equall, that those which we have made the comfort, and stay of our peace, should be the refuge of our extremity: If our prosperity have made us forget our God, how worthily shall our death-bed be choaked with this exprobration? Neither would the case beare an Apology, nor the time an expostulation: *Iehoram* cannot excuse, he can complain; he finds that now three Kings, three kingdomes are at the mercy of one Prophet, it was time for him to speak faire; nothing soundes from him but lamentations and intreaties: Nay, for the Lord hath called these three Kings together to deliver them into the hand of *Moab*. *Iehoram* hath so much grace as to confesse the impotency of those he had trusted, and the power of that God whom he had neglected: Every sinner cannot see, and acknowledge the hand of God in his [illegible]. Already hath the distressed Prince gained something by his misery. None complaines so much as he, none feeles so much as he; All the rest suffer for him, and therefore he suffers in them all.

The man of God who welsees the insufficiency of *Iehorams* humiliation, layes on yet more load: *As the Lord liveth before whom I stand, Surely, were it not that I regard the presence of Iehoshaphat the King of Iudah, I would not looke toward thee, nor see thee*; Behold the fearfull Spirit of *Elijah*, the sister was not more bold with the father, then the servant was with the Sonne: *Elisha* was a subject, and a Prophet; He must say that as a Prophet, which he ought not as a subject: As a Prophet he would not have looked at him, whom as a subject he would have bowed to: It is one thing when God speaks by him another, when he speaks of himselfe, that it might wel appeare his [illegible] could watch his honour of Soveraignty, *Iehoshaphat* goes away with that respect which *Iehoram* missed; No lesse doth God & his Prophet regard religious sincerity, then they abhorre Idolatry, & profaneness: What shall not be done for a *Iehoshaphat*? For his sake shall those two other Princes, and their vast Armies live and prevaile? *Edom* and *Israel*, whether single or conjoyned, had perished by the drought of the desart, by the sword of *Moab*; One *Iehoshaphat* gives them both life and victory: Is it not the power of one good man to oblige a world, were it but that (though unfelt) favours from the presence of the righteous; Next to heare good is it happy to converse with them that are so: if we be not bettered by their example, we are blest by their protection.

Who wonders not to heare a Prophet call for a Minstrell, in the middest of that mournful distresse of *Israel* & *Iehoram*? Who would not have expected his Charge of teares and prayers, rather then of Musick? How unseasonable are songs to an heavy heart?

heart? It was not for their eares, it was for his owne bosome, that *Elisha* called for Musick: that his spirits after their zealous agitation, might be sweetly composed, and put into a meet temper, for receiving the calme visions of God: Perhaps it was some holy Levite, that followed the Campe of *Iehosophat*, whose minstrelsie was required for so sacred a purpose: None but a quiet breast is capable of divine Revelations; Nothing is more powerfull to settle a troubled heart then a melodious harmony; The Spirit of Prophecy was not the more invited, the Prophets Spirit was the better disposed, by pleasing sounds: the same God that will reveale his will to the Prophet, suggests this demand; *Bring me a Minstrell*; How many say thus when they would put God from them? Profane mirth, wanton musicke debauches the soule, and makes no lesse roome for the unclean spirit, then spirituall melody doth for the Divine. A

No prophet had ever the Spirit at command; The hand of the Minstrel can doe nothing without the hand of the Lord: Whiles the Musick sounds in the eare, God speakes to the heart of *Elisha*. *Thus saith the Lord, Make this valley full of ditches; Ye shall not see winde, neither shall ye see raine, yet that valley shall be full of water, &c.* To see winde, and raine in the height of that drought, would have seemed as wonderful, as pleasing; but, to see abundance of water, without winde or raine, was yet more miraculous; I know not how the sight of the means abates our admiration of the effect; Where no causes can be found out, we are forced to confesse omnipotency; *Elijah* relieved *Israel* with water, but it was out of the cloudes, and those clouds rose from the sea; but whence *Elisha* shal fetch it, is not more marvellous then secret. B

All that evening, all that night must the faith of *Israel* and *Iudah* be exercised with expectation; At the houre of the morning sacrifice no sooner did the blood of that Oblation gush forth, then the streames of waters gushed forth into their new channells, and filled the Country with a refreshing moisture: *Elijah* fetcht downe his fire, at the houre of the evening sacrifice: *Elisha* fetcht up his water, at the houre of the morning sacrifice: God gives respect to his owne houres, for the encouragement of our observation: If his wisdome hath set us any peculiar times, wee cannot keepe them without a blessing: The devotions of all true Jewes (all the world over) were in that houre combined; How seasonably doth the wisdome of God pick out that instant, wherein he might at once answer both *Elishaes* prophecie, and his peoples prayers. C

The Prophet hath assured the Kings, not of water onely, but of victory; *Moab* heares of enemies, and is addressed to warre; Their own error shall cut their throats; they rise soone enough to beguile themselves; the beames of the rising Sun glistering upon those vaporous, and unexpected waters, caried in the eies of some *Moabites* a semblance of blood; a few eyes were enough to fill al eares with a false noise; the deceived sense miscarries the imagination; *This is blood, the Kings are surely slain, and they have smitten one another*; now therefore, *Moab*, to the spoile: Civill broyles give just advantage to a common enemy; Therefore must the Camps be spoiled, because the Kings have smitten each other. Those that shall be deceived, are given over to credulity; The *Moabites* doe not examine either the conceit, or the report; but flie in, confusedly, upon the Campe of *Israel*; whom they find, too late, to have no enemies but themselves; As if death would not have hastened enough to them, they come to fetch it; they come to challenge it; It seizeth upon them unavoidably; they are smitten, their Cities razed, their Lands marred, their Wells stopped, their trees felled; as if God meant to wast them but once. D

No onsets are so furious as the last assaults of the desperate: the King of *Moab* now hopelesse of recovery; would be glad to shut up with a pleasing revenge, with seven hundred resolute followers, he rushes into the battaile, towards the King of *Edom*; as if he would bid death welcome, might he but carie with him that despighted neighbour; & now, mad with the repulse, he returnes: & whether as angry with his destiny, or as barbarously affecting to win his cruel gods with so dear a sacrifice he offers them with his own hand the blood of his eldest son in the sight of *Israel*, and sends him up in smoake to those hellish Deities. O prodigious act, whether of E

rage,

A rage, or of devotion! What an hand hath Satan over his miserable vassals? What marvell is it to see men sacrifice their soules in an unfelt oblation, to these plausible tempters, when their own flesh and blood hath not been spared? There is no Tyrant to the Prince of darknesse.

Elisha *with the Shunamite.*

B THE holy Prophets under the old Testament, did not abhorre the marriage bed; they did not think themselves too pure for an institution of their Maker; The distressed widow of one of the sonnes of the Prophets comes to *Elijah* to bemoane her conditiō; Her husband is dead, and dead in debt. Death hath no sooner seized on him, then her two sonnes (the remaining comfort of her life) are to be seized on, by his creditors, for bond-men: How thick did the miseries of this poor afflicted woman light upon her; Her husband is lost, her estate clogged with debts, her children ready to be taken for slaves: Her husband was a religious, and worthy man; he paid his debts to Nature, he could not to his Creditors; they are cruell, and rake in the scarce-closed wound of her sorrow, passing an arrest, worse then death, upon her sonnes: Widowhood, poverty, servitude have conspired to make her perfectly miserable. Vertue and goodnesse can pay no debts; The holiest man may be deepe in arrerages, and breake the banke: Not through lavishnesse, and riot of expence: (Religion teaches us to moderate our hands, to spend within the proportion of our estate) but through either iniquity of times, or evill casualties. *Ahab* and *Jezebel* were lately in the Throne, who can marvell that a Prophet was in debt? It was well that any good man might have his breath free, though his estate were not: wilfully to over-lash our ability, cannot stand with wisdome, & good government; but no providence can guard us from crosses; Holinesse is no more defence against debt, then against death: Grace can keep us from unthriftinesse, not from want. Whither doth the Prophets widow come to bewaile her case, but to *Elisha?* Every one would be sensible of her affliction, or if they would pity, yet could not releeve her, *Elisha* could do both; Into his eare doth she unload her griefes. It is no small point of wisdome to know where to plant our Lamentation; otherwise, in stead of comfort, we may meet with scorne and insultation.

D None can so freely compassionate the hard termes of a Prophet as an *Elisha*; Hee findes that she is not querulously impatient, expressing her sorrow without murmuring, and discontentment; making a loving, and honorable mention of that husband, who had left her distressed; readily therefore doth he incline to her succour: *What shall I doe for thee? Tell me what hast thou in thy house? Elisha*, when he heares of her debt, askes of her substance; Had her house been furnished with any valuable commodity, the Prophet implies the necessity of selling it for satisfaction; Our own abundance can ill stand with our engagement to others; It is great injustice for us to be full of others purses: It is not our own which we owe to another. What is it other then a plausible stealth to feed our riot with the want of the owner? He that E could multiply her substance, could know it; God & his Prophet loves to heare our necessities out of our own mouthes (*Thine hand-maide hath not any thing in the house save a pot of oyle.*) It is neither newes nor shame for a Prophet to be poore; Grief & want perhaps hastened his end; both of them are left for the dowry of his carefull widow: She had complained, if there had been any possibility of remedy, at home; bashfulnesse had stopt her mouth thus long, and should have done yet longer, if the exigence of her childrens servitude had not opened it; No want is so worthy of reliefe, as that which is loatheſt to come forth. *Then he said, Goe borrow thee vessels abroad of all thy neighbours, even empty vessels, borrow not a few; and when thou art come in, thou shalt shut the doore upon thee, and upon thy sons, and shalt poure out into all those vessels, and thou shalt set aside that which is full.* 2 Kin. 4

She that owed much, and had nothing, yet must borrow more, that she may pay

pay all: Poverty had not ſo diſcredited her with her neighbours, that they ſhould doubt to lend her thoſe veſſels empty, which they had grudged full: Her want was too well knowne; it could not but ſeeme ſtrange to the neighbours, to ſee this poore widow ſo buſily peſtring her houſe with empty tubs; which they knew ſhee had nothing to fill; they knew well enough ſhe had neither field nor vineyard, nor orchard, and therefore muſt needs marvell at ſuch unprofitable diligence: If their curioſity would be inquiring after her intentions, ſhee is commanded ſecrecy. The doores muſt be ſhut upon her ſelfe, and her ſonnes; whiles the oyle is increaſing; No eye ſhall ſee the miracle in working, enow ſhall ſee it once wrought; This act was no leſſe a proof of her faith, then an improvement of her eſtate; it was an exerciſe of her devotion, as well as of her diligence; it was fit her doores ſhould be ſhut, whiles her heart and lips were opened in an holy invocation; Out of one ſmall Jarre was powred out ſo much oyle, as by miraculous multiplication filled all that empty caske: Scarce had that pot any bottome: At leaſt the bottome that it had, was to be meaſured by the brims of all thoſe veſſels; this was ſo deepe, as they were high; Could they have held more, this pot had not been empty: Even ſo the bounty of our God gives grace, & glory, according to the capacity of the receiver; when he ceaſeth to infuſe, it is for want of roome in the heart that takes it in; Could we hold more, O God, thou wouldeſt give more; If there be any defect, it is in our veſſels, not in thy beneficence; How did the heart of this poore widow runne over, as with wonder, ſo with joy and thankfulneſſe to ſee ſuch a river of oyle riſe out of ſo ſmall a ſpring; to ſee all her veſſels ſwimming full with ſo beneficiall a liquor; Juſtly is ſhe affected with this ſight, ſhe is not tranſported from her duty; I doe not ſee her run forth into the ſtreet, and proclaime her ſtore, nor calling in her neighbours, whether to admire or bargaine; I ſee her running to the Prophets doore, and gratefully acknowledging the favour, and humbly depending on his directions, as not daring to diſpoſe of that, which was ſo wondrouſly given her, without the advice of him, by whoſe powerfull meanes ſhe had received it; her owne reaſon might have ſufficiently ſuggeſted what to doe; ſhe dares not truſt it, but conſults with the Oracle of God; If we would walk ſurely, we muſt doe nothing without a word; Every action, every motion muſt have a warrant; We can no more erre with this guide, then not erre without him.

A B C D E

The Prophet ſets her in a right way; *Goe ſell the oyle, and pay the debt, and live, thou, and thy children, on the reſt*; The firſt care is of her debts, the next, of her maintenance, It ſhould be groſſe injuſtice to raiſe meanes for her ſelfe, and her charge, ere ſhe have diſcharged the arrerages of her husband; None of the oyle was hers, till her creditors were ſatiſfied; all was hers that remained; It is but ſtealth to enjoy a borrowed ſubſtance; Whiles ſhe had nothing, it was no ſin to owe; but when once her veſſels were full, ſhe could not have been guiltleſſe, if ſhe had not paid, before ſhe ſtored. God and his Prophets were bountifull; after the debts paid, they provide not onely againſt the thraldome of her charge, but againſt the want. It is the juſt care of a religious heart to defend the widow and children of a Prophet from diſtreſſe and penury.

Behold the true ſervant, and ſucceſſor of *Elijah*; What he did to the *Sareptan* widow, this did to the widow of a Prophet; That increaſe of oyle was by degrees, this at once; both equally miraculous; this, ſo much more charitable, as it leſſe concerned himſelfe.

He that gives kindneſſes, doth by turnes receive them; *Eliſha* hath relieved a poore woman, is releeved by a rich. The *Shunamite*, a religious and wealthy matron, invites him to her houſe, and now after the firſt entertainment, finding his occaſions to call him to a frequent paſſage, that way, moves her husband to ſet up, & furniſh a lodging for the man of God; It was his holineſſe that made her deſirous of ſuch a gueſt; Well might ſhe hope that ſuch an Inmate would pay a bleſſing for his houſe-rent: Oh happy *Shunamite* that might make her ſelfe the Hoſteſſe of *Eliſha!* As no leſſe dutiful then godly, ſhe imparts her deſire to her husband, whom her ſute hath drawne to a partnerſhip in this holy hoſpitality; Bleſſed of God is that man, whoſe

A whole bed yeelds him an help to heaven. The good *Shunamite* desires not to harbour *Elisha* in one of her wonted lodgings, she sollicites her husband to build him a chamber on the wal apart: she knew the tumult of a large family unfit for the quiet meditations of a Prophet: retiredness is most meet for the thoughts of a Seer: Neither would she bring him to bare walls, but sets ready for him a bed, a table, a stoole, and a Candlestick, and what ever necessary utensils for his entertainment: The Prophet doth not affect delicacy, she takes care to provide for his convenience; Those that are truly pious, and devout, think their houses and their hands cannot be too open to the messengers of God; & are most glad to exchange their earthly commodities for the others spirituall. Superfluity should not fal within the care of a Prophet, necessity must, he that could provide oyle for the widow, could have provided all needfull helpes for himselfe: What roome had there been for the charity and beneficence of others, if the Prophet should have alwaies maintained himselfe out of power?

B

The holy man is so farre sociable as not to neglect the friendly offer of so kind a benefactor: Gladly doth he take up his new lodging: and, as well pleased with so quiet a repose, and careful attendance, he sends his servant *Gehezi* with the message of his thanks, with a treaty of retribution: *Behold, thou hast beene carefull for us, with all this care: What is to be done for thee? Wouldest thou be spoken for to the King, or to the Captain of the Host?* An ingenuous disposition cannot receive favours without thoughts of returne: A wise debtor is desirous to retribute in some kinde, as may be most acceptable to his obligers: without this discretion, we may offer such requitals, as may seeme goodly to us, to our friends, worthlesse: Every one can

C

choose best for himselfe; *Elisha* therefore (who had never been wanting in spirituall duties to so hospitall a friend) gives the *Shunamite* the election of her suit, for temporall recompence also; No man can be a loser by his favour to a Prophet. It is a good hearing that an *Elisha* is in such grace at the Court, that he can promise himself accesse to the King, in a friends suit: It was not ever thus; the time was, when his Master heard, *Hast thou found me, O mine enemy?* Now the late miracle which *Elisha* wrought in gratifying the three Kings, with water, and victory, hath endeared him to the King of *Israel*; and now, *Who but Elisha?* Even that rough mantle finds respect amongst those silkes, and tissues: As bad as *Iehoram* was, yet he honored the man of God; He that could not prevail with an Idolatrous King, in a spirituall reformation, would carry a civil suit; Neither doth the Prophet in a sullen discontentment, fly off from the Court, because he foūd his labours unprofitable, but stil holds good termes with that Prince, whom he cannot reclaim, & wil make use notwithstanding of his countenance in matters, whether of courtesie, or justice; We may not cast off our due respects even to faulty authority; but must still submit and persist, where we are repelled: Not to his own advancement doth *Elisha* desire to improve the Kings favour, but to the behoofe, to the relieſe of others; If the *Shunamite* have businesse at the Court, she shall need no other Solicitor, there cannot be a better office, nor more beseeming a Prophet, then to speake in the cause of the dumbe, to befriend the oppressed, to win greatnesse unto the protection of innocence.

D

The good matron needs no shelter of the great; *I dwell among mine owne people*, as if she said; The courtesie is not small in it selfe, but not usefull to me; I live here quietly in a contented obscurity, out of the reach either of the glories, or cares of a Court free from wrongs, free frō envies: Not so high, as to provoke an evil eye; not so low, as to be trodden on; I have neither feares, nor ambitions; my neighbours are my friends; my friends are my protectors; & (if I should be so unhappy, as to be the subject of maine injuries) would not stick to be mine Advocates; This favour is for those that either affect greatnesse, or groane under oppressions; I doe neither, for *I live among my owne people*. O *Shunamite*, thou shalt not escape envy! Who can hear of thine happy condition, and not say, *Why am not I thus?* If the world afford any perfect contentment, it is in a middle estate, equally distant from penury, from excesse; it is in a calme freedome, a secure tranquillity, a sweet fruition of our selvs, of ours; But what hold is there of these earthly things? How long is the *Shunamite* thus

E

blessed with peace: stay but a while, you shal see her come on her knees to the King of *Israel*, pitifully complaining that she was stripped of house, and land: and now *Gehezi* is fain to doe that good office for her, which was not accepted from his master. Those that stand fastest upon earth have but slippery footing: no man can say that he shall not need friends. A

Modesty sealed up the lips of the good *Shunamite*: she was ashamed to confesse her longing: *Gehezi* easily guessed that her barrennesse could not but be her affliction; shee was childlesse, her husband old: *Elisha* gratifies her with the newes of a sonne: *About this season according to the time of life, thou shalt embrace a sonne:* How liberal is God by his Prophet, in giving beyond her requests: not seldome doth his bounty over-reach our thoughts, and meet us with those benefits, which wee thought too good for us to aske. Greatnesse and inexpectation makes the blessing seeme incredible, *Nay, my Lord, thou man of God, doe not lie to thine hand-maid*: We are never sure enough of what we desire: We are not more hard to beleeve, then loth to distrust beneficial events: She wel knew the Prophets holinesse could not stand with wilful falshood; perhaps she might think it spoken by way of tryall, not of serious affirmation; as unwilling therefore that it should not be, and willing to heare that pleasing word seconded, she saies, *Doe not lie to thine hand-maid.* Promises are made good, not by iteration, but by the effect; The *Shunamite* conceives, and bears a son, at the set season: How glad a mother she was, those know best, that have mourned under the discomfort of a sad sterility. The child growes up, and is now able to find out his father in the field, amongst his Reapers: His father now grew young again with the pleasure of his sight; and more joyed in this spring of his hopes, then in all the crops of his harvest; But what stability is there in these earthly delights? The hot beames of the Sunne beat upon that head which too much care had made tender, & delicate; The child complaines to his father, of his paine; Oh that grace could teach us, what nature teaches Infants, in all our troubles to bemoane our selves to our heavenly father! He sends him to his mother; upon her lap, about noone, the child dies; as if he would return his soul into that bosome, from which it was derived to him; The good *Shunamite* hath lost her sonne, her faith she had not lost; Passion hath not robbed her of her wisdome; As not distracted with an accident so sudden, so sorrowfull, she laies her dead child upon the Prophets bed, she locks the doore; she hides her griefe, lest that consternation might hinder her designe; she hastens to her husband, and (as not daring to be other then officious in so distress-full an occasion) acquaints him with her journey, (though not with the cause) requires of him both attendance and conveyance; she posts to mount *Carmel*; she cannot so soone find out the man of God, as he hath found her; He sees her afarre off, and like a thankfull guest, sends his servant hastily to meet her, to inquire of the health of her selfe, her husband, her childe; Her errand was not to *Gehezi*, it was to *Elisha*; no messenger shall interrupt her; no eare shall receive her complaint but the Prophets. Down she fals passionately at his feet, and, forgetting the fashion of her bashfull strangenesse, layes hold of them, whether in an humble veneration of his person, or in a fervent desire of satisfaction. *Gehezi*, who well knew how uncouth, how unfit this gesture of salutation was for his master, offers to remove her, and admonisheth her of her distance; The mercifull Prophet easily apprehends that no ordinary occasion could so transport a grave, and well governed matrone; as therefore pitying her unknowne passion, he bids, *Let her alone, for her soul is vexed within her, and the Lord hath hid it from mee, and hath not told mee.* If extremity of griefe have made her unmannerly, wise and holy *Elisha* knowes not how to pardon it; He dares not adde sorrow to the afflicted; hee can better beare an unseemlinesse in her greeting, then cruelty in her molestation. Great was the familiarity that the Prophet had with his God; and as friends are wont mutually to impart their counsells to each other, so had the Lord done to him; *Elisha* was not idle on mount *Carmel*; What was it that he saw not from thence? Not heaven onely, but the vvorld vvas before him, yet the *Shunamites* losse is concealed from him: neither doth he shame to confesse it; Oft times those that know B C A D E

greater

A greater matters may yet be ignorant of the lesse: It is no disparagement to any finite creature not to know something. By her mouth will God tell the Prophet, what by vision he had not; *Then she said, Did I desire a sonne of my Lord? Did I not say, doe not deceive me?* Deep sorrow is sparing of words; The expostulation could not be more short, more quick, more pithy: Had I begged a sonne, perhaps my importunity might have been yeelded to, in anger; Too much desire is justly punished with losse. It is no marvell if what we wring from God, prosper not; This favour to me was of thine own motion; Thy suit, O *Elisha*, made me a mother: Couldst thou intend to torment me with a blessing? How much more easie had the want of a sonne been, then the mis-carriage? Barrennesse then orbation? Was there no other end of my having a son, then that I might lose him? O man of God, let me not complain of
B a cruell kindnesse; thy prayers gave me a son, let thy prayers restore him; let not my dutifull respects to thee be repaid with an aggravation of misery; give not thine handmaid cause to wish that I were but so unhappy as thou foundest me; Oh woful fruitfulnesse, if I must now say, That I had a sonne!

I know not whether the mother, or the Prophet were more afflicted, the Prophet for the mothers sake, or the mother for her owne; Not a word of reply doe we heare from the mouth of *Elisha*, his breath is onely spent in the remedy; Hee sends his servant with all speed, to lay his staffe upon the face of the child, charging him to avoide all the delayes of the way: Had not the Prophet supposed that staffe of his able to beate away death, why did he send it? and if upon that supposition he sent it, how was it that it failed of effect? was this act done out of humane conceit, not
C out of instinct from God? Or did the want of the mothers faith hinder the successe of that cure? She not regarding the staffe, or the man, holds fast to *Elisha*: No hopes of his message can loose her fingers: *As the Lord liveth, and as thy soule liveth, I will not leave thee*: She imagined that the servant, the staffe might be severed from *Elisha*, she knew that where ever the Prophet was, there was power; It is good relying on those helpes that cannot faile us.

Merit and importunity have drawn *Elisha* from *Carmel* to *Shunem*: He findes his lodging taken up by that pale carkasse; he shuts his doore, & falls to his prayers; this staffe of his (what ever became of the other) was long enough (he knew) to reach up to heaven to knocke at those gates, yea to wrench them open; He applies his body to those cold and senselesse limbs; By the fervour of his soule he reduces
D that soule, by the heat of his body he educeth warmth out of that corps: The child neeseth seven times, and as if his spirit had been but hid for the time, not departed, it fals to work afresh; the eyes looke up, the lippes and hands move; The mother is called in to receive a new life, in her twice-given sonne: she comes in, full of joy, full of wonder, and bowes her selfe to the ground, and fals downe before those feet, which she had so boldly laid hold of in *Carmel*. Oh strong faith of the *Shunamite* that could not be discouraged with the seizure, and continuance of death; raising up her heart still to an expectation of that life, which to the eyes of nature had beene impossible, irrevocable: Oh infinite goodnesse of the Almighty, that would not suffer such faith to be frustrate, that would rather reverse the lawes of nature, in returning a gueſt from heaven, and raising a corps from death, than the confidence of a
E beleeving heart should be disappointed.

How true an heire is *Elisha* of his master, not in his graces only, but in his actions? Both of them divided the waters of *Iordan*, the one as his last act, the other as his first: *Elijahs* curse was the death of the Captaines, and their troups; *Elishaes* curse was the death of the children: *Elijah* rebuked *Ahab* to his face; *Elisha Iehoram*: *Elijah* supplied the drought of *Israel* by raine from heaven; *Elisha* supplied the drought of the three Kings by waters gushing out of the earth; *Elijah* increased the oyle of the *Sareptan*; *Elisha* increased the oyle of the Prophets widow: *Elijah* rayſed from death the *Sareptans* son; *Elisha* the *Shunamites*: Both of them had one mantle, one spirit; both of them climbed up one *Carmel*, one heaven.

Elisha *with* Naaman.

OF the full showers of grace which fell upon *Israel* & *Judah*, yet some drops did light upon their neighbours: If *Israel* be the worse for her neereneſſe to *Syria*, *Syria* is the better for the vicinity of *Israel*. Amongſt the worſt of Gods enemies ſome are ſingled out for mercy. *Naaman* was a great Warriour, an honorable Courtier, yet a Leper; no diſeaſe incident to the body is ſo naſty, ſo loathſome, as Leproſie: Greatneſſe can ſecure no man from the moſt odious and weariſome condition; how little pleaſure did this *Syrian* Peere take, to be ſtooped to by others, whiles he hated to ſee himſelfe: Even thoſe that honoured him, avoided him; neither was he other then abhorred of thoſe that flattered him, yea his hand could not [illegible] to his mouth without his owne deteſtation; the baſeſt ſlave of *Syria* would not change skins with him, if he might have his honour to boot. Thus hath the wiſe God thought meet to ſauce the valour, dignity, renown, victories, of the famous Generall of the *Syrians*. Seldome ever was any man ſerved with ſimple favours; Theſe compoſitions make both our croſſes tolerable, and our bleſſings wholeſome.

The body of *Naaman* was not more tainted with his lepry, then his ſoul was tainted with *Rimmon*; and beſides his Idolatry, he was a profeſſed enemy to *Israel*, and ſucceſſeful in his enmity: How far doth God fetch about his purpoſes? The leproſie, the hoſtility of *Naaman* ſhall be the occaſions of his ſalvation; That leproſie ſhall make his ſoul ſound; That hoſtility ſhall adopt him a ſon of God; In ſome proſperous in-rodes, that the *Syrians* under *Naamans* conduct have made into the land of *Israel*, a little maid is taken captive; ſhe ſhall attend on *Naamans* wife; and ſhall ſuggeſt to her miſtreſſe the miraculous cures of *Eliſha*. A ſmal chink may ſerve to let in much light; Her report findes credit in the Court, and begets both a letter from the King and a journey of his Peere; whiles the *Syrians* thought of nothing but their booty, they bring happineſſe to the houſe of *Naaman*; The captivity of a poore Hebrew girle is a means to make the greateſt Lord of *Syria*, a ſubject to God; It is good to acquaint our children with the workes of God, with the praiſes of his Prophets. Little doe we know how they may improve this knowledge, and whither they may cary it; perhaps the remoteſt Nations may light their candle at their coale: Even the weakeſt intimatiõs may not be neglected: A child, a ſervant, a ſtrãger may ſay that, which we may bleſſe God to have heard: How well did it become the mouth of an *Iſraelite* to extoll a Propher; to wiſh the cure of her maſter, though an *Aramite*; to adviſe that journey, unto the man of God, by whom both body and ſoul might be cured: True Religion teacheth us pious and charitable reſpects to our Governours, though Aliens from the Common-wealth of God.

No man that I heare blames the credulity of *Naaman*; upon no other ground doth the King of *Syria* ſend his chiefe Peere, with his letters to the King of *Iſrael*; from his hands requiring the Cure: The *Syrian* ſuppoſed, that what ever a ſubject could doe, a Soveraigne might command; that ſuch a Prophet could neither be out of the knowledge, nor out of the obedience to his Prince; never did he dreame of any exemption, but imagining *Jehoram* to be no leſſe a King of Prophets, then of people, and *Eliſha* no leſſe a ſubject, then a Seer, he writes, *Now when this letter is come to thee, behold, I have herewith ſent Naaman my ſervant to thee, that thou maiſt recover him of his leproſie.* Great is the power of Princes; every mans hand is theirs, whether for skill, or for ſtrength: Beſides the eminency of their own gifts, all the ſubordinate excellencies of their ſubjects, are no leſſe at their ſervice, then if they were inherent in their perſons: Great men are wanting to their own perfections, if they do not both know, and exerciſe the graces of their inferiors.

The King of *Iſrael* cannot read the letter without amazement of heart, without rending of garments, & ſaies; *Am I God, to kil & to make alive, that this man ſends to me, to recover a man of his leproſie? Wherefore conſider, & ſee, I pray you, how he ſeeketh a quarrell*

A *rell against me?* If God have vouchsafed to call Kings, Gods; it well becomes Kings to call themselves, men; & to confesse the distance wherein they stand to their Maker: Man may kil, man cannot kil and make alive, yea of himself he can doe neither: with God, a Worme, or a fly may kill a man; without God no potentate can doe it: much lesse can any created power both kill, and revive: since to restore life is more then to bereave it, more then to continue it, more then to give it: And if leprosie be a death, what humane power can either inflict, or cure it? It is a trouble to a wel-affected heart to receive impossible commands: To require that of an inferiour which is proper to the highest, is a derogation from that supreame power whose property it is: Had *Iehoram* been truly religious, the injury done to his Maker in this motion, (as he tooke it) had more afflicted him, then the danger of his own quarrell.

B Belike, *Elisha* was not in the thoughts of the King of Israel: He might have heard that this Prophet had made alive one, whom he killed not: Himselfe with the two other Kings had been eye-witnesses of what *Elisha* could doe: yet now, the Calves of *Dan* and *Bethel* have so often taken up his heart, that there is no roome for the memory of *Elisha*, whom he sued to in his extremity, now his prosperity hath forgotten: Carnall hearts (when need drives them) can thinke of GOD, and his Prophet, when their turne is served, can as utterly neglect them, as if they were not.

Yet [illegible] neglect, & forgetfulnesse: He listens what is done at the Court, and finding the distresse of his Soveraigne, profers that service, which should have been required; *Wherefore hast thou rent thy cloathes? Let him come now to mee, and he shall know that there is a prophet in Israel.* It was no small fright, from
C which *Elisha* delivers his King: *Iehoram* was in awe of the Syrians, ever since their late victory, wherein his father *Ahab* was slaine, Israel and Judah discomfited: nothing was more dreadfull to him then the frownes of these *Aramites*: The quarrell which he suspected to be hatched by them, is cleared by *Elisha*: their Leper shall be healed; both they, and Israel shall know they have neglected a God, whose Prophet can doe wonders: Many eyes, doubtlesse, are fastened upon the issue of this message. But what state is this that *Elisha* takes upon him; he doth not say, *I will come to him*; but, *Let him come now to mee*: The three Kings came downe once to his Tent, it is no marvell, if he prevent not the journey of a Syrian Courtier: It well beseemes him that will be a suter for favour, to be obsequi-
D ous: We may not stand upon tearmes of our labour, or dignity, where we expect a benefit: *Naaman* comes richly attended with his troupes of servants and horses, and waits in his Charet at the doore of a Prophet: I doe not heare *Elisha* call him in; for though he were great, yet he was leprous: neither doe I see *Elisha* come forth to him, and receive him with such outward courtesies, as might be fit for an honourable stranger; for in those rich cloathes the Prophet saw an *Aramite*; and perhaps some tincture of the late-shed blood of Israel: Rather, that he might make a perfect triall of the humility of that man, whom he meanes to gratifie, and honor, after some short attendance at his door, he sends his servant with a message to that Peer, who could not but think the meanest of his retinue, a better man than *Gehezies* Master.

What could the Prophet have done other to the Lacquy of *Naamans* man? He
E that would be a meet subject of mercy, must be throughly abased in his owne conceit: and must be willingly pliable to all the conditions of his humiliation: Yet, had the message caried in it either respect to the person, or probability of effect, it could not have been unwelcome, but now it sounded of nothing, but sullennesse, and unlikelihood: *Goe, and wash in Iordan seven times, and thy flesh shall come againe to thee, & thou shalt be cleane:* What wise man could take this for any other then a meer scorne, and mockery? *Goe, wash:* Alas, what can water doe? It can cleanse from filthinesse, not from leprosie: And why in *Iordan*? What differs that from other streames? & why just seven times? What vertue is either in that channel, or in that number? *Naaman* can no more put off nature then leprosie: In what a chafe did he fling away from the prophets doore, and saies, Am I comne thus far to fetch a flout

from an Israelite? Is this the issue both of my journey, and the Letters of my King? Could this Prophet find no man to play upon, but *Naaman*? Had he meant seriously, why did he think himself too good to come forth unto me? Why did he not touch me with his hand, & blesse me with his prayers, & cure me with his blessing? Is my misery fit for his derision? If water could doe it, what needed I to come so farre for this remedy? Have I not oft done thus in vain? Have we not better streams at home, then any Israel can afford? *Are not Abana and Pharphar, Rivers of Damascus, better then all the waters of Israel?* Folly and Pride strive for place in a naturall heart; and it is hard to say whether is more predominant. Folly in measuring the power of Gods ordinances by the rule of humane discourse and ordinary event: pride, in a scornefull valuation of the institutions of God, in comparison of our own devices. *Abana* and *Pharphar*, two for one: Rivers, not waters; of *Damascus*, a stately City, and incomparable: Are they not? Who dares deny it? Better, not as good; then the waters, not the Rivers; all the waters, *Iordan*, and al the rest; of Israel, a beggerly Region to *Damascus*. No where shall we find a truer patterne of the disposition of Nature; how she is altogether led by sense, & reason; how she fondly judges of all objects by the appearance; how she acquaints her selfonly with the common rode of Gods proceedings; how she sticks to her own principles, how she misconstrues the intentions of God, how she over-conceits her own, how she disdaines the mean conditions of others, how she upbraids her opposites with the proud comparison of her own priviledges.

Nature is never but like herselfe: No marvel if carnall minds despise the foolishnesse of preaching, the simplicity of Sacraments, the homelinesse of ceremonies, the seeming inefficacy of censures: These men looke upon *Iordan* with Syrian eyes; One drop of whose water set apart by divine ordination, hath more vertue, then all the streames of *Abana*, and *Pharphar*.

It is a good matter for a man to be attended with wise & faithful followers: Many a one hath had better counsell from his heeles, then from his elbowes: *Naamans* servants were his best friends: they came to him, and spake to him, and said, *My Father, If the Prophet had bid thee doe some great thing, wouldst thou not have done it? How much rather then, when he saith to thee? Wash, and be cleane?* These men were servants not of the humour, but of the profit of their master: Some servile Spirits would have cared onely to sooth up, not to benefit their Governour, and would have encouraged his rage, by their own: Sir, will you take this at the hand of a base fellow? was ever man thus flouted? Will you let him carie it away thus? Is any harmelesse anger sufficient revenge for such an insolence? Give us leave at least to pul him out by the eares, and force him to doe that by violence, which he would not doe out of good manners. Let our fingers teach this sawcy Prophet what it is to offer an affrõt to a Prince of *Syria*: But these men loved more their masters health, then his passiõ; & had rather therefore to advise, then flatter: to draw him to good, then follow him to evil: Since it was a Prophet from whom he received this prescription, they perswade him not to despise it; intimating there could be no fault in the sleightnesse of the receit, so long as there was no defect of power in the commãder; that the vertue of the cure should be in his obedience, not in the nature of the remedy: They perswade, and prevaile. Next to the Prophet *Naaman* may thank his servants that he is not a Leper. He goes down (upon their entreaty) and dips seven times in *Iordan*, his flesh riseth, his Leprosy vanisheth: Not the unjust fury and techinesse of the patient shall crosse the cure: lest whiles God is severe, the Prophet should be discredited. Long enough might *Naaman* have washed there in vaine, if *Elisha* had not sent him: Many a Leper hath bathed in that stream, & hath come forth no lesse impure: It is the word, the ordinance of the Almighty which puts efficacy into those means which of themselvs are both impotent and improbable: What can our Font doe to the washing away of sin? If Gods institution shal put vertue into our *Iordan* it shall scoure off the spirituall leprosies of our hearts; and shall more cure the soule, then cleanse the face.

How joyfull is *Naaman* to see this change of his skin, in this renovatiõ of his flesh,

of

A of his life: Never did his heart find such warmth of inward gladnesse, as in this streame.

Upon the sight of his recovery, he doth not poste home to the Court, or to his family, to cal for witnesses, for partners of his joy; but thankfully returns to the Prophet, by whose meanes he received this mercy: He comes back with more contentment then he parted with rage: Now will the man of God be seen of that recovered *Syrian*, whom he would not see leprous; His presence shall be yeelded to the gratulation which was not yeelded to the suit: purposely did *Elisha* forbeare before, that he might share no part of the praise of this work with his Maker; that God might be so much more magnified, as the meanes were more weake and despicable. The miracle hath his due work. First, doth *Naaman* acknowledge the God that
B wrought it; then the Prophet, by whom he wrought it: *Behold, now I know there is no God in all the earth, but in Israel.* O happy *Syrian*, that was at once cured of his leprosie, and his mis-prison of God: *Naaman* was to wise, too think that either the water had cured him, or the man: he saw a divine power working in both: such as he vainly sought from his heathen Deities: with the heart therefore he beleeves, with the mouth he confesses.

Whiles he is thus thankful to the author of his cure, he is not unmindful of the instrument. *Now therefore, I pray thee, take a blessing of thy servant.* *Naaman* came richly furnished with ten talents of silver, six thousand peeces of gold, ten changes of raiment: All these and many more would the Syrian Peere have gladly given to be delivered from so noysome a disease: no marvel if he importunately offer some part
C of them to the Prophet, now that he is delivered; some testimony of thankfulnesse did well, where all earthly recompence was too short: The hands of this man were no lesse full of thanks, then his mouth. Dry and barren professions of our obligations where is power to requite, are unfit for noble and ingenuous spirits.

Naaman is not more franke in offering his gratuity, then *Elisha* vehement in refusing it, *As the Lord liveth, before whō I stand, I wil receive none.* Not that he thought the *Syrian* gold impure: Not that he thought it unlawfull to take up a gift, where he hath laid downe a benefit: But the Prophet wil remit of *Naamans* purse, that he may win of his soul: The man of God would have his new Convert see cause to be more enamoured of true piety; wch teacheth her Clients to contemne those worldly riches and glories, which base worldlings adore: and would have him think, that
D these miraculous powers are so far transcending the valuatiō of al earthly pelf, that those glittering treasures are worthy of nothing, but contempt, in respect thereof: Hence is it, that he who refused not the Shunamites table, and stoole, & candlestick, will not take *Naamans* present: there is much use of godly discretion in directing us when to open, when to shut our hands!

He that will not be allowed to give, desires yet to take it: *Shall there not, I pray thee, be given to thy servant two mules load of earth? For thy servant will henceforth offer neither burnt-offering, nor sacrifice to other gods, but unto the Lord.* Israelitish mold lay open to his cariage, without leave of *Elisha*: but *Naaman* regards not to take it, unlesse it may be given him, and given him by the Prophets hand: Wel did
E this Syrian find that the man of God had given a supernaturall vertue to the water of *Israel*, and therefore supposed he might give the like to his earth: Neither would any earth serve him but *Elishaes*; else the mold of *Israel* had been more properly craved of the King then the Prophet of Israel.

Doubtlesse it was devotion that moved this suit: The Syrian saw God had a propriety in Israel, and imagines that he will be best pleased with his owne; On the sudden was *Naaman* halfe a Proselyte, still here was a weak knowledge with strong intentions: He will sacrifice to the Lord; but where? in Syria, not in Hierusalem: Not the mold, but the Alter is that God respects; which he hath allowed no where but in his chosē Sion. This honest Syrian wil be removing God home to his Country; he should have resolved to remove his home, to God; And though he vows to offer no sacrifice to any other God, yet he craves leave to offer an outward courtesie to *Rimmon*; though not for the Idols sake, yet for his Masters: *In this thing*

the

the Lord pardon thy ſervant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, and he leaneth on my hand, and I bow my ſelfe in the houſe of Rimmon, the Lord pardon thy ſervant in this thing. *Naaman* goes away reſolute to profeſſe himſelf an Iſraelite for Religion; all the *Syrian* Court ſhall know that he ſacrifices upon Iſraelitiſh earth, to the God of Iſrael: they ſhall heare him proteſt to have neither heart, nor knee for *Rimmon*: If he muſt goe into the houſe of that Idoll, it ſhall be as a ſervant, not as a ſuppliant; his duty to his Maſter ſhal cary him, not his devotiō to his Maſters god; If his maſter goe to worſhip there, not he, neither doth he ſay, *When I bow my ſelfe to the Image of Rimmon*, but, *in the houſe*: he ſhall bow, to be leaned upon, not to adore; yet had not *Naaman* thought this a fault, he had not craved a pardon; his heart told him that a perfect convert ſhould not have abidd the roof, the ſight, the ayre of *Rimmon*; that his obſervance of an earthly maſter ſhould not draw him to the ſemblance of an act of outward obſervance to the rivall of his maſter in Heaven, that a ſincere deteſtation of Idolatry could not ſtand with ſo unſeaſonable a courteſie.

Farre therefore is *Naaman* from being a patterne, ſave of weakneſſe; ſince he is yet more then halfe a Syrian, ſince he willingly accuſes himſelfe, and in ſtead of defending, deprecates his offence; It is not for us to expect a full ſtature in the cradle of converſion. As nature, ſo grace rises by many degrees, to perfection; Leproſie was in *Naaman* cured at once, not corruption.

The Prophet, as glad to ſee him but thus forward, diſmiſſes him with a civill valediction; had an Iſraelite made this ſuit, he had been anſwered, with a check; thus much from a Syrian was worthy a kind farewell; They are parted.

Gehezi cannot thus take his leave; his heart is made up in the rich cheſts of *Naaman*, and now he goes to fetch it; The Prophet and his man had not looked with the ſame eyes upon the Syrian treaſure; the one with the eye of contempt, the other with the eye of admiration, and covetous deſire. The diſpoſition of the maſter may not be meaſured by the mind, by the act of his ſervant; Holy *Eliſha* may be attended by a falſe *Gehezi*: No examples, no counſells will prevaile with ſome hearts; who would not have thought that the follower of *Eliſha* could be no other then a Saint? yet, after the view of all thoſe miracles, this man is a mirrour of worldlineſſe. He thinkes his maſter either too ſimple, or too kind, to refuſe ſo juſt a preſent from a Syrian; himſelfe will be more wiſe, more frugall; De ure haſtens his pace, he doth not goe, but run after his booty; *Naaman* ſees him, and as true nobleneſſe is ever courteous, alights from his Charet, to meet him; The great Lord of Syria comes forth of his Coach to ſalute a Prophets ſervant: not fearing that he can humble himſelf over-much to one of *Eliſha's* family: He greets *Gehezi* with the ſame word wherewith he lately was dimitted by his maſter, *Is it peace?* So ſodden a meſſenger might ſeeme to argue ſome change. He ſoone receives from the breathleſſe bearer newes of his maſters health, and requeſt: *All is well, my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim, two young men of the ſonnes of the Prophets: Give me, I pray thee, a talent of ſilver, and two changes of garments.* Had *Gehezi* craved a reward in his owne name calling for the fee of the Prophets ſervant, as the gaine, ſo the offence had been the leſſe; now reaching at a greater ſumme, he belies his Maſter, robs *Naaman*, burdens his owne ſoule. What a ſound tale hath the craft of *Gehezi* deviſed? Of the number, the place, the quality, the age of his Maſters gueſts? That he might ſet a fair colour upon that pretended requeſt: ſo proportioning the value of his demand, as might both enrich himſelf and yet well ſtand with the moderation of his maſter. Love of money can never keep good quarter with honeſty, with innocence: Covetouſneſſe never lodged in the heart alone; If it find not, it will breed wickedneſſe. What a mint of fraud there is in a worldly beaſt? How readily can it coine ſubtile falſhood for an advantage?

How thankfully liberall was this noble Syrian; *Gehezi* could not be more eager in taking then he was in giving; As glad of ſo happy an occaſiō of leaving any peece of his treaſure behind him, he forces two talents upon the ſervant of *Eliſha*: and bindes

A binds them in two bags, and laies them upon two of his own servants; his owne trayne shall yeeld Porters to *Gehezi*: Cheerefulnesse is the just praise of our beneficence: Bountifull mindes are as zealous in over-paying good turnes, as the niggardly are in scanting retributions.

What projects doe we think *Gehezi* had all the way? How did he please himselfe with the waking dreames of purchases, of traffique, of [illegible] and now, when they are come to the tower, he gladly disburthens, & dismisses the two *Syrian* attendants, and hides their load, & wipes his mouth, & stands boldly before that Master, whom he had so foully abused: Oh *Gehezi!* where didst thou think God was this while? Couldst thou thus long poure water upon the hands of *Elisha*, and be either ignorant, or regardlesse of that undeceivable eye of providence, which was ever fixed upon thy hands, thy tongue, thy heart? Couldst thou thus hope to blind the eyes of a Seer? Heare then thy inditement, thy sentence, from him, whom thou thoughtest to have mocked with thy concealement, *Whence comest thou Gehezi? Thy servant went no whither.* He that had begun a lye to *Naaman*, ends it to his Master: who so lets his tongue once loose to a wilfull untruth, soon growes impudent in multiplying falsehoods. Of what metal is the forehead of that man, that dares lye to a Prophet? What is this, but to [illegible] senses? *Went not my heart with thee when the man turned again from his chariot to meet thee?* Didst thou not till now know, O *Gehezi*, that Prophets have spirituall eyes, which are not confined to bodily prospects?

Didst thou not know, that their hearts were often, where they were not? Didst thou not know that thy secretest waies were over-looked by invisible witnesses? Heare then and be convinced. Haber thou wentest, thus thou saidst, thus thou didst, thus thou speedst. What answer was now here but confusion? Miserable *Gehezi*, how didst thou stand pale and trembling before the dreadfull tribunall of thy severe Master, looking for the wofull sentence of some grievous judgement for so hainous an offence? *Is this a time to receive money, & to receive garments, and* (which thou hadst already purchased in thy conceit) *Olive-yards, & Vine-yards, and Sheep, and Oxen, and Men-servants, and maid-servants?* Did my mouth refuse, that thy hands might take? Was I so carefull to win honour to my God, & credit to my profession, by denying these *Syrian* presents, that thou mightst dash both in receiving them? Was there no way to enrich thy self, but by belying thy Master, by disparaging this holy function of the Prophets of a new convert? Since thou wouldst needs therefore take part of *Naamans* treasure, thou shalt part with him in his Leprosie, *The leprosie of Naaman shall cleave unto thee, and unto thy seed for ever.* Oh heavy talents of *Gehezi!* Oh the horror of this D one unchangeable suit, which shall never be but loathsomely white, noysomely uncleane! How much better had been a light purse, and an homely coat, with a sound body, a cleane soul! Too late doth that wretched man now finde, that he hath loaded himself with a curse, that he hath clad himself with shame! His sin shal be read ever in his face, in his seed; all passengers, all posterities shall now say, Behold the characters of *Gehezies* covetousnesse, fraud, sacriledge! The act overtakes the word, *He went out of his presence a Leper as white as snow.* It is a wofull exchange that *Gehezi* hath made with *Naaman*; *Naaman* came a Leper, returned a Disciple; *Gehezi* came a Disciple, returned a Leper: *Naaman* left behind both his disease and mony, *Gehezi* takes up both his mony and his disease: Now shall *Gehezi* never look upon himself, E but he shal think of *Naaman* whose skin is transferred upo him with those Talents; and shall weare out the rest of his daies in shame, and pain, and sorrow: His teares may wash off the guilt of his sin, shall not (like another Jordan) wash off his Leprosie, that shall ever remain as an hereditary monument of divine severity. This son of the Prophets shall more loud and lively preach the Justice of God by his face, then others by their tongue. Happy was it for him, if whiles his skin was snow-white with Leprosie, his humble soul were washed white as snow with the water of true repentance.

Elisha

Eliſha *raiſing the Iron; blinding the Aſſyrians.*

2. Kin. 6.

THere was no loſſe of *Gehezi*; when he was gone, the Prophets increaſed: an ill man in the Church, is but like ſome ſhrubby tree in a Garden, whoſe ſhade keeps better plants from growing: A blank doth better in a roome, then an ill filling: The view of Gods juſt judgements doth rather draw clients unto him, then alienate them: The Kings of Iſrael had ſucceeded in Idolatry, and hate of ſincere Religion; yet the Prophets multiply: Perſecution enlargeth the bounds of the Church. Theſe very tempeſtuous ſhowers bring up flowers and hearbs in abundance. There would have been neither ſo many, nor ſo zealous Prophets in the languiſhment of peace: Beſides, what marvell is it, if the immediate ſucceſſion of two ſuch noble Leaders, as *Elijah* and *Eliſha*, eſtabliſhed and augmented Religion, and bred multitudes of Prophets? Rather who can marvell, upon the knowledge of all their miracles, that all Iſrael did not propheſie? It is a good hearing, that the Prophets want elbow-roome; out of their ſtore, not out of the envy of neighbours, or incompetency of proviſion: Where viſion failes, the people periſh, they are are bleſſed, where it abounds.

When they found themſelves ſtraitned, they did not preſume to carve for themſelves, but they craved the leave, the counſell of *Eliſha*: Let us goe, we pray thee, unto *Iordan*, and take thence every man a beame, and let us make us a place where we may dwell. And he ſaid, Go ye. It well becomes the Sons of the Prophets, to enterpriſe nothing without the allowance of their Superiours. Here was a building towards, none of the curiouſeſt: I doe not ſee them making meanes for the procurement of ſome cunning artificers, nor for the conquiſition of ſome coſtly marbles, & Cedars, but every man ſhall hew, and ſquare, and frame his own beame. No nice termes were ſtood upon by theſe ſons of the Prophets. Their thoughts were fixed upon the perfection of a ſpirituall building: As an homely roofe may ſerve them, ſo their own hands ſhall raiſe it. The fingers of theſe contemplative men did not ſcorne the Axe, and Mallet, and Cheſell: It was better being there then in *Obadiahs* Cave; and they that dwell now contentedly under rude ſtickes, will not refuſe the ſquared ſtones, and poliſhed contignations of better times. They ſhall be ill teachers of others, that have not learned both to want, and to abound.

The Maſter of this ſacred Society, *Eliſha*, is not ſtately, nor auſtere: he gives not only paſſage to this motiō of his Collegiates, but aſſiſtance. It was fit the ſons of the Prophets ſhould have convenience of dwelling, though not pomp, not coſtlineſſe. They fall to their work; No man goes ſlackly about the building of his own houſe: One of them more regarding the tree then the toole, lets falls the head of the Ax into the river: Poore men are ſenſible of ſmall loſſes: He makes his moan to *Eliſha*, *Alas Maſter, for it was borrowed*, Had the Axe been his own, the trouble had been the leſſe to forgoe it; therefore doth the miſcariage afflict him becauſe it was of a borrowed Ax. Honeſt mindes are more careful of what they have by loane then by propriety: In lending there is a truſt, which a good heart cannot diſappoint without vexation. Alas poore novices of the Prophet, they would be building, and were not worth their axes: if they would give their labor, they muſt borrow their inſtrumēts.

Their wealth was ſpirituall: Outward poverty may well ſtand with inward riches: He is rich, not that hath the world, but that can contemne it.

Eliſha loves and cheriſhes this juſt ſimplicity; rather will he work a miracle, than a borrowed axe ſhall not be reſtored: It might eaſily be imagined, he that could raiſe up the iron out of the bottome of the water, could tell *where it fell in*; yet even that powerfull hand calls for direction: In this one point, the ſonne of the Prophet knowes more then *Eliſha*: The notice of particularities is neither fit for a creature, nor communicable: ameane man may beſt know his own caſe: This Novice better knowes where his ax fell, then his maſter: his maſter knowes better how to get it out, then he. There is no reaſon to be given of ſupernaturall actions. The Prophet

A phet borrowes an axe to cut an helve for the lost axe: Why did he not make use of that handle which had cast the head? Did he hold it unworthy of respect, for that it had abandoned the metal wherewith it was trusted? Or did he make choice of a new stick, that the miracle might be more clear & unquestionable? Divine power goes a contrary way to Art: We first would have procured the head of the axe, and then would have fitted it with a helve: *Elisha* fits the head to the helve, and causeth the wood, which was light and knew not how to sink, to fetch up the iron, which was heavy, and naturally uncapable of supernatatiō. Whether the metal were stripped of the naturall waight by the same power which gave it being; or whether, retaining the wonted poise, it was raised up by some spirituall operation; I enquire not Only I see it swim like corke upon the streame of *Iordan*, and move towards the
B hand that lost it. What creature is not willing to put off the properties of nature at the command of the God of nature? O God how easie is it for thee, when this hard and heavy heart of mine is sunke down into the mud of the world, to fetch it up againe by thy mighty Word, and cause it to float upon the streames of life, and to see the face of heaven again.

Yet still doe the sides of *Israel* complaine of the thornes of *Aram*; The children of *Ahab* rue their fathers unjust mercy: From an enemy, it is no making question whether of strength or wyle: The King of *Syria* consults with his servants, where to encampe for his greatest advantage; their opinion is not more required, then their secresie. *Elisha* is a thousand scouts: He sends word to the King of *Israel* of the projects, of the removes of his enemy. More then once had *Iehoram* saved both his life,
C and his Hoast, by these close admonitions. It is well that in some thing yet a Prophet may be obeyed. What strange State service was this which *Elisha* did, besides the spirituall? The King, the people of Israel owe themselves, and their safety to a despised Prophet. The man of God knew, and felt them Idolaters, yet how carefull and vigilant is he for their rescue? If they were bad, yet they were his owvn: If they vvere bad, yet not al; God had his number amongst their vvorst: If they vvere bad, yet the *Syrians* were vvorse. The Israelites mis-vvorshipped the true God, the *Syrians* vvorshipped a false. That (if it vvere possible) he might vvin them, he will preserve them; and if they vvill needs be vvanting to God, yet *Elisha* vvill not be wanting to them; their impiety shall not make him undutifull.

D There cannot be a juster cause of displeasure, then the disclosing of those secret counsels, vvhich are laid up in our eare, in our breast. The King of *Syria*, not vvithout reason, stomacks this supposed treachery. What Prince can bear, that an adverse povver should have a party, a Pensionary in his ovvn Court? Hovv famous vvas *Elisha* even in forain Regions? Besides *Naaman*, others of the *Syrian* Nobility take notice of the miraculous faculties of this Prophet of Israel; He is accused for this secret intelligence. No words can escape him, though spoken in the bed-chamber. O *Syrian*, whosoever thou wert, thou saidst not enough: if thy [illegible] but whisper in thine eare, if he smother his words within his own lips, if he do but speak within his own bosome, *Elisha* knows it from an infallible information. What counsel is it O God, that can be hid from thee? what counsel is it that thou wilt hide from thy Seer? Even this very word that accuseth the Prophet, is known to the accused. He
E heares this tale vvhiles it is in telling; he heares the plot for his apprehension. Hovv ill do the projects of vvicked men hang together? They that confesse *Elisha* knows their secretest vvords, do yet confer to take him. There are spies upon him, whose espials have moved their anger, & admiratiō. He is descryed to be in *Dothan* a smal tovvn of *Manasses*; A vvhole Army is sent thither to surprise him: The opportunity of the night is chosen for the exploit. There shalbe no wāt either in the nūber, or valour, or secresie of these conspired troops: & novv vvhen they have fully girt in the village vvith a strong & exquisite sieg, they make thēselvs sure of *Elisha*, & please thēselvs to think hovv they have incaged the miserable Prophet, hovv they should take him at unawares in his bed, in the midst of a secure dream: how they should cary him fetter'd to their King; what thāks they should have for so welcō a prisoner.

The successor of *Gehezi* riseth early in the morning, & sees al the City encompas-

sed

sed with a fearefull hoast, of foot, horse, charets. His eyes could meet with nothing but woods of pikes, and wals of harnesse, and lustre of metals; & now he runs in affrighted to his Master: *Alas, my master what shall we doe?* He had day enough to see they were enemies that environed them, to see himselfe helplesse, & desperate; and hath onely so much life left in him as to lament himselfe to the partner of his misery. He cannot flee from his new Master, if he would; he runs to him with a wofull clamour, *Alas, my Master, what shall we doe?*

Oh the undaunted courage of faith! *Elisha* sees all this, and sits in his chamber so secure, as if these had onely beene the guard of *Israel*, for his safe protection. It is an hard precept that he gives his servant, *Feare not*: As wel might he have bid him, not to see, when he saw, as not to feare, when he saw so dreadfull a spectacle: The operations of the senses are no lesse certaine, then those of the affections, where the objects are no lesse proper: But the taske is easie if the next word may find beleefe, [*For there are moe with us, then with them.*] Multitude, & other outward probabilities doe both lead the confidence of natural hearts, and fixe it. It is for none but a *David* to say, *I will not be afraid of ten thousands of people, that have set themselves against mee round about.* Flesh and blood riseth, and falleth, according to the proportion of the strength, or weakenesse of apparent meanes.

Elishaes man lookt about him, yet his Master praies, *Lord open his eys that they may see.* Naturally we see not, whiles we doe see: Every thing is so seene, as it is. Bodily eyes discerne bodily objects, onely spirituall can see the things of God: Some men want both eyes & light. *Elishaes* servant had eyes, wanted illumination: No sooner were his eyes open, then he saw the mountain ful of horses, & charets of fire round about *Elisha*. They were there before, (neither doth *Elisha* pray that those troupes may be gathered, but that they may be seene) not till now were they descryed. Invisible armies guard the servants of God, whiles they seeme most forsaken of earthly aide, most exposed to certaine dangers: If the eyes of our faith be as open as those of our sense, to see Angels as wel as *Syrians*, we cannot be appalled with the most unequall tearmes of hostility. Those blessed Spirits are ready either to rescue our bodies, or to cary up our soules to blessednesse; whither ever shall be injoyned by their Maker: there is just comfort in both, in either.

Both those Charets that came to fetch *Elijah*, & those that came to defend *Elisha*, were fiery: God is not lesse lovely to his own, in the midst of his judgements, then he is terrible to his enemies, in the demonstration of his mercies. Thus guarded, it is no marvell if *Elisha* dare walk forth into the midst of the *Syrians*. Not one of those heavenly Presidiaries struck a stroke for the Prophet; neither doth hee require their blowes, onely he turnes his prayer to his God, and saies, *Smite this people, I pray thee, with blindnesse.* With no other then deadly intentions did these *Aramites* come down to *Elisha*, yet doth not he say, Smite them with the Sword, but, *Smite them with blindnesse*: All the evil he wisheth to them, is their repentance; There was no way to see their error, but by blindnesse. He that prayed for the opening of his Servants eyes, to see his safe-guard, praies for the blinding of his enemies, that they might not see to doe hurt.

As the eyes of *Elishaes* servant were so shut, that they saw not the Angels, when they saw the *Syrians*: so the eyes of the *Syrians* shall be likewise shut, that when they see the man, they shal not see the Prophet. To al other objects their eyes are cleare, onely to *Elisha* they shall be blind, blind not through darknesse, but through misknowledge: They shall see, and mistake both the person and place. He that made the senses, can either hold, or delude them at pleasure: How easily can he offer to the sight other representations, then those which arise from the visible matter, and make the heart to beleeve them?

Justly now might *Elisha* say, *This is not the way, neither is this the City*, wherein *Elisha* shall be descryed. He was in *Dothan*, but not as *Elisha*, he shall not be found but in *Samaria*; neither can they have any guide to him, but himselfe. No sooner are they come into the streets of *Samaria*, then their eyes have leave to know both the place & the Prophet. The first sight they have of themselvs, is in the trap of *Israel*, in the jawes

A jawes of death: those ſtately Palaces, which they now wonder at unwillingly, carry no reſemblance to them, but of their graves: Every Iſraelite ſeemes an executioner, every houſe a Jayle, every beame a Gibbet: And now they looke upon *Eliſha* transformed from their guide, to their common murderer, with horror and paleneſſe: It is moſt juſt with God to intangle the plotters of wickednesſe, in their owne ſnare.

How glad is a mortall enemy to ſnatch at all advantages of revenge? Never did the King of Iſrael ſee a more pleaſing ſight, then ſo many *Syrian* throats at his mercy: and as loth to loſe ſo faire a day, (as if his fingers itched to be dip't in blood) he ſaies, *My father, ſhall I ſmite, ſhall I ſmite them?* The repetition argued deſire, the compellation, reverence: Not without allowance of a Prophet, would the King of *Iſrael* lay his hand upon an enemy, ſo miraculouſly trained home: His heart was ſtil foule with
B idolatry, yet would he not taint his hand with forbidden blood: Hypocriſie will be ſtill ſcrupulous in ſomething, and in ſome awfull reſtraints is a perfect counterfeit of conſcience.

The charitable Prophet ſoone gives an angry prohibition of ſlaughter; *Thou ſhalt not ſmite them: Wouldſt thou ſmite thoſe whom thou haſt taken captive, with thy ſword, and with thy bow?* As if he ſaid, Theſe are Gods captives, not thine; and if they were thine own, their blood could not be ſhed without cruelty: though in the hot chaſes of war, executions may be juſtifiable; yet in the coolneſſe of deliberation, it can be no other then inhumane, to take thoſe lives which have been yeelded to mercy: But here, thy bow and thy ſword are guiltleſſe of the ſucceſſe; only a ſtrange providence of the Almighty hath caſt them into thine hands, whom neither thy force, nor thy
C fraud could have compaſſed: If it be victory thou aimeſt at, overcome them with kindneſſe: *Set bread and water before them, that they may eat and drink:* Oh noble revēge of *Eliſha*, to feaſt his perſecutors! To provide a Table for theſe, who had provided a grave for him: Theſe Syrians came to *Dothan* ful of bloody purpoſes to *Eliſha*: he ſends them from Samaria full of good cheare, and jollity. Thus, thus ſhould a Prophet puniſh his purſuers: No vengeance but this is heroicall, and fit for Chriſtian imitation: *If thine enemy hunger, give him bread to eat, if he thirſt, give him water to drink: For thou ſhalt heap coales of fire upon his head; and the Lord ſhall reward thee: Be not overcome with evil, but overcome evill with good.*

The King of Iſrael hath done that by his feaſt, which he could not have done by his ſword; The bands of Syria will no more come by way of ambuſh, or incurſion,
D into the bounds of Iſrael. Never did a charitable act goe away without the retribution of a bleſſing. In doing ſome good to our enemies, we doe moſt good to our ſelves; God cannot but love in us this imitation of his mercy, who bids his Sun ſhine, and his rain fall where he is moſt provoked; and that love is never fruitleſſe.

The Famine of Samaria releeved.

NOt many good turnes are written in Marble; ſoone have theſe Syrians forgotten the mercifull beneficence of Iſrael: After the forbearance of
E ſome hoſtile inroade, all the forces of Syria are muſtered againſt *Iſheram:* That very Samaria which had releeved the diſtreſſed Aramites, is by the Aramites beſieged, and is afamiſhed by thoſe, whom it had fed. The famine within the walls was more terrible then the ſword without. Their worſt enemy was ſhut within; and could not be diſlodged of their owne bowels: Whither hath the Idolatry of Iſrael brought them? Before, they had been ſcourged with war, with drought, with dearth, as with ſingle cord; they remain incorrigible, and now God twiſts two of theſe bloody laſhes together, and galls them even to death: there needs no other executioners then their own mawes. Thoſe things which in their nature were not edible, (at leaſt, to an Iſraelite) were now both deare, and dainty, the Aſſe was (beſides the untoothſomneſſe) an impure creature: that which the law of Ceremonies had made uncleane, the law of neceſſity had made delicate and precious: the bones of ſo carrion an head could not be picked for leſſe

then foure hundred peeces of silver: neither was this scarcity of victuals only, but of all other necessaries for humane use; that the belly might not complaine alone, the whole man was equally pinched. A

The King of Israel is neither exempted from the judgment, nor yet yeelds under it: He walks upon the walls of his Samaria, to over-see the Watches set, the Engines ready, the Guards changed, together with the posture of the enemy; when a woman cryes to him out of the City, *Help my Lord, O King:* Next to God what refuge have we in all our necessities, but his Anointed? Earthly Soveraignty can aid us in the case of the injustice of men, but what can it doe against the judgements of God? *If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-presse?* Even the greatest powers must stoop to afflictions in themselves; how should they be able to prevent them in others? To sue for aid where is an utter impotence of redresse, is but to upbraid the weaknesse, and aggravate the misery of those whom we implore. *Iehoram* mistakes the suit: The suppliant calls to him for a woful peece of justice: Two mothers have agreed to eat their sons; the one hath yeelded hers to be boyled and eaten; the other, after she hath taken her part of so prodigious a bargain, with-draws her child, and hides him from the knife; hunger and envy make the Plaintiffe importunate; and now she craves the benefit of Royall Justice. She that made the first motion, with-holds her part of the bargaine, and flyes from that promisse, whose trust had made this mother childlesse. Oh the direfull effects of famine, that turnes off all respects of nature, and gives no place to horror, causing the tender mother to lay her hands, yea, her teeth upon the fruit of her own body; and to receive that into her stomack, which she hath brought forth of her wombe: What should *Iehoram* doe? The match was monstrous: The challenge was just, yet unnaturall: This complainant had purchased one halfe of the living childe, by the one half of hers, dead. The mother of the surviving Infant is pressed by covenant, by hunger; restrained by nature. To force a mother to deliver up her childe to voluntary slaughter, had been cruel: To force a debter to pay a confessed arrerage, seemed but equal: If the remaining child be not dressed for food, this mother of the devoured child is both robbed, and affamished: If he be, innocent blood is shed by authority. It is no marvell if the question astonished the Judge; not so much for the difficulty of the demand, as the horror of the occasion; to what lamentable distresse did *Iehoram* find his people driven? Not without cause did the King of Israel rend his garments, and shew his sackcloth; wel might he see his people branded with that ancient curse w^ch God had denounced against the rebellious: *The Lord shall bring a Nation against thee of a fierce countenance, which shall not regard the person of the old, nor shew favour to the young; And he shall besiege thee in all thy gates; And thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters: The tender and delicate woman, her eyes shal be evill towards her young one that commeth out from between her feet, and toward the children which she shall beare: for she shall eat them for want of all things secretly in the siege & straitnesse.* He mournes for the plague, he mournes not for the cause of this plague, his sin, and theirs: I find his sorrow, I find not his repentance. The worst man may grieve for his smart, only the good heart grieves for his offence; In stead of being penitent, *Iehoram* is furious, and turnes his rage from his sins, against the Prophet; *God doe so to me and more also, if the head of Elisha, the son of Shaphat, shall stand on him this day:* Alas, what hath the righteous done? Perhaps *Elisha* (that we may imagine some colours of this displeasure) fore-threatned this judgement; but they deserved it: perhaps he might have averted it by his prayers; their unrepentance disabled him: Perhaps he perswaded *Iehoram* to hold out the siege; though through much hardnesse: he fore-saw the deliverance. In all this how hath *Elisha* forfeited his head? All Israel did not afford an head so guiltlesse, as this that was destined to slaughter. This is the fashion of the world; the lewd blames the innocent, and will revenge their own sins upon others uprightnesse. B C D E

In the midst of all this sad estate of Samaria, and these stormes of *Iehoram*, the Prophet sits quietly in his own house, amongst his holy Consorts; bewailing no doubt both the sins, and misery of their people; and prophetically conferring of the issue; when

A when suddenly God reveales to him the bloody intent, and message of *Iehoram*, and he at once reveals it to his fellows. *See yee how this son of a murderer hath sent to take away mine head.* Oh the unimitable liberty of a Prophet! The same God that shewed him his danger, suggested his words; He may be bold, where we must be awfull: Still is *Naboths* blood laid in *Iehorams* dish. The foule fact of *Ahab* blemisheth his Posterity, and now when the son threats violence to the innocent, murder is objected to him as hereditary.

He that fore-saw his own perill, provides for his safety; [*Shut the doore and hold him fast at the doore.*] No man is bound to tender his throat to an unjust stroke: This bloody commission was prevented by a propheticall fore-sight: The same eye that saw the executioner comming to smite him, saw also the King hasting after him, to

B stay the blow: The Prophet had been no other then guilty of his own blood, if he had *not reserved himself a while, for the refcue of authority*: Oh the inconstancy of carnall hearts! It was not long since *Iehoram* could say to *Elisha*, *My father, shall I smite them?* now he is ready to smite him as an enemy, whom he honoured as a father: Yet even his lips had no sooner given sentence of death against the Prophet, then his feet flie to see it: It should seem that *Elisha*, upon the challenges & expostulations of *Iehoram*, neglecting a second time a perswasive message to the King of Israel, yet a while to wait patiently upon God for his deliverance: The discontented Prince flies out in an unpatient rage, *Behold this evill is of the Lord, what should I wait for the Lord any longer?* Oh the desperate resolutions of impatient minds! They have stinted God both for his time and his measure, if he exceed either, they either turne their backs

C upon him, or fly in his face: The position was true, the inference deadly: All that evill was of the Lord; they deserved it; he sent it: What then? It should have beene therefore argued, He that sent it, can remove it: I will wait upon his mercy, under whose justice I suffer: Impatience and distrust shall but aggravate my judgement: *It is the Lord, let him doe what he will*: But now to despaire because God is just, to defie mercy because it lingers, to reject God for correction, it is a presumptuous madnesse, an impious pettishnesse.

Yet in spight of all these provocations both of King, and people, *Elisha* hath good newes for *Iehoram*: *Thus saith the Lord, To morrow about this time shall a measure of fine flowre be sold for a Shekel, and two measures of Barly for a Shekel in the gate of Samaria:* Miserable Israel now sees an end of this hard triall; One dayes patience shall

D free them both of siege, and famine. Gods deliverances may over-stay our expectation, not the due period of his own counsels. Oh infinite mercy, when man sayes, *No longer*, God sayes, *To morrow*: As if he would condescend where he might judge; and would please them who deserved nothing but punishment. The word seemed not more comfortable, then incredible: *A Lord on whose hand the King leaned, answered the man of God, and said, Behold, if the Lord would make windowes in heaven, might this thing be?* Prophecies, before they be fulfilled, are riddles; no spirit can areed them, but that by which they are delivered. It is a foolish and injurious infidelity to question a possibility, where we know the message is Gods: How easie is it for that omnipotent hand to effect those things, which surpasse all the reach of humane conceit? Had God intended a miraculous multiplication, was it not as easie for him to in-

E crease the corn or meale of Samaria, as the widowes oyle? was it not as easie for him to give plenty of victuals without opening the windows of heaven, as to give plenty of water without wind or rain? The Almighty hates to be distrusted: This Peer of Israel shall rue his unbeleef; *Behold, thou shalt see it with thine eyes, but shalt not eat thereof*: The sight shall be yeelded for conviction, the fruition shall be denied for punishment: Well is that man worthy to want the benefit which he would not beleeve: Who can pity to see infidelity excluded from the blessings of earth, from the glory of heaven?

How strange a choice doth God make of the intelligencers of so happy a change: Foure Lepers sit at the entring of the Gate, they see nothing but death before them, famine within the wals, the enemy, without: The election is wofull, at last they resolve upon the lesser evill, Famine is worse then the Syrian; In the famine there is

certainty of perishing; amongst the Syrians, hazzard: Perhaps the enemy may have some pity, hunger hath none: and, were the death equally certain, it were more easie to die by the sword, then by famine: upon this deliberation they come down into the Syrian campe, to find either speed of mercy, or dispatch. Their hunger would not give them respight till morning: By twi-light are they faine upon the uttermost tents: *Behold, there was no man*; They marvell at the silence, and solitude, they look, and listen; the noyse of their own feet affrighted thē; their guilty hearts supplied the Syrians; and expected fearfully those which were as fearefully fled: How easily can the Almighty confound the power of the strong, the policy of the wise? God puts a Panick terror into the hearts of the proud Syrians; he makes them heare a noise of charets, and a noise of horses, even the noise of a great hoast; They say one to other, *Loe the King of Israel hath hired against us the Kings of the Hittites, and the Kings of the Egyptians, to come upon us: they arise therefore in a confused rout, and leaving all their substance behind them, flee for their lives.* Not long before, *Elishaes* servant saw charets and horses, but heard none; Now, these Syrians hear charets and horses, but see none. That sight comforted his heart, this sound dismaied theirs: The *Israelites* heard no noyse within the wals, the Lepers heard no noise without the gates; Only the *Syrians* heard this noise in their camp: What a scorn doth God put upon these presumptuous *Aramites*? He will not vouchsafe to use any substantiall stratagem against them; nothing but an empty sound shall scatter them, and send them home empty of substance, laded with shame, half-dead with fear; the very horses that might have hastened their flight, are left tyed in their Tents; their very garments are a burden; all is left behind, save their very bodies, and those breathlesse for speed.

Doubtlesse these Syrians knew well to what miserable exigents the incloséd Israelites were brought by their siege; and now made full account to sack, and ransack their Samaria; already had they divided, and swallowed the prey; when suddenly God puts them into a ridiculous confusion; and sends them to seek safety in their heeles; no booty is now in price with them but their life, and happy is he that can run fastest. Thus the Almighty laughs at the designes of insolent men, and shuts up their counsels in shame.

The feare of the foure Lepers began now to give way to security; they fill their bellies, and hide their treasures, and passe from one Tent to another, in a fastidious choice of the best commodities; they who ere-while would have held it happinesse enough to have been blessed with a crust, now wantonly rove for dainties, and from necessity leap into excesse.

How far self-love caries us in all our actions, even to the neglect of the publike? Not till their own bellies, and hands, and eyes were filled, did these Lepers think of imparting this newes to *Israel*: at last, when themselves are glutted, they begin to remember the hunger of their brethren, and now they find roome for remorse, *We doe not well, this day is a day of good tydings, and we hold our peace.* Nature teaches us that it is an injury to ingrosse blessings; and so to mind the private, as if we had no relation to a community; we are worthy to be shut out of the City-gates for Lepers, if the respects to the publike good doe not over-sway us in all our desires, in all our demeanure, and well may we with these covetous Lepers feare a mischiefe upon our selves, if we shall wilfully conceale blessings from others.

The conscience of this wrong and danger sends back the Lepers into the City; they call to the Porters, & soon transmit the newes to the Kings household; The King of *Israel* complaines not to have his sleep broken with such intelligence; He ariseth in the night, and not contemning good newes, though brought by Lepers, consults with his servants of the businesse.

We cannot be too jealous of the intentions of an enemy; *Iehoram* wisely suspects this slight of the *Syrians* to be but simulatory, and politick, only to draw *Israel* out of their City, for the spoile of both. There may be more perill in the back of an enemy, then in his face: the cruellest slaughters have been in retiring; easily therefore is the King perswaded to adventure some few for-lorn Scouts for further assurance. The word of *Elisha* is out of his head, out of his heart, else there had been no place for this

A this doubt: Timorous hearts never think themselves sure; those that have no faith, had need of much sense.

Those few horses that remaine, are sent forth for discovery, they find nothing but monuments of frightfulnesse, pledges of security. Now *Israel* dares issue forth to the prey; There (as if the *Syrians* had come thither to inrich them) they find granaries, wardrobes, treasures, and what ever may serve either for use or ostentation: Every Israelite goes away filled, laden, wearyed with the wealthy spoile.

As scarcity breeds dearth, so plenty cheapnesse. To day a measure of fine flower is lower rated, then yesterday of dung.

The distrustfull Peere of *Israel* sees this abundance according to the word of the Prophet, but enjoyes it not: he sees this plenty can come in at the gate, though the
B windowes of heaven be not open. The gate is his charge: the affamished *Israelites* presse in upon him, and beare him downe in the throng: Extreme hunger hath no respect to greatnesse. Nor their rudenesse but his owne unbelief hath trampled him under feet. He that abates the power of God by his distrust,

disabled worthily to the succors of the multitude: Faith
exalts a man above his sphere; Infidelity de-
presses him into the dust, into Hell:
He that believes not is con-
demned already.

* *
*

Contemplations UPON THE HISTORICALL PART OF THE OLD TESTAMENT.

The last Volume.

IN TVVO BOOKES.

By I. H. Dean of VVORCESTER.

Printed at LONDON, 1643.

XUM

TO THE HIGH AND MIGHTIE MONARCH,

CHARLES,

By the Grace of God King of Great Britaine, Fraince and Ireland, Defender of the FAITH, &c.

My Great Soveraigne Lord And Master.

May it please your MAIESTIE;

NOw at last (thanks be to my good God) I have finished the long task of my Meditations upon the Historicall part of the Old Testament; A Worke which I foresaw must be the issue both of time, and thoughts: It presumed to intitle it self at first, to your Gracious name, in succession to your immortall Brothers; and now, it brings to your Royall hands a due account of a happy dispatch.

Besides mine own publique ingagement, the incouragements of many worthy Divines, both at home, and abroad, drew me on, in this measure, though busie labour; and made me beleeve the service would not be of more pain, then use.

I

I humbly preſent it to your Majeſty; not fearing to ſay, A
that in regard of the ſubject, it is not ſo fit for any eyes as
Princely; For what doth it elſe but comment upon that,
which God hath thought good to ſay of Kings; what they
have done, what they ſhould have done; how they ſped in
good, in evill? Certainly there can be none ſuch miror of
Princes under heaven, as this, which God hath made for the
faces of his Deputies on earth. Neither can the eies of Sove- B
raign Greatneſſe be better taken up then with this ſacred re-
flection. If my defects have not been notorious, the matter
ſhall enough commend the work; which together with the
unworthy Author, humbly caſts it ſelf at the feet of your
Majeſty, with the beſt vowes of fidelity and obſervance,
from him, that prides himſelfe in nothing more, then in the
ſtyle of

Your Majeſties

moſt faithfully

devoted Servant,

Jos: Hall.

Contemplations, THE TWENTIETH BOOKE.

Containing

- *The Shunamite ſuing to* Jehoram: Eliſha *conferring with* Hazael.
- Jehu *with* Jehoram *and* Jezebel.
- Iehu *killing the ſons of* Ahab, *and the Prieſts of* Baal.
- Athaliah *and* Ioaſh.
- Ioaſh *with* Eliſha *dying.*
- Uzziah *Leprous.*
- Ahaz *with his new Altar.*
- *The utter deſtruction of the Kingdome of Iſrael.*
- Hezekiah *and* Senacherib.
- Hezekiah *ſick, recovered, viſited.*
- Manaſſeh.
- Ioſiahs *Reformation.*
- Ioſiahs *death, with the deſolation of the Temple and Jeruſalem.*

By Jos. Hall, D. of Divinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1643.

Contemplations.

The Shunamite ſuing to Jehoram; Eliſha *conferring with* Hazael.

HOw royally hath *Eliſha* paid the *Shunamite* for his lodging? To him already ſhe owes the life of her ſonne, both given, and reſtored; and now again (after ſo many yeares, as might well have worne out the memory of ſo ſmall a courteſie) her ſelf, her ſonne, her family owe their lives to ſo thankfull a gueſt. That table, and bed, and ſtoole, and candleſticke was well beſtowed: That candleſticke repaid her the light of her future life and condition, that table the meanes of maintenance, that ſtoole a ſeat of ſafe abode, that bed a quiet reſt from the common calamities of her nation: He is a niggard to himſelfe, that ſcants his beneficence to a Prophet, whoſe very cold water ſhall not goe unrewarded. *Elijah* preſerved the *Sareptan* from famine; *Eliſha* the *Shunamite*; he, by proviſion of oyle and meale; this, by premonition: *Ariſe, and goe, thou and thine houſhold, and ſojourne whereſoever thou canſt ſojourne.* The *Sareptan* was poore, and driven to extreames, therefore the Prophet provides for her, from hand to mouth: The *Shunamite* was wealthy, and therefore the Prophet ſends her to provide for her ſelfe: The ſame goodneſſe that relieves our neceſſity, leaves our competency to the hand of our own counſell; in the one, he will make uſe of his own power; in the other, of our providence. 2 King. 8

The very Prophet adviſes this holy Client to leave the bounds of the Church, & to ſeek life, where ſhe ſhould not find Religion: Extremity is for the time a juſt diſpenſation with ſome common rules of our outward demeanure and motions, even from better to worſe. All *Iſrael* and *Iudah* ſhall be affamiſhed; The body can be preſerved no where, but where the ſoule ſhall want; Sometimes the conveniences of the ſoule muſt yeeld to bodily neceſſities. Wantonneſſe and curioſity can finde no advantage from that which is done out of the power of need.

It is a long famine that ſhall afflict *Iſrael*; He upon whom the ſpirit of *Elijah* was doubled, doubled the judgement inflicted by his Maſter; Three years and an halfe did *Iſrael* gaſpe under the drought of *Elijah*; ſeven yeares dearth ſhall it ſuffer under *Eliſha*. The trials of God are many times not more grievous for their ſharpneſſe, then for their continuance.

This ſcarcity ſhall not come alone; God ſhall call for it: what ever be the ſecond cauſe, he is the firſt. The executioners of the Almighty (ſuch are his judgements) ſtand ready waiting upon his juſt Throne; and doe no ſooner receive the watch-

word, then they fly upon the world, and plague it for sinne; Only the cry of our sinnes moves God to call for vengeance: And if God once call, it must come; How oft, how earnestly are we called to repentance, and stirre not? The messengers of Gods wrath flie forth at the least beck; and fulfill the will of his revenge upon those, whose obedience would not fulfill the will of his command.

After so many proofes of fidelity the *Shunamite* cannot distrust the Prophet; not staying therefore to be convicted by the event, shee removes her family into the Land of the *Philistins*: No nation was more opposite to *Israel*, none more worthily odious; yet, there doth the *Shunamite* seek and find shelter. Even the shade of those trees that are unwholsome, may keep us from a storme; Every where will God find room for his own. The fields of *Philistins* flourish, while the soyle of *Israel* yeelds nothing but weeds and barrennesse: Not that *Israel* was more guilty, but that the sinne of *Israel* is more intolerable. The offers of grace are so many aggravations of wickednesse: In equall offences those doe justly smart more, who are more obliged. No pestilence is so contagious as that which hath taken the purest aire.

These *Philistine* neighbours would never have endured themselves to be pestered with forrainers, especially *Israelites*, whom they hated (besides Religion) for their usurpation: neither were they in all likelihood pressed with multitude: The rest of *Israel* were fed on with hopes; presuming upon the amends of the next harvest, till their want grew desperate, and irremediable; only the forewarned *Shunamite* prevents the mischief; now she finds what it is to have a Prophet her friend: Happy are those soules that upon all occasions consult with Gods Seers; they shall be freed from the plagues, wherein the secure blindnesse of others is heedlesly overtaken.

Seven yeares had this *Shunamite* sojourned in *Palestine*, now shee returnes to her own, and is excluded: She that found harbour among *Philistims*, findes oppression and violence among *Israelites*: Those of her kindred, taking advantage of her absence, had shared her possessions. How oft doth it fall out, that the worst enemies of a man are those of his own house? All went by contraries with this *Shunamite*; In the famine she had enough, in the common plenty she was scanted; *Philistines* were kind unto her, *Israelites* cruell: Both our feares, and our hopes do not seldome dissappoint us; It is safe trusting to that stay which can never fail us, who can easily provide us both of friendship in *Palestine*, and of justice in *Israel*. We may not judge of the Religion by particular actions; A very *Philistine* may be mercifull, when an *Israelite* is unjust; The person may be faulty, when the profession is holy.

It was not long since the Prophet made that friendly offer to the *Shunamite*, out of the desire of a thankfull requitall; *What is to be done for thee? wouldest thou bee spoken for to the King, or to the Captain of the Host?* and she answered; *I dwell among my brethren.* Little did she then think of this injurious measure; else she might have said; I dwell among mine enemies, I dwell among robbers. It is like they were then friendly, who were now cruell, and oppressive; There is no trust to be reposed in flesh and blood: How should their favours be constant, who are in their nature, and disposition, variable? It is the surest way to rely on him, who is ever like himself; the measure of whose love is eternity.

Whither should the *Shunamite* go to complain of her wrong, but to the Court? There is no other refuge of the oppressed, but publike authority: All Justice is derived from Soveraignty: Kings are not called Gods for nothing; They doe both sentence and execute for the Almighty.

Doubtlesse, now the poore *Shunamite*, thought of the courteous proffer of *Elisha*; and missing a friend at the Court, is glad to be the presenter of her own petition.

How happily doth God contrive all events for the good of his! This suppliant shall fall upon that instant for her suit, when the King shall be talking with *Gehezi*; when *Gehezi* shall be talking of her to the King; the words of *Gehezi*, the thoughts of the King, the desires of the *Shunamite* shall be all drawn together by the wise providence of God into the center of one moment, that his oppressed servant might receive a speedy justice. Oh the infinite wisdome, power, mercy of our God, that insensibly

A sensibly orders all our wayes, as to his own holy purposes, so to our best advantage.

What doth *Iehoram* the King talking with *Gehezi* the Lepet? That very presence was an eyesore.

But if the cohabitation with the infectious were forbidden, yet not the conference. Certainly, I begin to think of some goodnesse in both these: Had there not been some goodnesse in *Iehoram*, he had not taken pleasure to heare, even from a leprous mouth, the miraculous acts and praises of Gods Prophet; Had there not been some goodnesse in *Gehezi*, he had not after so fearfull an infliction of judgement, thus ingenuously recounted the praises of his severe Master; he that told that dearebought lie to the Prophet, tells now all truths of the Prophet, to the King: Perhaps
B his leprosie had made him cleane; If so; Happy was it for him that his forehead was white with the disease, if his soule became hereupon white with repentance. But we may well know that the desire, or report of historicall Truths, doth not alwaies argue grace. Still *Iehoram*, after the inquiry of the Prophets miracles, continues his Idolatry; He that was curious to hearken after the wonders of *Elisha*, is not carefull to follow his doctrine; Therefore are *Gehezi* and the *Shunamite* met before him, that he may be convicted, who will not be reformed: Why was it else that the presence of the persons should thus inexpectedly make good the relation, if God had not meant the inexcusablenes of *Iehoram*, whiles he must needs say within himself; Thus potent is the Prophet of that God, whom I obey not; Were not *Elishas* the true
C God, how could he work such wonders? And if he be the true God, why is he not mine? But what? Shall I change *Ahabs* God for *Iehoshaphats*? No; I cannot deny the miracles, I will not admit of the Author: Let *Elisha* be powerfull, I will be constant. O wretched *Iehoram*, how much better had it been for thee never to have seen the face of *Gehezi*, and the sonne of the *Shunamite*, then to goe away unmoved with the vengeance of leprosie in the one, with the mercifull resuscitation of the other? Therefore is thy judgement fearfully aggravated, because thou wouldst not yeeld to what thou couldst not oppose. Had not *Ahabs* obdurateneese been propagated to his son, so powerfull demonstrations of divine power could not have been uneffectuall. Wicked hearts are so much worse by how much God is better; This anvile is the harder by being continually beaten upon, whether with judgements or mercy.

D Yet this good use will God have made of this report, and this presence, that the poor *Shunamite* shall have justice; That sonne, whose life was restored, shall have his inheritance revived; His estate shall fare the better for *Elishaes* miracles: How much more will our mercifull God second his own blessings, when the favours of unjust men are therefore drawne to us, because we have been the subjects of divine beneficence?

It was a large, and full award, that this occurrence drew from the King; *Restore all that was hers, and all the fruits of the field, since the day that she left the land, even untill now.* Not the present possession only is given her, but the arerages.

Nothing hinders, but that outward justice may stand with grosse Idolatry. The Widow may thanke *Elisha* for this; His miracle wrought still, and puts this new life in her dead estate; his absence did that for the preservation of life, which his
E presence did for the restoring it from death. Shee that was so ready to expostulate with the man of God, upon the losse of her son, might perhaps have been as ready to impute the losse of her estate to his advice; Now, that for his sake she is enriched with her owne, how doth she blesse God for so happy a guest? When we have forgotten our own good turnes, God remembers and crowns them: Let us doe good to all whiles we have time, but especially to the household of faith.

Could *Israel* have been sensible of their own condition, it was no small unhappinesse to lose the presence of *Elisha*: Whether, for the Idolatries, or for the famine of *Israel*, the Prophet is gone into *Syria*; No doubt *Naaman* welcomd him thither; and now would force upon him thanks for his cure, which the man of God would not receive at home.

How famous is he now grown that was taken from the Teame? His name is not

confined to his own Nation; forrain countries take notice of it; and Kings are glad to listen after him; and woo him with presents: *Benhadad* the King of *Syria*, whose counsells he had detected, rejoyceth to heare of his presence; and now, as having forgotten that he had sent a whole Host, to besiege the Prophet in *Dothan*, sends an honourable messenger to him, laden with the burden of forty Camels, to consult with this Oracle, concerning his sicknesse, and recovery. A

This *Syrian* belike in distresse dares not trust to his own gods; but having had good proofe of the power of the God of Israel, both in *Naamans* cure, and in the miraculous defeats of his greatest forces, is glad to send to that servant of God, whom he had persecuted. Wicked men are not the same in health and in sicknesse: their affliction is worthy of the thankes, if they be well minded; not themselves.

Doubtlesse the errand of *Benhadad* was not only to enquire of the issue of his disease, but to require the Prayers of the Prophet for a good issue: Even the worst man doth so love himselfe, that he can be content to make a beneficiall use of those instruments, whose goodnesse he hateth. B

Hazael the chiefe Peere of *Syria* is designed to this message; The wealth of his present strives with the humility of his cariage, and speech: *Thy son Benhadad King of Syria hath sent me to thee, saying, Shall I recover of this disease?* Not long since, *Iehoram* King of Israel had said to *Elisha*, *My father, shall I smite them?* and now *Benhadad* King of *Syria*, sayes, *My father, shall I recover:* Loe how this poore *Meholathite* hath Kings to his sonnes: How great is the honour of Gods Prophets with Pagans, with Princes? Who can be but confounded to see Evangelicall Prophets despised by the meanest Christians!

C

It is more then a single answer that the Prophet returnes to this message: One answer he gives to *Benhadad*, that sent it; another he gives to *Hazael*, that brings it: That to *Benhadad*, is, *Thou maist surely recover?* That to *Hazael*, *The Lord hath shewed me that he shall surely die:* What shall we say then? Is there a lye, or an equivocation in the holy mouth of the Prophet? God forbid: It is one thing what shall be the nature and issue of the disease; Another thing what may outwardly befall the person of *Benhadad:* The question is moved of the former, whereto the answer is direct; The disease is not mortall; But withall an intimation is given to the bearer, of an event beyond the reach of his demand; which he may know, but either needs not, or may not returne: *The Lord hath shewed me that he shall surely die*; by another means, though not by the disease.

D

The Seer of God descries more in *Hazael*, then he could see in himselfe; he fixes his eyes therefore stedfastly in the *Syrians* face, as one that in those lines read the bloody story of his life.

Hazael blushes, *Elisha* weeps; The intention of those eies did not so much amaze *Hazael*, as the teares; As yet he was not guilty to himselfe of any wrong that might straine out this juyce of sorrow: *Why weepeth my Lord?*

The Prophet feares not to foretell *Hazael* all the villanies which he should once doe to Israel; How he should fire their forts, and kill their young men, and rip the mothers, and dash their children. I marvell not now at the teares of those eyes which foresaw this miserable vastation of the inheritance of God; The very mention whereof is abhorred of the future author: *What is thy servant a dog, that I should do this great thing?* They are savage cruelties whereof thou speakest; It were more fit for me to weep that thou shouldst repute me so brutish; I should no lesse condemne my selfe for a beast, if I could suspect my own degeneration so farre. Wicked men are caried into those heights of impietie, which they could not in their good mood have possibly beleeved; Nature is subject to favourable opinions of it self; & will rather mistrust a Prophet of God, then her own good disposition: How many from honest beginnings, have risen to incredible licentiousnesse, whose lives are now such, that it were as hard for a man to beleeve they had ever been good, as to have perswaded them once they should prove so desperately ill. E

To give some overture unto *Hazael* of the opportunity of this ensuing mischiefe; the Prophet foretells him from God, that he shall be the King of *Syria*.

He

A He that ſhewes the event, doth not appoint the meanes; Farre was it from the ſpirit of Gods Prophet to ſet, or encourage a treaſon: whiles he ſaid therefore, *Thou ſhalt be king of Syria*; he ſaid not, Goe home, and kill thy Maſter: The wicked ambition of *Hazael* drawes this damnable concluſion out of holy premiſes; and now having fed the hopes of his Soveraigne with the expectation of recovery: the next day he ſmothers his Maſter. The impotent deſire of rule brookes no delay: Had not *Hazael* been graceleſly cruell, after he had received this prediction of the Seer, he ſhould have patiently awaited for the crown of *Syria*, till lawfull meanes had ſet it upon his head; now, he will by a cloſe execution make way to the throne; A wet cloth hath ſtopt the mouth of his ſick Soveraigne; No noyſe is heard; the carkaſſe is faire; who can complain of any thing but the diſeaſe?

B O *Hazael*, thou ſhalt not thus eaſily ſtop the mouth of thine own conſcience; that ſhall call thee Traytor, even in thy chaire of State; and ſhall check all thy royall triumphes, with, *Thou haſt founded thy throne in blood*; I am deceived, if this wet cloth ſhall not wipe thy lips in thy jollieſt feaſts, and make thy beſt morſels unſavoury: Soveraignty is painfull upon the faireſt termes; but upon treachery, and murder, tormenting: Wofull is the caſe of that man whoſe publike cares are aggravated with private guiltineſſe; and happy is he, that can enjoy a little with the peace of an honeſt heart.

C

Jehu *with* Jehoram *and* Jezebel.

YEt *Hazael* began his cruelty with loſſe: *Ramoth Gilead* is won from him; *Iehoram* the ſon hath recovered that, which *Ahab* his father attempted in vaine; That City was deare-bought of Iſrael; it coſt the life of *Ahab*, the blood of *Iehoram*; Thoſe wounds were healed with victory; The King tends his health at *Iezreel*, whiles the Captaines were enjoying, and ſeconding their ſucceſſe at *Ramoth*. 2 King. 9.

D Old *Eliſha* hath neither cottage nor foot of land, yet ſitting in an obſcure corner he gives order for Kingdomes; Not by way of authority, (this uſurpation had been to elſe proud, then unjuſt) but by way of meſſage, from the God of kings; Even a mean Herauld may goe on a great errand: The Prophets of the Goſpell have nothing to doe but with ſpirituall Kingdomes; To beat down the Kingdomes of ſin and Satan, to tranſlate ſoules to the Kingdome of heaven.

He that rayſed the life of the Shunamites ſonne, muſt ſtoop to age; That block lies in his way to *Iehu*; The aged Prophet imployes a ſpeedier meſſenger, who muſt alſo gird up his loynes, for haſte: No common pace will ſerve us when we goe on Gods meſſage; The very loſſe of minutes may be unrecoverable. This great Seer of God well ſaw a preſent concurrence of all opportunities: The Captaines of the Hoſt were then readily combined for this exploit: The army was on foot; *Iehoram* abſent; a ſmall delay might have troubled the work; the diſperſion of the Captaines,

E and Hoſt, or the preſence of the King, might either have defeated, or ſlacked the diſpatch: He is prodigall of his ſucceſſe, that is ſlow in his execution.

The directions of *Eliſha* to the young Prophet, are full, and punctuall; whither to go; what to carrie; what to do, where to doe it; what to ſay, what ſpeed to make, in his act, in his returne: In the buſineſſes of God, it matters not how little is left to our diſcretion; There is no important buſineſſe of the Almighty, wherein his precepts are not ſtrict, and expreſſe; Look how much more ſpecialty there is in the charge of God, ſo much more danger is in the violation.

The young Prophet is curiouſly obedient; in his haſte; in his obſervation and carriage: and finding *Iehu*, according to *Eliſhaes* prediction, ſet amongſt the Captaines of the Hoſt, he ſingles him forth, by a reverent compellation; *I have an errand to thee, O Captaine*; Might not the Prophet have ſtayed till the table had riſen,

and then have followed *Iehu* to his lodging? Surely, the wisdom of God hath purposely pitcht upon this season, that the publike view of a sacred messenger, and the hastie evocation of so noted a person, to such a secrecie, might prepare the hearts of those Commanders of Israel, to the expectation of some great designe. A

The inmost room is but close enough for this act; Ere many houres, all Israel shall know that, which yet may not be trusted with one eye; The goodnesse of God makes wise provision for the safety of his messengers, and whiles he imploies their service, prevents their dangers.

But how is it that of all the Kings of the ten tribes, none was ever anointed but *Iehu*? Is it for that the God, who would not countenance the erection of that usurped throne, would countenance the alteration? Or is it, that by this visible testimony of divine ordination, the courage of the Israelitish Captaines might be raised up to second the high and bold attempt of him, whom they saw destined from heaven to rule? B

Together with the oile of this unction, here was a charge of revenge; A revenge of the blood of the Prophets, upon *Iezebel*; of wickednesse and Idolatry, upon *Ahab*: neither was the extirpation of this lewd family fore-prophesied onely to *Iehu*, but injoyned.

Elijah foretold, and the world expected some fearfull account of the abominable cruelties, & impieties of that accursed house; Now it is called for, when it seemed forgotten: *Ahab* shall have no posteritie, *Iezebel* shall have no tombe, but the dogs. This wofull doome is committed to *Iehues* execution.

Oh the sure, though patient, justice of the Almighty: not onely *Ahab* and *Iezebel* had been bloody, and idolatrous, but Israel was drawne into the partnership of their crimes; All these shall share in the judgement: *Elijahs* complaint in the cave now receives this late answer, *Hazael* shall plague Israel; *Iehu* shall plague the house of *Ahab* and *Iezebel*, *Elishaes* servant thus seconds *Elishaes* Master: When wickednesse is ripe in the field, God will not let it sheed to grow againe, and cuts it down by a iust, and seasonable vengeance: *Ahabs* drouping under the threat hath put off the judgement from his own dayes; now it comes, and sweeps away his wife, his sonnes, and falls heavie upon his subjects. Please your selves, O ye vain sinners, in the slow pace of vengeance; it will be neither lesse certaine, nor more easie for the delay; rather worse to pay for that leisure in the extremity. C

The Prophet hath done his errand, and is gone. *Iehu* returnes to his fellowes, with his head not more wet with oile, then buried with thoughts: no doubt, his face bewrayed some inward tumults, and distractions of imagination; neither seemed he to return the same he went out. They aske therefore, *Is all well? Wherefore came this mad fellow to thee?* The Prophets of God were to these idolatrous Israelites, like comets; who were never seen without the portendment of a mischiefe: When the priests of their *Baal* were quietly sacrificing, all was well, but now when a Prophet of God comes in sight, their guiltinesse askes, *Is all well?* All would be well but for their sins; they feare not these, they feare their reprover. D

Israel was come to a good passe, when the Prophets of God went with them for mad men: Oh ye *Baalitish* Ruffians, whither hath your impiety and profanenesse caried you, that ye should thus blaspheme the servants of the living God? Ye that runne on madding after vaine Idols, taxe the sober guides of true worship, for madnesse. Thus it becomes the godlesse enemies of truth, the heralds of our patience, to mis-call our innocence, to revile our most holy profession: What wonder is it that Gods messenger are mad men unto those, to whom the wisdome of God is foolishnesse? E

The message was not delivered to *Iehu* for a concealment, but for publication: Silence could not effect the word that was told him; common notice must; *Yee know the man, and his communication*: The habit showes you the man, the calling showes you his errand: Even Prophets were distinguished by their cloathes; Their mantle was not the common weare; why should not this sacred vocation be known by a peculiar attire? These Captaines had not called him a mad-man,

A it they had not knowne him a Prophet: By the man therefore they might guesse at his message; Prophets doe not use to appeare, but upon serious errands, whether of reproofe, or of prediction.

Nice civilities of denials were not then known to the world; They said, *It is false, tell us now:* Amongst these Captaines no combat, no unkindnesse followes upon a word so rudely familiar.

Jehu needs not tell them that the man was a Prophet; he tells them the prophecie of the man; what he had said, what he had done.

Their eies had no sooner seene the oile; their eares had no sooner heard, *Thus saith the Lord, I have anointed thee King over Israel*, then they rise from their seates, as rapt with a tempest, and are hurled into armes; So doe they haste to proclaime *Jehu*, that they scarce stay to snatch up their garments, which they had perhaps left behinde them for speed, had they not meant with these rich abilliments to garnish a state for their new Soveraine. To whom having now erected an extemporall Throne, they doe by the sound of Trumpets give the stile of Royaltie, *Jehu is King*.

So much credit hath that mad fellow with these gallants of *Israel*, that upon his word they will presently adventure their lives, and change the Crowne. God gives a secret authority to his despised servants; so as they which hate their person, yet reverence their truth: Even very scorners cannot but beleeve them; If when the Prophets of the Gospell tell us of a spirituall Kingdome, they be distrusted of those which professe to observe them, how shamefull is the disproportion? how just shall their judgement be?

Yet I cannot say whether meer obedience to the Prophet, or perfect dislikes of *Jehoram*, or perfect respects to *Jehu*, drew the Captains of *Israel*; The will of God may be done thankfully, when fulfilling the substance, we faile of the intention, and erre in circumstance.

Surely *Jehu* is conscious of this sudden Inauguration; This new Princedome yet reaches no further then the sound of the trumpets; *Jehu* is no lesse subtile, then valiant, he knowes that the noise of this late Treason might worke a busie, and dangerous relishance; therefore gives out that no messenger of the newes may ever set up personall execution, [illegible] to be sent to surprise *Jehoram* in the palace of *Jezreel*. The meer tending his late words, or secretly feasting his friends, and dreaming of nothing lesse then danger, [illegible] might be seen, and felt at once. Secrecie is the safest gard of any designe; oftentimes projects are either frustrated, or made needlesly difficult.

Neither is *Jehu* more close, then swift; That very trumpet with the same winde sounds his march, from the top of the staires, he stops down into his chariot. That man meanes to speed, who can be at once reserved in his counsels, and resolute, and quick in his performances.

[illegible] could not carry the [illegible] and unseasonable visitation of the [illegible] child of *Jehoshaphat*, were it not that he was degenerate into the family of [illegible] King of Judah is come to visit *Jehoram* King of Israel, the knowledge of [illegible] received wounds both drawn thither this kinde ill-matched allies. He who was partaker of the warr, cannot but be a witnesse of the wounds.

The two Kings see in the height of their complement, and entertainements, when the watch-man of the Tower of *Jezreel* espies a troupe, afarre off. For ought was known, there was nothing but peace in all the Land of Israel, and Judah was now so combined with it, that both their Kings were feasting under one roof; yet in the midst of this supposed safety, the watch-tower is not unfurnished with heedy eies. No security of peace can free wise governours from a carefull suspition of what may come, and a providence against the worst. Even whiles wee know of no enemies, the watch-tower of our Intelligence may not be empty.

In vaine are dangers fore-seene, if they bee not premonished; It is all one to have a blinde and a mute watch-man; This speakes what hee sees, *I see a company*.

Doubtlesse

divided

Doubtlesse *Ieboram* however now full of thoughts: neither knew he what construction to put upon that approaching troupe; Perhaps, the *Syrians* the while, may have recovered *Ramoth*, and chased the garrison of Israel; neither can he imagine whether these should be hostile victors or vanquished subjects, or conspiring rebels. Every way this rout was dreadfull. Oh *Ieboram*, thou begloſt thy ſtates ſake; Hadſt thou been afraid to provoke the God of Iſrael, thine innocencie had yeelded no roome to theſe terrors.

An horſeman is diſpatcht to diſcover the meaning of this deſigned concourſe: He meets them, and inquires of peace; but receives a ſhort anſwer [illegible] *with peace turn thee behind me?* A ſecond is addreſſed, with the ſame [illegible] attend the train of *Iehu* inſtead of returning; Indeed it is not for private perſons to hope to reſolve the publike affaires, when they are grown to an height of diſorder, and from thence to a ripeneſſe of miſ-cariage: Sooner may a well meaning man hurt himſelfe, then redreſſe the common danger.

Theſe meſſengers were now within the mercy of a multitude, had they but endeavoured to retire, they had periſhed as wilfully, as vainly: Whoſoever will bee ſtriving againſt the torrent of a juſt judgement, muſt needs be carried down in the ſtream: Sometimes there is as much wiſdome in yeelding, as courage in reſiſtance.

Had this troupe been far off, the watchman could not have [illegible] the arrivall of the meſſengers, their turning behinde, the manner of the [illegible] *Iehu* was a noted Captain; his cariage and motion was obſerved more full of fire, then his fellowes; *The driving is like Iehues for he driveth furiously.* God makes choice of fit inſtruments, as of mercy, ſo of revenge; Theſe ſpirits were needfull for ſo tragicall a ſcene, as was now preparing in Iſrael.

Ieboram and *Ahaziah*, as netled with this forced patience of expectation, can no longer keep their ſeats, but will needs haſten their charets, and fetch that coſtly ſatisfaction, which would not be ſent, but given.

They are infatuated, which ſhall periſh: otherwiſe *Ieboram* had been warned enough by the forceable retention of his meſſengers, to expect none but an enemie. A friend, or a ſubject could not have been unwilling to be known, to be look't for: Now, forgetting his wounds, he will goe to fetch death.

Yet when he ſees *Iehu*, whom he left a ſubject, hopes ſtrive with his doubts, *Is it peace, Iehu?* what may be the reaſon of this ſudden journey? Is the army foiled by the *Syrians*? Is *Ramoth* recovered? or hath the flight of the enemy left thee no further work? or is ſome other ill newes guilty of thy haſte? What means this unwiſhed preſence, and return?

There needs no ſtay for an anſwer; the very face of *Iehu*, and thoſe ſparkling eyes of his ſpake fury, and death to *Ieboram*; which yet his tongue angerly ſeconds: *What peace, ſo long as the whordomes of thy mother Iezebel, and her witchcrafts are ſo many?*

Wicked Tyrant, what ſpeakeſt thou of peace with men, when thou haſt thus long waged war with the Almighty? That curſed mother of thine hath nurſed thee with blood, and trained thee up in abominable Idolatries.

Thou art not more hers, then her ſinne is thine; thou art polluted with her ſpirituall whoredomes, and inchanted with her helliſh witchcrafts: Now that juſt God whom thou, and thy parents have ſo hainouſly deſpited, ſends thee by mee this [illegible] meſſage of his vengeance; Which whiles hee ſpake, his hand is drawing up that deadly arrow, which ſhall cure the former wounds with a worſe.

Too late now doth wretched *Ieboram* turn his charet, and flee, and crie Treaſon, O *Ahaziah*, There was treaſon before, O *Ieboram*; thy treaſon againſt the Majeſty of God, is now revenged by the treaſon of *Iehu* againſt thee.

That fatall ſhaft, notwithſtanding the ſwift pace of both the charets, is directed to the heart of *Ieboram*; there is no erring of thoſe feathers which are guided by the hand of deſtinie.

How

How just are the rewards of God! It was in the field of *Naboth*, whereon [illegible] with him; There were they called to him for blood. And now this very carriage terrifieth that Prophesie, which we heard from the mouth of *Eliah*, in that very place, touching the bloud of *Ahab*; and is carefull to perform it. [illegible] when he heard the message of *Elisha*, that his hands should do it; now, upon the accomplishing the word of a Prophet, he gives charge to bury the Corpse, that the bleeding carkasse of *Iehoram* should be cast upon the very plot of *Naboth*. Oh *Naboths* blood well paid for! [illegible] shall adde to the composition. Oh graves of Saints dearely [illegible] ged!

What a relentlesse thing is hatred! the death of the father [illegible] son! *Iehu* rides after *Iehoram*, takes him with an arrow, and repays their blood to *Naboth* and his sonnes upon him. Not only *Ahab* but [illegible] that cruell Iezabel, but the sonne also; effectuall inheritance of the vineyard intended to his heires, that by bleeding his pretended offence; and how not only *Ahab* forfeits his blood to the field, but his son *Iehoram* also! Face doth not more answer to face, then [illegible] to sin.

It was time for [illegible] King of *Iudah*, to flee: Nay it had been many [illegible] before to have fled from the sinnes, yea from the house of *Ahab*. That bread is fearefull which God hath upon him; *He did evil in the sight of the Lord, as did the house of Ahab*, for hee was the sonne in law of the house of *Ahab*, as the Prophet often guilty of consanguinity. The house of good *Iehoshaphat* is [illegible] with the light of the sun.

Now he payes for his kinde alliance, accompanying the sonne of *Ahab* in his [illegible] whom he consorted with, in the Idolatry: Young *Ahaziah* was [illegible] but in his dayes, when the mid-night cry of *Athaliah* is required from him. Nothing is more dangerous then to be [illegible] in a wicked family; this relation [illegible] draweth in a fatall horde of sin and punishment.

Who would not have looked that *Iezebel* hearing of this bloody end of her son, and pursuit of her allie; and the fearefull proceedings of this professed conspiracie, should have put her selfe into sackcloth and ashes; and now finding no [illegible] either of defence, or escape, should have cast her selfe into such a posture of [illegible] as might have moved the compassion of *Iehu*? Her proud heart could not suddenly learn to stoope: rather she retcheth to her high spirit; and instead of humbling her soule by repentance, and addressing her self for an imminent death, she [illegible] her old carkasse, and paints her wrinkled face, and seems thus vainly hopes to daunt the courage of an usurper, by the sudden beames of a fayre face; she looks out, and thinks to fright him with the challenge of a traitor, whilst either mercy or justice could not be avoided: Extremity findes us such, or our peace leaves us. Our last thoughts are spent upon that we care most for; those that have regarded their face more then their soule, in their latter end are more taken up with desire of seeming faire, then being happy: It is no marvell if an heart obdured with the custome of sinne shut up gracelesly. Counterfeit beauty agrees well with inward uncleanneſſe.

Iehues resolution was too strongly setled to be removed with a painted face, or an opprobrious tongue; Hee lookes up to the window, and sayes, *Who is on my side, Who?* There want not those every where, which will be ready to observe prevailing greatnesse: Two or three Eunuchs looke out; hee bids them, *Throw her downe:* They instantly lay hold on their lately adored Mistris, and notwithstanding all her [illegible] and prayers, cast her down headlong into the street.

What heed is to be taken of the deep professed services of hollow-hearted followers; All this while they have humbly with smiles, and officious devotions fawned upon their great Queene; now upon the call of a prosperous enemie they forget

get their reſpects, her royaltie; and caſt her down, as willing executioners, into the jawes of a fearfull death: It is hard for greatneſſe to know them whom it may truſt: Perhaps the faireſt ſemblance is from the falſeſt heart; It was a juſt plague of God upon wicked *Iezebel*, that ſhee was inwardly hated of her owne; Hee whoſe ſervants ſhee perſecuted, raiſed up enemies to her from her own elbow. A

Thus muſt pride fall; Inſolent, idolatrous, cruell *Iezebel* beſprinkles the walls, and pavement with her blood; and now thoſe braines that deviſed miſchief againſt the ſervants of God, are ſtrawed upon the ſtones; and ſhe that inſulted upon the Prophets, is trampled upon by the horſes heeles: *The wicked is kept for the day of deſtruction, and ſhall be brought forth to the day of wrath.* Job 21.

Death puts an end commonly to the higheſt diſpleaſure. He that was ſevere in the execution of the living, is mercifull in the ſepulture of the dead; *Go ſee now this curſed woman and burie her, for ſhe is a Kings daughter*; She that upbraided *Iehu* with the name of *Zimri*, ſhall bee interred by *Iehu* as *Omries* daughter in law, as a Sydonian Princeſſe; Somewhat muſt be yeelded to humanity; ſomewhat to State. B

The dogs have prevented *Iehu* in this purpoſe, and have given her a living tombe, more ignoble then the worſt of the earth; Only the ſcull, hands, and feet of that vaniſhed carkaſſe yet remain; The ſcull which was the roof of all her wicked devices, the hands and feet which were the executioners; theſe ſhall remaine as the monuments of thoſe ſhamefull exequies: that future times ſeeing theſe fragments of a body, might ſay, the dogges were worthy of the reſt; Thus *Iezebel* is turned to dung, and dogges-meat, *Elijah* is verified, *Naboth* is revenged, *Iezreel* is purged, *Iehu* is zealous, and in all, God is juſt. C

Jehu *killing the ſons of* Ahab, *and the Prieſts of* Baal.

THere were two prime Cities of the Ten Tribes, which were the ſet Courts of the Kingdome of *Iſrael*; *Samaria* and *Iezreel*; The chief palace of the Kingdome was *Iezreel*, the mother City of the Kingdome, was *Samaria*; *Iehu* is poſſeſſed of the one, without any ſword drawn againſt him, *Iezreel* willingly changes the maſter, yeelding it ſelfe to the victor of two Kings, to the avenger of *Iezebel*; the next care is *Samaria*; Either policy, or force ſhall fetch in that head of the Tribes. 2 Kings 10. D

The plentifull iſſue of Princes is no ſmall aſſurance to the people; *Ahab* had ſonnes enough to furniſh the Thrones of all the neighbour nations, to maintain the hopes of ſucceſſion, to all times; How ſecure did he think the perpetuation of his poſterity, when he ſaw ſeventy ſonnes from his own loyns? Neither was this Royall iſſue truſted, either to weak walls, or to one roof; but to the ſtrong bulwarkes of *Samaria*, and therein to the ſeverall guards of the chief Peeres; It was the wiſe care of their parents not to have them obnoxious to the danger of a common miſ-cariage, or, of thoſe emulations which wait upon the cloyednesſe of an undivided converſation; but to order their ſeparation ſo, as one may reſcue other from the perill of aſſault, as one may reſpect other out of a familiar ſtrangeneſſe: Had *Ahab* and *Iezebel* been as wiſe for their ſoules, as they were for their ſeed, both had proſpered. E

Iehu is yet but in his firſt act; If all the ſonnes of *Ahab* bleed not, the prophecy is unanſwered; There ſhall be no need of his ſword, his penne ſhall work all this ſlaughter. He writes a challenge to *Samaria*, and therein to the guardians of the ſonnes of *Ahab*; daring them out of the confidence in their defenced City, in their charets, and horſes, in their aſſociats and armes, to ſet up the beſt of their maſters

masters sonnes, on his fathers throne, and to fight for his succession.

All the Governours of *Ahabs* children conspire in one common feare; no doubt there wanted not in that numerous brood of Kings, some great spirits that (if at least they attained to the notice of this designe) longed for a revenge, and suggested counsels of resolution to their cowardly guardians: Shall an audacious usurper runne thus away with the Crowne of *Israel*? Shall the blood of *Iezabel* bee thus traiterously spilt, thus wilfully forgotten? O *Israelites*, can you be so base, as to be ruled by my fathers servant? Where are the merits of *Ahab*, and *Iehoram*? What is become of the loyall courage of *Israel*? Doubtlesse, yee shall not want able Seconds to your valour; Doe yee think the royall and potent alliances of our mother *Iezebel*; and the remaining heires of *Iudah*, can draw back their hands from your aide? Will they endure to swallow so cruell an indignity? Stir up your astonished fortitude, O yee Nobles of Israel; redeeme your blemished honour, revenge this treacherous conspirator, and establish the right of the wronged heires of your Soveraigne. But as warme cloathes to a dead man, so are the motions of valour to a fearfull heart: *Behold two Kings stood not before him, how then shall we stand?*

Feare affrights it selfe rather then it will want bugs of terror: It is true: Two Kings fell before *Iehu*; but, two Kings unarmed, unguarded; Had not the surprizall of *Iehu* taken advantage of the unsuspitious nakednesse of these two Princes, his victory had not been thus successefull, thus easie. Halfe one of those two Kings, upon advertisement and preparation, had abated the fury of that hot Leader. It is the fashion of feare to represent unto us alwaies the worst, in every event: not looking at the inequality of the advantages, but the misery of the successe: as contrarily it is the guise of faith, and valour, by the good issue of one enterprise to raise up the heart to an expectation and assurance of more.

These mens hearts are dead with their Kings, neither dare entertaine the hope of a safe and prosperous resistance, but basely return, *We are thy servants, and will do all that thou shalt bid us, we will not make any King; doe thou that which is good in thine eyes.*

Well may *Iehu* think, these men which are thus disloyall to their charge, cannot be faithfull to me; It is their feare that drawes them to this observation: Were they not cowards, they would not be traitors to their Princes, subjects to me: I may use their hands, but I will not trust them: It is a thankelesse obedience that is grounded upon feare; there can be no true fidelity without love, and reverence. Neither is it other betwixt God and us; if out of a dread of hell we be officious, who shall thank us for these respects to our selves?

As one that had tasted already the sweetnesse of a resolute expedition; *Iehu* writes back instantly, *If yee bee mine, and if ye will hearken unto my voyce, take yee the heads of the men your Masters sonnes, and come to me to Iezreel to morrow this time.* Valiant *Iehu* was so well acquainted with the nature of feare, that he well knew this passion once grown desperate, would be ready to swallow all conditions: so farre therefore doth his wisdome improve it, as to make these Peeres his executioners; who presently upon the receit of his charge turne cruell, and by a joynt consent fetch off the seventy heads of those Princes, whom they undertooke to guard, whom they had flattered with the hopes of greater honour.

No doubt, but amongst so many sonnes of *Ahab*, some had so demeaned themselves, that they had won zealous professions of love from their guardians: Except perhaps death stole upon them in sleep, what tears, what intreaties, what conjurations must here needs have been?

What have wee done, O yee Peers of *Israel*, that might deserve this bloody measure? We are the sonnes of *Ahab*, therefore have ye hitherto professed to observe us; what change is this? why should that which hath hitherto kept you loyall, now make you cruell? Is this the reward of the long peaceable government of our father? are these the Trophees of *Ahabs* victories against *Benhadad*, *Iehoram*

rams against *Hazael*? If we may not raigne, yet at least, let us live: Or if we must die, why will your hands be imbrued in that blood, which yee had wont to terme royall, and sacred? Why will ye of Tutors turn murtherers? All pleas are in vaine to them that are dasfoed with their own feares. Perhaps these expostulations might have fetched some dewes of pity from the eyes, and kisses from the lips of these unfaithfull Tutors, but cannot prevent the stroke of death: These Crocodiles weep upon those, whom they must kill: and if their own sonnes had beene in the place of *Ahabs*, doubtlesse they had been sacrificed to the will of an usurper, to the parents safety: It is all relying upon timorous natures; upon every occasion those crazy steeds will break, and runne into our hands. How worthy were *Ahab* and *Iezebel* of such friends? They had been ever false to God, how should men be true to them? They had sold themselves to work wickednesse, and now they are requited with a mercenary fidelity: for a few lines have these men sold all the heads of *Ahabs* posterity: could ever the policy of *Iezebel* have reacht so farre, as to suspect the possibility of the extirpation of so ample an issue in one night, by the hands of her truest subjects?

Now she that by her letter sent to the Elders of *Iezreel*, shed the blood of *Naboth* and his sonnes, hath the blood of all her sonnes shed by a letter sent from *Iezreel* to the Elders of *Samaria*. At last, God will be sure to come out of the debt of wicked sinners, and will pay them with that coyne, which is both most proper, and least lookt for.

Early in the morning, in that gate of *Iezreel* where *Ahab* had passed many an unjust sentence, is presented unto *Iehu*, the fearfull pledge of his soveraignty, seventy gastly heads of the sonnes of *Ahab*.

Some carnall eye that had seen so many young and smooth faces besmeared with blood, would have melted into compassion, bemoaning their harmlesse age, their untimely end. It is not for the justice of God to stand at the barre of our corrupted judgement. Except we include some grandchildren of *Ahab* within this number, none of these died before they were seasoned with horrible Idolatry; or if they had: they were in the loynes of *Ahab* when he sold himselfe to work wickednesse; and now it is just with God to punish *Ahabs* wickednesse in this fruit of his loynes. The holy severity of God in the revenge of sinne sometimes goes so far that our ignorance is ready to mistake it for cruelty.

The wonder and horror of those two heaps hath easily drawne together the people of *Iezreel*: *Iehu* meets them in that seat of publike judgement; and finding much amazednesse and passionate confusion in their faces, he cleares them, and sends them to the true originall of these sudden and astonishing massacres.

However his own conspiracy, and the cowardly treachery of the Princes of *Israel* had beene (not without their hainous sinne) the visible meanes of this judgement, yet hee directs their eyes to an higher authority; the just decree of the Almighty, manifested by his servant *Elijah*; who even by the willing sins of men can most wisely, most hostilely fetch about his most righteous and blessed purposes.

If the Peeres of *Samaria* out of a base feare, if *Iehu* out of an ambition of raigning, shed the foule blood of *Ahabs* posterity; the sinne is their own, but in the mean time the act is no other then what the infinite justice of God would justly work by their mis-intentions. Let these *Israelites* but look up from earth to heaven, these tragicall changes cannot trouble them; thither *Iehu* sends them: wiping off the envy of all this blood, by the warrant of the divine preordination: In obedience whereunto he sends after these heires of *Ahab*, all his kinsfolks, favorites, priests that remained in *Iezreel*: and now having cleared these coasts, he hastes to *Samaria*: whom should he meet with, in the way, but the brethren of *Ahaziah* King of *Iudah*? they are going to visit their cozens the sonnes of *Ahab*: This young troupe was thinking of nothing but jollity, and courtly entertainment, when they meet with death: So suddenly, so secretly had *Iehu* dispatched these bold executions, that these Princes could imagine no cause of suspition:

How

A How could they think it might be dangerous to bee knowne for the brethren of *Ahaziah*, or friends to the brethren of *Iehoram*? The just providence of the Almighty hath brought all this covey under one net; *Iehu* thinks it not safe to let goe so many avengers of *Ahaziahs* bloud; so many corrivals of his Soveraignty. The unhappy affinity of *Iehoshaphat* with *Ahab* is no lesse guilty of this slaughter, then *Iehues* ambition; This match by the inoculation of one bud, hath tainted all the sap of the house of *Iudah*. The two and forty brethren of *Ahaziah* are therefore sent after the seventy Sonnes of *Ahab*; that they may overtake them in death, whom they came to visit; God will much lesse brook Idolatry from the loynes of a *Iehoshaphat*: Our entireness with wicked men scoffes us both in their sinnes and judgements.

B Doubtlesse, many Israelites that were devoted to the family and allies of *Ahab*, lookt (what they durst) awry at this cõmon effusion of royall bloud, yet in the worst of the depravednesse of Israel, there were some which both drouped under the deplored Idolatry of the times, and congratulated to *Iehu* this severe vindication of Gods power: Amongst the rest, *Ionadab* the son of *Rechab* was most eminent. That man was by lineall derived from *Iethro*, a Midianite by nation, but incorporated into Israel; a man, whose piety and strict conversation did both teach, and shame those of the Tribe to which he was joyned; He was the author of an austere rule of civility to his posterity; to whom he debarred the use of wine, cities, possessions; This old and rough friend of *Iehu* (out of his moving habitations) meets him, and applauds his zeale; He that allowed not wine to his seed, allowes the bloud of *Ahabs* seed poured out, by the hand of *Iehu*; He that shun'd the city, is carried in *Iehues* charet to the palace of Samaria.

C How easily might *Iehu* have been deceived? Many a one professes uprightnesse, who yet is all guile: *Ionadabs* carriage hath been such, that his word merits trust: It is a blessing upon the plaine-hearted, that they can be beleeved. Honest *Ionadab* is admitted to the honour of *Iehues* seat; and called (instead of many) to witnesse the zeale of the new anointed King of Israel.

Whiles *Iehu* had to doe with Kings, his cunning and his courage held equall pace together; but now that he is to deale with idolatrous Priests, his wile goes alone, and prevailes: Hee calls the people together, and dissembling his intentions, sayes, *Ahab served Baal a little, but Iehu shall serve him much: Now therefore*
D *call unto mee all the Prophets of Baal, all his servants, and all his priests, let none bee wanting: for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live.*

What a dead paleness was there now in the faces of those few true-hearted Israelites, that looked for an happy restauration of the Religion of God? How could they choose but think; Alas, how are we fallen from our hopes? Is this the change we lookt for? was it only ambition that hath set this edge upon the sword of *Iehu*? It was not the person of *Ahab* that we disliked, but the sins: If those must still succeed, what have we gained: Wo be to us, if only the author of our misery be changed, not the condition, not the cause of our misery.

On the other side, what insultations and triumphs sounded every where of the
E joyfull *Baalites*? What glorying of the truth of their profession, because of the successe? what scorns of their dejected opposites? what exprobrations of the disappointed hopes, and predictions of their adverse Prophets? what promises to themselves of a perpetuity of *Baalisme*? How did the dispersed priests of *Baal* now flock together, and applaud each others happinesse, and magnifie the devotions of their new Soveraigne? Never had that Idoll so glorious a day as this for the pompe of his service; Before, he was adored singlely in corners, now solemne sacrifices shall bee offered to him by all his clients, in the great Temple of the mother City of *Israel*. I can commend the zeal of *Iehu*, I cannot commend the fraud of *Iehu*; We may come to our end even by crooked wayes: He that bad him to smite for him, did not bid him to lie for him: Falsehood, though it be but tentative, is neither needed, nor approved by the God of truth: If policy have allowed officious untruths, Religion never.

By this device, the house of *Baal* is well furnished, well filled; not one of his *Chemarim* either might, or would be absent: not one of those which were present, might be unrobed: False Gods have ever affected to imitate the true. Even *Baal* hath Temples, Altars, Priests, vestments: All religions have allotted peculiar habits to their highest devotions. Those vestments which they mis-called sacred, are brought forth, and put on for the glory of this service.

Iehu and *Ionadab* are first carefull that this separation be exact, they search and see that no servant of the Lord be crept into that throng: What should a religious *Israelite* do in the Temple of *Baal*? Were any such there, he had deserved their smart, who would partake with their worship; but if curiosity should have drawne any thither, the mercy of *Iehu* seeks his rescue: How much more favourable is the God of mercies in not taking advantage of our infirmities.

Well might this search have bred suspition, were it not that in all those Idolatrous sacrifices, the first care was to avoid the prophane: Even *Baal* would admit no mixture, how should the true God abide it?

Nothing wanted now, but the sacrifice: No doubt whole heards and flocks were ready for a pretence of some royall hecatombes; whereof to me had now already smoaked on their Altars. O *Iehu* what means this dilation? If thou abhorrest *Baal*, why didst thou give way to this last sacrifice? why didst thou not cut off these Idolaters before this upshot of their wickednesse? Was it that thou mightest be sure of their guiltinesse? Was it that their number, together with their sinne, might be compleate? What acclamations were here to *Baal*, what joy in the freedome of their revived worship: When all on the sudden, those that had sacrificed, are sacrificed; The souldiers of *Iehu* by his appointment rush in with their swords drawne, and turne the temple into a slaughter-house. How is the tune now changed? What shricking was here? what out-cries? what running from one sword, to the edge of another? what scrambling up the walls and pillars? what climbing into the windowes? what vaine indevours to escape that death which would not be shunned? whether running, or kneeling, or prostrate, they must die.

The first part of the sacrifice was *Baals*, the latter is Gods: The bloud of beasts was offered in the one, of men in the other; the shedding of this was so much more acceptable to God, by how much these men were more beasts, then those they sacrificed. Oh happy obedience, God was pleased with a sacrifice from the house of *Baal*; The Idolaters are slain, the Idols burnt, the house of *Baal* turned to a draught; (though even thus lesse uncleane, lesse noysome, then in the former perfumes) and in one word, *Baal* is destroyed out of Israel.

Who that had seen all this zeale for God, would not have said; *Iehu* is a true Israelite? Yet, he that rooted out *Ahab*, would not be rid of *Ieroboam*. He that destroyed *Baal*, maintained the two Calves of *Dan* and *Bethel*. That Idolatry was of a lower ranke; as being a mis-worship of the true God, whereas the other was a worship of the false: Even the easier of both is hainous; and shall rob *Iehu* of the praise of his uprightnesse.

A false heart may laudably quit it selfe of some one grosse sin, and in the mean time hug some lesser evill that may condemn it; As a man recovered of a Fever may die of a Iaundis, or a Dropsie. We lose the thank of all, if we wilfully fault in one.

It is an entire goodnesse that God cares for; Perhaps, (such is the bounty of our God) a partiall obedience may be rewarded with a temporall blessing; (as *Iehues* severity to *Ahab* shall carry the crown to his seed for foure generations) but we can never have any comfortable assurance of an eternall retribution, if our hearts and wayes be not perfit with God. Wo be to us, O God, if we be not all thine, we cannot but everlastingly depart from thee, if we depart not from every sin; Thou hast purged our hearts from the Baal of our grosse Idolatries, oh clear us from the golden Calves of our petty corruptions also; that thou maist take pleasure in our uprightnesse; and we may reap the sweet comforts of thy glorious remuneration.

Athaliah

Athaliah *and* Joash.

OH the wofull ruines of the house of good *Iehoshaphat*! *Iehu* hath hath slain two and forty of his issue; *Athaliah* hopes to root out the rest: This daughter of *Ahab* was not like to be other then fatall to that holy Line; One drop of that wicked bloud was enough both to impure, and spill all the rest which affinity had mixed with it. 2 Kings 11, & 12. And 2 Chron. 23, & 24.

It is not unlike that *Ahaziah* betaking himself to the society of *Iehorams* wars, committed the sway of his Scepter to his mother *Athaliah*. The daughter of *Iezebel* cannot but be plotting: when she heares of the death of *Ahaziah*, and his brethren, inflicted by the heavy hand of *Iehu*, shee straight casts for the Kingdome of Judah: The true heires are infants, their minority gives her both colour of rule, and opportunity of an easie extirpation. Perhaps, her ambition was not more guilty then her zeale of *Baalisme*: shee saw *Iehu* out of a detestation of Idolatry, trampling on the blood of *Iehoram*, *Iezebel*, *Ahaziah*, the sons of *Ahab*, the brethren of *Ahaziah*, the priests and prophets of *Baal*, and in one word, triumphing in the destruction both of *Ahab*, and his Gods out of Israel: and now she thinks, Why should not I destroy *Iehoshaphat*, and his God out of Judah?

Who ever saw an Idolater that was not cruell? *Athaliah* must needs let out some of her own bloud, out of the throat of *Ahaziahs* sonnes; yet she spares not to shed it out of a thirst of soveraignty. O God how worthy of wonder are thy just and mercifull dispensations! In that thou sufferest the seed of good *Iehoshaphat* to be destroyed by her hand, in whose affinity he offended, and yet savest one branch of this stock of *Iehoshaphat*, for the sake of so faithfull a progenitor.

Wicked *Athaliah*, couldst thou think God would so far forget his Servant *David* (though no other of those loynes had seconded his vertues) as to suffer all his seed to be rooted out of the earth? This vengeance was not for thy father *Ahab*. The man according to Gods own heart shall have a lineall heir to succeed in his Throne, when thou and thy fathers house shall have vanished into forgetfulnesse.

For this purpose hath the wise providence of God ordained a *Iehosheba*, and matcht her in the Priestly Tribe: Such reverence did *Iehoram*, King of Judah (though degenerated into the Idolatry of his father in law *Ahab*) beare to this sacred function, that he marries his daughter to *Iehoiada* the Priest. Even Princesses did not then scorne the bed of those that served at Gods Altar: Why should the Gospell powre contempt upon that which the Law honoured?

That good Lady had too much of *Iehoshaphat* in her, to suffer the utter extirpation of that royall seed; She could not doubtlesse, without the extreme danger of her own life, save the life of her nephew *Ioash*; With what a loving boldnesse doth she adventure to steale him from amongst those bleeding carkasses, in the chamber of death? Her match gave her opportunity to effect that, which both nature, and Religion moved her to attempt: neither know I, whether more to wonder at the cunning of the device, or the courage of the enterprise, or the secrecy of the concealment, or the happinesse of the successe: Certainly, *Athaliah* was too cruelly carefull to forget this so late born son of *Ahaziah*; of all the rest, his age would not suffer him to be out of her eye: In all likelihood therefore, she must needs have missed so noted a corps, had there not been a substitution of some other dead child in his roome: In that age, the favour is not so distinguishable, especially of a dead face. Without some pious deceit this work could never have been affected; Else, had the child been secretly subduced, and missed by his bloudy grand-mother, her perpetuall jealousie had both expected a surviving heire, and continued a curious, and unavoydable search: both which were now shunned at once, whiles *Athaliah* reckons him for dead

whom *Iehoſheba* hath preſerved. Miſchief ſometimes failes of thoſe appointments, wherein it thinks to have made the ſureſt work; God laughes in heaven at the plots of Tyrants; and befooles them in their deepeſt projects. He had ſaid to *David*, *Of the fruit of thy body will I ſet upon thy ſeat*; In vain ſhall earth and hell conſpire to fruſtrate it. A

Sixe yeares hath *Ioaſh*, and his nurſe been hid in a cloſe cell of the Temple: Thoſe rooms were deſtin'd onely to the holy Tribe; yet now rejoyce to harbour ſuch a gueſt; The rigour of the ordinary Law muſt yeeld to caſes of ſo important neceſſity.

All this could not poſſibly bee done and continued without the privity of many faithfull Prieſts and Levites; who were as carefull to keep this counſell, as hopefull of the iſſue of it: It is not hard for many honeſt hearts to agree in a religious ſecrecie; Needs muſt thoſe lips be ſhut, which God hath ſealed up. B

Iudah had not been uſed to ſuch a yoke; long had it groaned under the tyranny not of a woman only, but of an Idolatrous Sydonian: If any of that ſexe might have claimed that Scepter, none had ſo much right to it, as *Iehoſheba* her ſelfe; But good *Iehoiada* the Prieſt, who had rather be a loyall guardian to the King, then an vnder-hand to a Queen, now findes time to ſet on foot the juſt title of *Ioaſh*; and to put him into the miſ-uſurped throne of his father *Ahaziah*.

In the ſeventh yeare, therefore, he ſends for the Captaines, and the Guard, and having ſworne them ſecrecy, by undoubted witneſſes makes faith unto them of the truth of their native Prince, thus happily reſcued from the bloudy knife of his mercileſſe Grandmother; marſhals the great buſineſſe of his Inauguration; gives every one his charge; ſets every one his ſtation; and ſo diſpoſes of his holy forces, as was moſt needfull for the ſafety of the King, the revenge of the Uſurper, the prevention of tumults, the eſtabliſhment of the Crowne upon the owners head in Peace and joy. C

There was none of all theſe agents who did not hold the buſineſſe to bee his owne. Every true ſubject of Iudah was feelingly intereſſed in this ſervice; neither was there any of them, who was not ſecretly heart-burned all this while, with the hatefull government of this Idolatrous Tyranneſſe: And now this inward fire is glad to find a vent; How gladly doe they addreſſe themſelves to this welcome imployment? The greateſt part of this ſecret band were Levites, who might therefore both meet together with leaſt ſuſpition, and bee more ſecurely truſted by *Iehoiada*, under whom they ſerved; Even that holy Prieſt of God inſtead of teaching the Law, ſets the Guard, orders the Captaines, ranges the troopes of Iudah; and inſtead of a Cenſer, brings forth the Speares and Shields of *David*; the Temple is, for the preſent, a Field, or an Artillery-yard; and the Ephods are turned into harneſſe. That houſe, in the rearing whereof not the noyſe of a hammer might be heard, now admits of the claſhing of armour, and the ſecret murmurs of ſome military atchievement. No circumſtances either of place, or calling, are ſo punctuall, as that publique neceſſity may not diſpenſe with their alteration. D

All things are now ready for this ſolemnity: Each man rejoyces to fixe upon his own footing; and longs to ſee the face of their long-concealed Soveraigne; and vowes his bloud to the vindication of the common liberty, to the puniſhment of a cruell intruder: Now *Iehoiada* brings forth unto them the Kings Sonne, and preſents him to the Peeres, and people; Hardly can the multitude containe it ſelfe from ſhouting out too ſoone: One ſees in his countenance the features of his father, *Ahaziah*; another of his Grand-father, *Iehoram*; a third profeſſes to diſcerne in him ſome lines, and faſhion of his great grand-father *Iehoſhaphat*; all find in his face the naturall impreſſions of Majeſty; and reade in it the hopes, yea the prophecies of their future happineſſe. Not with more joy, then ſpeed, doth *Iehoiada* accompliſh all the rites of the Coronation. Before that young King could know what was done to him; he is anointed, crowned; preſented with the booke of the Law: Thoſe ceremonies were inſtructive; and no doubt, *Iehoiada* failed E

not

A not to comment upon them in due time, to that royall Pupill.

The Oyle, wherewith he was anointed, signified his designation to that high service; and those indowments from heaven that might inable him to so great a function.

The Crown, wherewith he was adorned, signified that glory and majesty which should both incourage and attend his Princely cares.

The book of the Testimony signified the divine rules and directions, whereto he must frame his heart and actions, in the weilding of that Crown, in the improvement of that oyle.

These three, the Oyle, the Crowne, the Testimony, that is, inward powers, outw[illegible] magnificence, true piety and justice make up a perfect Prince; None of
B these [illegible] be wanting; If there be not a due calling of God, and abilities meet for that [illegible]esse, the [illegible] faileth: If there be not a Majestick grace and royalty that [illegible]ommar[illegible] the Crown is missing, If there be not a carefull re-
spect [illegible] he[illegible] [illegible] absolute guide of all counsels, and determinati-
ons, the Test[illegible]m[illegible] [illegible]ll of them concurring, make both King and people happy.

Now it it is time for the pe[illegible]e to clap their hands, and by their lowd acclamations to witnesse their joy; which must needs break forth with so much more force, by how much it was longer, upon feares and policy, suppressed.

The Court and Temple were neer together; However it was with *Athaliah*, and the late revolted Princes of Iudah, according to the common word, the nee-
C rer to the Church, the further from God; their religious predecessors held it the greatest cõmodity of their house, that it neighboured upon the house of God; From her palace might *Athaliah* easily heare the joyfull shouts of the multitude, the lowd noise of the Trumpets; and as astonished with this new tumult of publique gratulations, she comes running into the Temple: Never had her foot trod upon that holy pavement, till now that she came to fetch a just revenge from that God whose worship she had contemned.

It fell out well that her sudden amazednesse called her forth, without the attendance of any strong guard, whose side-taking might have made that quarrell mutually bloudy: She soon heares and sees what she likes not; her eare meets with, God save the King; her eye meets with the unlooked-for heire of the Kingdome, sitting
D on his throne, crowned, and robed, in the royall fashion, guarded with the Captains and souldiers, proclaimed by the Trumpeters, acclamed and applauded by the people.

Who can say whether this sight drave her more neere to frenzy, or death? How could it be otherwise, when those great spirits of hers, that had been long used to an uncontrolled soveraignty, finde themselves so inexpectedly suppressed.

She now rends her cloathes, and cryes, Treason, treason, as if that voice of hers could still command all hearts, all hands; as if one breath of hers were powerfull enough to blow away all these new designes: Oh *Athaliah*, to whom dost thou complain thy selfe? they are thy just executioners wherewith thou art in-
E compassed; If it be treason to set up the true heire of *Ahaziah*, thou appeales to thy Traitors. The treason was thine, theirs is justice; The time is now come of thy reckonings for all the royall blood of Iudah, which thine ambition shed; wonder rather at the patience of this long forbearance, then the rigour of this execution.

There needs no formall seat of Iustice in so apparent offence, *Iehoiada* passes the sentence of death upon her; *Have her forth of the ranges; Let her not be slaine in the house of the Lord; and him that followeth her, kill with the sword.*

Had not this usurpation been palpable, *Iehoiada* would not have presumed to intermeddle; Now being both the Priest of God, and Uncle and Protector to the lawfull king, he doth that, out of the necessity of the State, which his infant Soveraigne (if he could have been capable of those thoughts) would have desired.

Violent hands are laid upon *Athaliah*, whom no doubt a proud and furious disdain of so quick a charge, and of so rough an usage made miserably impatient; Now she frownes, and cals, and shrieks, and commands, and threatens, and reviles, and intreats in vain; and dies with as much ill will from her selfe, as she lived with the ill will of her repining subjects.

I see not any one man of all her late flatterers, that followes her, either for pity, or rescue; Every man willingly gives her up to justice; Not one sword is drawn in her defence; Not one eye laments her. Such is the issue of a tyrannicall misgovernment; that which is obeyed not without secret hate, is lost not without publique joy.

How like is *Athaliah* to her mother *Iezebel*, as in conditions and carriage, so even in death; Both kild violently, both killed under their own walls, both slain with Treason in their mouths, both slain in the entrance of a changed government. One trod on by the horses, the other slain in the horse-gate. Both paid their own blood for the innocent blood of others.

How suddenly, how easily is Judah restored to it self, after so long, and so full a depravation; The people scarce beleeve their own eyes, for the wonder of this happy change; neither know I whether they be more joyed in the sight of their new King thus strangely preserved, or in the sight of *Iehoiada*, that had preserved him.

No man can envy the protection of the young King unto him, by whose means he lives and raignes: That holy man cares onely to improve his authority, to the common good: *He makes a covenant between the Lord, and the King, and people*; and after so long and dangerous a disjunction, reunites them to each other. Their zealous zeale bestirs it selfe, and breaks down the Temples, and Altars, and Images of *Baal*, and sacrifices his idolatrous Priests; Shortly, both *Ahab* and *Baal* is destroyed out of Judah.

The Scepter of Judah is changed from a woman, to a child; but, a Child trained up, and tutored by *Iehoiada*; This minority so guided was not inferiour to the mature age of many predecessors. Happy is that land, the non-age of whose Princes falls so to holy and just hands. Yet even these holy and just hands came short of what they might have done; The high places remained still: Those altars were erected to the true God, but in a wrong place: It is marvell if there be not some blemishes found in the best government: I doubt *Iehoiada* shall once abuy it dear, that he did not his utmost.

But for the main, all was well with Judah, in all the dayes of *Iehoiada*; even after that *Ioash* was grown past his pupillage: He that was the Tutor to his infancy, was his counsellour of his ripe age; and was equally happy in both. [illegible] that good High Priest, to be commanded by that charge of his in the behoofe of God? The yong King gives order to the Priests, for the collection of large sums for the repairing of the breaches of Gods house. It becomes him well to take care for that, which was the nursery of his infancy: And now, after three and twenty yeares he expostulates with his late Guardian, *Iehoiada*, and the rest of his [illegible]; *Why repair ye not the breaches?*

Oh gracious and happy vicissitude; *Iehoiada* the Priest had ruled the Person of King *Ioash* in matters of State; and now *Ioash* the King commands and *Iehoiada* the Priest in matter of devotion. In the affaires of God; the action is the Priests, the over-sight and coaction is the Princes: By the carefull indeavour of both, Gods house is repaired, his service flourisheth.

But alas, that it may too well appeare, that the ground of this devotion was altogether inward, no sooner doth the life of *Iehoiada* cease then the [illegible] of *Ioash* begins to langu[illegible] some langnor, dyes.

The benefit of a t[illegible] or Statesman, is not known till his losse.

Now some Idolat[illegible] Judah have soone misled the King from the House of the Lord [illegible] Fathers to serve Groves and Idols. Yea [illegible]

O we wretched men, if we be left by our Maker King *Ioash* in our sore ... not only, but persecutors; yea, which is yet more horrible to conceive, ... sor of the son of him *Iehoiada* to whom he owes his own life, *Zacharias* his ... Who ... gent; for fosterbrother, the lusty issue of those parents, by whose ... and cruel the conscionable rebuke of the Idolatry of Prince and people is ... murthered by that unthankfull hand: How possible is it for faire and ... nings to shut up in monstrous impietie. Let him that thinks he stands, take ... lest he fall. When did God ever put up so foule ingratitude to himselfe, to his ... venes? O *Ioash*, what eyes can pity the fearfull destruction of thee and thy Iudah?

If ye have forgotten the kindnesse of *Iehoiada*, your unkindnesse to *Iehoiada* shall not be forgotten. [illegible] *Iudah and Ierusalem, and destroyed the Princes from among the people, and sent all the spoyle of them unto the King of Damascus.* Now that revenges this murther of God, and his servant, and argues that people which made themselves worthy rebels by such ... [illegible] *Ioash* becomes ... [illegible] in great diseases, when his own servants ... [illegible] *against him for the blood of the sons of Iehoiada, and slew him upon his bed, and he died, and they buried him not in the Sepulchers of the Kings.* Dying *Zacharias* had said in the bitternesse of his departing soule, *The Lord look upon it, and require it.* I confesse I cannot allow to have so much ... *The Lord passe it over and remit it*, so saith the ... of the Law, and of the Gospell: although ... with the zeale of God, but the unchristian heat of revenge ... this ... God heares, and avenges an account of his malice. Thus doth the Lord ... the unkindnesse of *Ioash* to *Ioash*, even by the like unthankfull hand of the obliged ... of all. For that sinne of abominable Idolatry, yet (as if God ... to ... challenge) a hundred fold reckoning for his order unthankfulnesse ... of ... because he was a treacherous slave, and shall abandon him dead ... the ... of the Iebusites: as if this last ... were too good for him, who ... gall the eyes of mercy. Such vices are such, as Nature smites upon ... with ... of any divine power. One more such, as even Nature it self ... which is ... of ... hath the reserved titles of so much more detestation from God, as ... above all ... to them that have blotted out the image of God.

Ioash with Elisha dying.

THe two Kingdomes of Iudah and Israel how ever divided both in ... 2 Kings 13. ... ignorance, and affection, yet loved to interchange the names of ... Kings: Israel also had their *Ioash*, no better than that of ... whose name the father of a [illegible] *Ieroboam*, ... the ... was the sonne of the first *Ieroboam*, ... made ... Calves of *Dan* and *Bethel*, ... a polluted ... Chronicles ... all the succession of the ten pitched Tents: yet ... Prophet comes down to visit the sick bed of ... and ... upon him.

... Scatterer of Princes, neither is it ... he ... that was beaten by his reproofes, ... but the ... and sorrow, which had ... upon ...

... there was betwixt the *Ioash* of Israel, and the *Ioash* of Iudah: The one of Iudah having been preserved and nurtured by *Iehoiada* the Priest, ... the ... he ... up in the unkind murder of his Sonne; ... for the ... of his own Idolatry. This of Israel ha-

ving

ving been estranged from the Prophet *Elisha*, and sharply rebuked for the like offence, makes love to his dying reprover, and bedewes his pale face with his teares: Both were bad enough, but this of Israel was, how ever vicious, yet good natured: That of Iudah added to his wickednesse, an ill disposition, a dogged humour. There are varieties even of evill men; some are worse at the root, others at the branch; some more civilly harmlesse, others fouler in morality. According to the exercise of the restraining grace, naturall men doe either rise, or fall in their ill.

The longest day must have his evening: Good *Elisha*, that had lived some ninety yeares, a wonder of Prophets, and had out-worn many successions in the thrones of Israel, and Iudah, is now cast upon the bed of his sicknesse, yea, of his death: That very age might seem a disease; which yet is seconded with a lingring distemper. It is not in the power of any holinesse to priviledge us from mortality of body, from finall dissolution. He that stretched himselfe upon his bed, over the dead carkasse of the *Shunamites* son, and revived it, must now stretch out his own limbes upon his sick bed, and die. He saw his Master *Elijah* rapt up suddenly from the earth, and fetcht by a fiery chariot from this vale of mortality; himselfe must leisurely wait for his last pangs, in a lingring passage to the same glory. There is not one way appointed to us, by the divine providence, unto one common blessednesse: One hath more pain, another hath more speed: Violence snatcheth away one, another by an insensible pace drawes every day neerer to his terme: The wisedome and goodnesse of God magnifies it selfe in both: Happy is hee that after due preparation, is past through the gates of death, ere he be aware; Happy is he that by the holy use of long sicknesse is taught to see the gates of death a farre off, and addressed for a resolute passage: The one dies like *Elijah*, the other like *Elisha*, both blessedly.

The time was, when a great King sent to *Elisha* to know if he should recover; now the King of Israel, as knowing that *Elisha* shall not recover (so had his consumption spent him) comes to visit the dying Prophet; and when his teares would give him leave, breaks forth into a passionate exclamation, *O my father, my father, the chariot of Israel and the horsemen thereof.* Yet the Calves of *Dan* and *Bethel* have left some goodnesse in *Ioash*; As the best man hath something in him worthy of reproofe; so the faultiest hath something commendable. Had not the Spirit of God himself told us, that *Ioash* did that which was evill in the sight of the Lord, we had admired this piety, this reverent respect to the Prophet. The holiest man could not have said more: It is possible for the clients of a false worship, to honour (out of another regard) the professors of Truth; From the hand of *Elisha* had *Iehu* the Grand-father of *Ioash* received his unction to the Kingdome: this favour might not be forgotten.

Visitation of the sick is a duty required both by the law of humanity, and of Religion; Bodily infirmity is sad, and comfortlesse; and therefore needs the presence, and counsell of friends to relieve it; Although, when wee draw the curtains of those that are eminently gracious, wee doe rather fetch (with *Ioash*) then bring a blessing.

How sensible should we be of the losse of holy men, when a *Ioash* spends his tears upon *Elisha*? If we be more affected with the forgoing of a naturall friend, or kinsman, then of a noted and usefull Prophet, it argues more love to our selves, then to the Church of God, then to God himselfe.

What use there was of chariots and horsemen in those warres of the Ancient, all Histories can tell us: All the strength of the battell stood in these: There could be neither defence, nor offence, but by them: such was *Elisha* unto Israel; The greatest safegard to any nation is the sanctity and faithfulnesse of their Prophets; without which the Church and State lies open to utter desolation.

The same words that *Elisha* said of his master *Elijah*, when he saw him taken up from the earth, doth *Ioash* now speak of *Elisha*, neere his dissolution: *O my father, my father, the chariot of Israel, and the horsemen thereof.* The words were good;

... but where are the actions? O Israel, had thou ... were thy fathers, when wantly shall obedience? How ... down of the hand ... thou couldst ... as ... to good, thou didst evil ... ing doores of the Temple ...

... Prophet were the ... and horsemen of Israel, why didst thou ... guard his holy ... weapon for his losse, why didst thou not ... of these sons of thine, that preserved ...

Had thine hand not ... thy tongue, Israel had been happy in *Elisha*; ... had been happy in Israel, ... then. Words are no good triall of ... : The worst men may ... with. Actions have only the power to ... hypocrites.

B Yet even a *Iosash* ... complying, shall not goe away unblessed: ... as our-ward kindnesse shall receive an ... retribution; These few ... of warm water shed upon the face of a Prophet, shall not lose their reward: The spirit of prophesie forsakes not the death-bed of *Elisha*; Hee calls for bow and arrowes, and puts them into the hand of *Ioash*, and putting his hands upon the Kings hand, he bids to shoot Eastward: and whiles the shaft flyes, and lights, he saies, *The Arrow of the Lords deliverance from Syria, for thou shalt smite the Syrians in Aphek, till thou hast consumed them*. If the weak and withered hand of the Prophet had not been upon the youthfull, and vigorous hand of the King, this bow had beene drawne in vaine; the strength was from the hand of the King, the blessing from the hand of the Prophet: Hee whose reall parable hath made the earth to be Syria, the arrow, revenge, the archer, *Ioash*, hath obtained for his last boone from God to Israel, that this archer shall shoot this arrow of revenge, into the heart of Syria, and wound it to death. When then the hand of the King, and of the Prophet, drawes together, there cannot chuse but successe must follow.

C How sadly doth *Elisha* now make good the words of *Ioash*? How truly is he the Chariots and Horsemen of Israel! Israel had not fought without him, much lesse had bin victorious: If there be the indeavour, the successe is his: Even the dying Prophet puts life and speed into the Forces of Israel, and while he is digging his own grave, is raising Trophees to Gods people.

He had received kindnesse from the Syrians; amongst them ... he harbour'd in the dearth; and from some of their Nobles, was presented with rich gifts; but their enmity to Israel drownes all his private respects, hee will not but professe hostility to the publique enemies of the Church: Neither can he be content himselfe with a single prediction of their ruine. He bids *Ioash* ... the arrowes, and smite upon the ground, he sees no number of those strokes; ... losing the frequence of those blowes, which *Ioash* might well (upon this forged, parabolicall act) understand to bee significant. The slacke hand of the King smites but thrice. So apt wee are to be wanting to our selves; so coldly doe wee execute the commands of God: The sick Prophet is not more grieved, then angry at this dull negligence; Doubtlesse God had revealed to him (for his last gratification) that upon his fervent prayers, so oft as *Ioash* should voluntarily (after his generall charge) smite the earth, so oft should Israel smite Syria. *Elishaes* zeal doth not languish with his body: with a fatherly authority he chides him, who had stiled him father; not fearing to spend some of his last winde in a milde reproofe, *Thou shouldest have smitten five or six times, then thou hadst smitten Syria till thou hadst consumed it, whereas now thou shalt smite Syria but thrice.* Not that the unchangeable decree of the Almighty meant to suspend it selfe upon the uncertaine issue of *Ioashes* will; but, he that puts this word into the mouth of his Prophet, puts this motion into the hand of the King, which did not more willingly stay, then necessarily obey the providence whereby it was stirred. Even whiles wee have our freest choyce, wee fall upon those actions and circumstances, whereby the just and holy will of our God is brought about. Our very neglects, our ignorances shall fulfill his eternall counsells.

Elisha

Eliſha dies, and is buried; his miracles doe not ceaſe with his life: Who can marvell that his living prayers raiſed the ſon of the *Shunamite*, when his dead bones raiſe the carkaſſe that touched them. God will be free in his workes; he that muſt [illegible] himſelfe, yet ſhall revive another, the ſame power might have continued life to him, that gave it by his bones. *Iſrael* ſhall well [illegible] he lives, by whoſe vertue *Eliſha* was both in life, and death, miraculous: [illegible] the Prophet was alive, the impetration might ſeem to be his, though the power were Gods; now that he is dead, the bones can challenge nothing, but ſend the wandring *Iſraelites* to that almighty Agent, to whom it is all one to worke by the quick, or dead. Were not the men of Iſrael more dead then the carkaſſe thus buried, how could they chooſe but ſee in this revived corps, an embleme of their own condition? How could they chooſe but think, If we adhere to the God of *Eliſha*, he ſhall raiſe our decayed eſtates, and reſtore our nation to the former glory. A B

The *Sadducees* had as yet no being in *Iſrael*, with what face could that hereſie ever after look into the world, when before the birth of it, it was ſo palpably convinced, with an example of the reſurrection? Intermiſſion of time, and degrees of corruption adde nothing to the impoſſibility of our riſing: The body that is once cold in death, hath no more aptitude to a reanimation, then that which is moldred into duſt; Onely the divine power of the Maker, muſt reſtore either, can reſtore both: When we are dead, and buried in the grave of our ſinne, it is onely the touch of Gods Prophets, applying unto us the death and reſurrection of the Son of God, that can put new life into us; No leſſe true, though ſpirituall, is the miracle of our raiſing up from an eſtate of inward corruption, to a life of grace. C

Yet all this prevailes not with *Iſrael*: No bones of *Eliſha* could raiſe them from their wicked Idolatry: and, notwithſtanding their groſſe ſinnes, *Ioaſh* their King proſpers: Whether it were for the ſake of *Iehu*, whoſe grand-child he was, or for the ſake of *Eliſha*, whoſe face he wept upon, his hand is notably ſucceſſefull: not only againſt the ſon of *Hazael*, King of Syria, whom he beats out of the Cities of Iſrael; but, againſt *Amaziah* King of Judah, whom he took Priſoner, beating down the very wals of Jeruſalem, and returning laden with the ſacred, and rich ſpoile both of the Temple, and Court, to his Samaria.

Oh the depth of the divine Juſtice, and wiſedome in theſe outward adminiſtrations! The beſt cauſe, the beſt man doth not ever fare beſt: *Amaziah* did that which was right in the ſight of the Lord, *Ioaſh*, evill: *Amaziah* followes *David* (though not with equall paces) *Ioaſh* followes *Ieroboam*, yet is *Amaziah* ſhamefully foiled by *Ioaſh*; Whether God yet meant to viſit upon this King of Judah, the ſtill-odious unthankfulneſſe of his father to *Iehoiada*; or, to plague Judah for their ſhare in the blood of *Zecharia*, and their late revolt to Idolatry; or, whether *Amaziahs* too much confidence in his own ſtrength (which moved his bold challenge to *Ioaſh*) were thought fit to be thus taken downe; or what ever other ſecret ground of Gods judgement there might be, it is not for our preſumption to enquire: Who ſo by the event ſhal judge of love, or hatred, ſhall be ſure to run upon that woe, which belongs to them that call good evill, and evill good. D

What a ſavage peece of juſtice is it to put the right, whether of inheritance, or honour, to the deciſion of the ſword, when it is no newes for the better to miſcarry by the hand of the worſe. E

The race is not to the ſwift; the battell is not to the ſtrong; no not to the good: Perhaps, God wil correct his own by a foyle, perhaps, he will plague his enemy by a victory. They are only our ſpirituall combats wherein our faithfull courage is ſure of a crowne.

[illegible] their danger and much tumult in [illegible] ſidden [illegible] mixture of [illegible] ſ. Mar[illegible] ſ[illegible] ſight [illegible] to bold [illegible] ſ[illegible] of piety [illegible] ; without this [illegible] Babel had been [illegible] ſ[illegible] ſ[illegible] ſ[

Uzziah Leprous.

EVen the throne of *David* passed many changes of good, and evill: Good *Iehoshaphat* was followed with three successions of wicked Princes; and those three, were againe succeeded with three others godly, and vertuous; *Amaziah* for a long time shone faire, but at the last, shut up in a cloud, the gods of the *Edomites* marred him; his rebellion against God, hurred up his peoples rebellion against him: The same hands that slew him, crowned his sonne *Vzziah*; so as the young King might imagine it was not their spight, that drew violence upon his father, but his own wickednesse. Both early did this Prince raigne and late, he began at sixteene; and sat fifty two yeeres in the Throne of *Iudah*: They that mutined in the declining age of *Amaziah*, the father; are obsequious to the childhood of the sonne, as if they professed to adore Soveraignty, whiles they hated lewdnesse: The unchanged government of good Princes is the happinesse, no lesse of the subjects then of themselves: The hand knowes best to guide those raines to which it hath been inured; and even meane hackneyes goe on chearefully in their wonted rode; Custome, as it makes evils more supportable, so where it meets with constant mindes, makes good things more pleasing and beneficiall.

2 Chron. 26. And 2 Kings 15.

The wise and holy Prophet *Zechariah*, was an happy Tutor to the minority of King *Vzziah*; That vessell can hardly mis-carry where a skilfull stereſ-man sits at the helme: The first praise of a good Prince is to be judicious, and just, and pious, in himselfe; the next is, to give eare, and way, to them that are such: Whiles *Zechariah* hath the visions of God, and *Vzziah* takes the counsels of *Zechariah*, it is hard to say whether the Prophet, or the King, or the State be happier.

God will be in no mans debt; so long as *Vzziah* sought the Lord, *God made him to prosper*. Even what we doe out of duty cannot want a reward: Godlinesse never disappointed any mans hopes, oft hath exceeded them. If *Vzziah* fight against the *Philistims*, if against the *Arabians*, and *Mehunims*; according to his names, the strength, the help of the Almighty is with him: The *Ammonites* come in with presents, and all the neighbour-nations ring of the greatnesse, of the happinesse of *Vzziah*, his bounty and care makes Jerusalem both strong, and proud of her new Towers; yea the very Desert must taste of his munificence.

Uzziah, Azariah,

The outward magnificence of Princes cannot stand firme, unlesse it be built upon the foundations of providence and frugality; *Vzziah* had not been so great a King, if he had not been so great an husband; he had his flocks in the deserts, and his heards in the plains; his ploughs in the fields, his vinedressers upon the mountaines, and in *Carmell*: neither was this more out of profit, then delight, *for he loved husbandry*. Who can contemne those callings for meanesse, which have been the pleasures of Princes?

Hence was *Vzziah* so potent at home, so dreadfull to his neighbours; his warres had better sinewes then theirs; Which of his predecessors was able to maintain so setled an army, of more then of three hundred and tenne thousand trained souldiers well furnished, well fitted for the suddennest occasion? Thrift is the strongest prop of power.

The greatnesse of *Vzziah*, and the rare devices of his artificiall Engines for war, have not more raised his fame, then his heart: so is he swolne up with the admiration of his own strength, and glory, that he breakes againe; How easie it is for the best man to dote upon himself, and to be lifted up so high, as to lose the sight both of the ground, whence he arises, and of the hand that advanced him? How hard it is for him that hath invented strange Engines for the battering of his enemies, to find out any meanes to beat downe his owne proud thoughts? Wise *Salomon* knew what he did, when he prayed to be delivered from too much: *Lest*, said he, *I be full and deny*

thee

thee, and say, Who is the Lord? Upon this Rock did the son of *Salomon* runne and split himselfe; His full sayles of prosperity carried him into presumption and ruine; what may he not doe? what may he not be? Because he found his power otherwise unlimited, over-ruling in the Court, the Cities, the Fields, the Deserts, the armes, and Magazins, therefore he thinks he may doe so in the Temple too: as things royall, civill, husbandly, military passed his hands, so why should not (thinkes he) sacred also? It is a dangerous indiscretion for a man not to know the bounds of his own calling: What confusion doth not follow upon the breaking of the rankes? A

Upon a solemne day, King *Vzziah* clothes himself in Pontificall robes, and in the view of that populous assembly, walkes up in state, into the Temple of God, and boldly approching to the Altar of Incense, offers to burn sweet odors unto the God of heaven: *Azariah* the Priest is sensible of so perillous an incroachment; he therefore, attended with fourescore valiant assistants of that holy Tribe, hastens after the King, & finding him with the censer in his hand, ready addressed to that sinfull devotion, stayes him with a free, and grave expostulation: There is no place wherein I could be sorry to see thee, O King, but this, where thou art; neither is there any act, that we should grudge thee so much, as this, which is the most sacred; Is it possible that so great an oversight should fall into such wisdome? Can a religious Prince trained up under a holy *Zechariah*, after so many yeares zealous profession of piety, be either ignorant, or regardlesse of those limits which God hath set to his own services?

Oh, what meanes this uncouth attempt? Consider O dear Soveraigne, for Gods sake, for thy soules sake, consider where thou art, what thou doest; it is Gods house wherein thou standest, not thine own; Looke about thee, and see, whether these vailes, these Tables, these Pillars, these wals, these Pavements, have any resemblance of earth: There is no place in all the world whence thy God hath excluded thee, but only this; this he hath reserved for his owne use: And canst thou think much to allow one roome as proper to him, who hath not grudged all the rest to thee? But if it be thy zeale of a personall service to God, that hath caried thee hither, alas, how canst thou hope to please the Almighty with a forbidden sacrifice? Which of thine holy Progenitors ever dared to tread, where thy foot now standeth? Which of them ever put forth their hand to touch this sacred Altar? Thou knowest that God hath set apart, and sanctified his own attendants; Wherefore serves the Priesthood, if this be the right of Kings? were it not for the strict prohibition of our God, it could seem no other then an honour to our profession, that a King should think to dignifie himselfe by our imployment; but now knowing the severe charge of the great King of heaven, we cannot but tremble to see that censer in thine hand, who ever, out of the holy Tribe, hath wielded it unrevenged? This affront is not to us, it is to the God whom we serve; In awe of that terrible Majesty, as thou wouldst avoid some exemplary judgement, O King withdraw thy-selfe, not without humble deprecations, from this presence; and lay down that interdicted handfull, with feare and trembling; Be thou ever a King, let us be Priests; The Scepter is thine, let Censers be ours. C D

What religious heart could do other then relent at so faithfull and just an admonition? But how hard is it for great persons to yeeld they have offended? *Vzziah* must not be faulty, what is done rashly shall be borne out with power; Hee was wroth, and thus expresseth it: What means this saucy expostulation, O ye sons of *Levi*, how dare yee thus malapertly controll the well-meant actions of your Soveraigne? If yee be Priests, remember that ye are subjects; or if yee will needs forget it, how easie is it for this hand to awake your memory? What such offence can it be for me to come into that house, and to touch that Altar, which my royall Progenitors have made, beautified, consecrated? Is the God of this place only yours? Why do ye thus ambitiously ingrosse Religion? If Princes have not intermedled with these holy affaires, it was because they would not, not because they might not; When those lawes were made for the Sanctuary, there were no Kings to grace these divine E

ceremonies

A ceremonies; yet even then, *Moses* was priviledged. The persons of Princes (if yee know not) are no lesse sacred then your own. It is your presumption to account the Lords anointed, prophane: Contest with those, whose dry and unhallowed heads are subject to your power; For me, I will not ask your leave to be devout; Look yee to your own Censures, presume not to meddle with mine; In the mean time, can ye think this insolence of yours shall escape unrevenged? Can it stand with the honour of my soveraignty, to be thus proudly checked by subjects? God doe so to me and more also, if. Whiles *Uzziah* yet speakes, God strikes: Ere the word of thy can come forth of his mouth, the leprosie appears in his forehead: the place is most loathsome, the forehead is the most conspicuous part: If this foulnesse had first broken forth upon his hand, or foot, or breast, it might have lurked from the eyes of men; now the forehead is smitten with this judgment, that God may proclaim to all beholders, Thus shall it be done to the man whose arrogance hath thrust him upon a sacred charge. Publique offences must have open shame.

It is a dangerous thing to put our selves into the affaires, into the presence of God, unwarranted; There cannot be a more foolish misprision, then, because we are great on earth, to think we may be bold with heaven: When Gods messengers cannot prevail by counsels, intreaties, threats, it is time for God to show his immediate judgements. Wilfull offenders can expect nothing but a fearfull revenge.

Now begins *Uzziah* to be confounded in himself; and shame strives with leprosie, for a place in his forehead. The hand of God hath done that in an instant which
C all the tongues of men had attempted in vain: There needs no further solicitor of his egresse; the sense of his plague sends him forth alone. And now he thinkes, Wretched man that I am, how have I angred God; and undone my self? I would needs come in like a Priest, and now go forth a Leper: the pride of my heart made me think my self worthy the presence of a God; Gods just displeasure hath now made me unworthy of the presence of men: whiles I affected the altar, I have lost my throne; whiles I scornfully rejected the advice and censures of Gods Ministers, I am now become a spectacle of horror, and deformity, to my own servants; I that would be sending up perfumes to heaven, have made my nastinesse hatefull to my own senses. What doe I under this sacred roof? Neither is Gods house now, for me, nor mine own; what cell, what dungeon is close enough for me, wherein to wear
D out the residue of mine unhappy and uncomfortable dayes? O God thou art just, and I am miserable.

Thus with a dejected countenance, and sad heart, doth *Uzziah* haste to retire himselfe; and wishes, that he could be no lesse hid from himselfe, then from others: How easie is it for the God of heaven to bring down the highest pitch of earthly greatnesse, and to humble the stubbornest pride?

Upon the leisure of second thoughts, *Uzziah* cannot but acknowledge much favour in this correction, and confesse to have escaped well; Others, he knew, had been struck dead, or swallowed up quick for so presumptuous an intrusion: It is happy for him if his forehead may excuse his soul.

Uzziah ceased not to be a King, when he began to be a leper; the disease of his
E forehead did not remove his Crown: his sonne *Iotham* raigned for him, under him, and whiles he was not seen, yet he was obeyed. The character of Soveraignty is indeleble, whether by bodily infirmity, or by spirituall censure: Neither is it otherwise, O God, betwixt thee and us, if we be once a royall generation unto thee, our leprosies may deform us, they shall not dethrone us: still shall we have the right, still the possession of that glorious kingdome, wherein we are invested from eternity.

Ahaz *with his new Altar.*

2 Kings 16.

AFter many unhappy changes of the two thrones, *Ahaz* succeeds *Iotham* in the Kingdome of Judah: an ill son of a good father; not more the heir of *Davids* seat, then of *Ieroboams* sin: Though Israel play the harlot, yet who can abide that Judah should sin? It is hard not to be infected with a contagious neighbour-hood; who ever read that the Kingdome of Israel was seasoned with the vicinity of the true Religion of Judah? Goodnesse (such as our nature is) is not so apt to spread: A tainted ayre doth more easily affect a sound body, then an wholesome ayre can cleare the sick? Superstition hath ever been more successefull, then truth; The yong yeares of *Ahaz* are soon mis-led to a plausible mis-devotion.

A man that is once false from truth, knowes not where he shall stay: From the Calves of *Ieroboam* is *Ahaz* drawn to the gods of the heathen; yea, now, Bulls and Goates are too little for those new deities, his own flesh and blood is but dear enough; *He made his sonne to passe through their fire.* Where doe we find any religious Israelite thus zealous for God? Neither doth the holinesse and mercy of our God require so cruell a sacrifice: neither is our dull, and niggardly hand ready to gratifie him with more easie obediences; O God how gladly should we offer unto thee our soules, and bodies, which we may enjoy so much the more, when they are thine; since zealous Pagans stick not to leese their own flesh, and blood in an Idols fire?

He that hath thus shamefully cast off the God of his fathers, cannot be long without a fearfull revenge. The King of Israel galls him on the one side; the King of *Syria* on the other: To avoid the shock of both, *Ahaz* doth not betake himself to the God whom he had offended, who was able to make his enemies at peace with him; but to *Tiglah Pileser* King of *Ashur*: him doth he woo with suites, with gifts, and robs God of those presents, which may indear so strong a helper. He that thought not his son too dear for an Idoll, thinks not Gods silver and gold too dear for an Idolatrous abettor.

Oh the infinite patience of the Almighty! God gives successe a while to so offensive a rivality: This *Assyrian* King prevailes against the King of *Syria*, kills him, and takes his chiefe City, *Damascus*; The quarrell of the King of Judah hath enlarged the Territories of his assistant, beyond hope; And now, whiles this *Assyrian* victor is enjoying the possession of his new-won *Damascus*, *Ahaz* goes up thither to meet him, to congratulate the victory, to adde unto those triumphs, which were drawne on by his solicitation. There he sees a new fashioned Altar, that pleases his eye; that old forme of *Salomons*, which was made by the pattern shewed to *Moses* in the Mount, is now grown stale, and despicable; A modell of this more exquisite frame is sent to *Vrijah*, the Priest; and must be sampled in *Ierusalem*.

It is a dangerous presumption to make innovations, if but in the circumstances of Gods worship. Those humane additions which would seem to grace the institution of God, deprave it: That infinite wisdome knowes best what will please it selfe, and prescribes accordingly; The foolishnesse of God is wiser then the wisdome of men; Idolatry and falshood is commonly more gawdy and plausible, then truth; That heart which can for the outward homelinesse despise the ordinances of God, is already aliened from true Religion, and lies open to the grosseſt superstition.

Never any Prince was so foulely idolatrous, as that he wanted a Priest to second him: An *Vrijah* is fit to humour an *Ahaz*. Greatnesse could never command any thing, which some servile wits were not ready both to applaud, and justifie.

Ere the King can be returned from *Damascus*, the altar is finished; It were happy if true godlines could be so forward in the prosecutions of good. Neither is this strange pile reared only, but thrust up betwixt Gods Altar, and the Temple; in an apparent precedency, as if he had said, Let the God of *Iudah* come behinde the Deities of *Syria*.

And

A And now, to make up the full measure of his impiety, this idolatrous King will himselfe be sacrificing upon his new altar, to his new gods, the gods of *Damascus*: An usurped priesthood well becomes a false Deity. *Because* (saith he) *the gods of the Kings of Syria help them, therefore will I sacrifice to them, that they may help me.*

Oh blinde superstition! how did the gods of *Syria* help their Kings, when both those Kings, and their gods were vanquished, and taken by the King of *Assyria*? Even this *Damascus*, and this altar were the spoile of a forraigne enemy; How then did the gods of *Syria* help their Kings, any other, then to their ruine? what dotage is this to make choyce of a foyled protection? But had the *Syrians* prospered, must their gods have the thankes? Are there no authours good but blockes or Devills? Or is an outward prosperity the only argument of truth, the onely motive of devotion? O fond *Ahaz*, this is the God thou hast forsaken, that plagues thee, under whose only arme thou slaughterst have prevailed. His Power beates those Pagan Rockes, one against another, so, as one while, one seemes victorious, another vanquisht; and at last he confounds both, together with their proudest clients: Thy selfe shalt be the best instance.

B Of all the Kings of *Iudah* hitherto, there is none so dreadfull an example either of sin, or judgement, as this son of good *Iotham*. I abhorre to think that such a monster should descend from the loynes of *David*; where should be the period of this wickednesse? He began with the high places, thence he descends to the Calves of *Dan* and *Bethel*, from thence he falls to a *Syrian* altar, to the *Syrian* god; then from a partnership he falls to an utter exclusion of the true God, and blocking up his Temple; and then to the sacrifice of his owne son; and at last, as if hell were broken loose upon Gods inheritance, every severall City, every high place of *Iudah* hath a new god: No marvell if he be branded by the Spirit of God, with, *This is that King Ahaz.*

C What a fearefull plague did this noysome deluge of sin leave behinde it, in the land of *Iudah*? who can expresse the horror of Gods revenge upon a people that should have been his? *Pekah* the King of *Israel*, slew an hundred and twenty thousand of them in one day: amongst whom was *Maseiah* the son of *Ahaz*: O just judgment of the Almighty! *Ahaz* sheds the blood of one sonne to an Idoll: The true God sheds the blood of another of his sons, in revenge.

Yet, the hand of the Lord is stretched out still:

D Two hundred thousand of them were caried away by the *Israelites* captive, to *Samaria*.

The *Edomites* came, and carried away another part of them for bondslaves, to their country.

The *Philistims* came up and shared the Cities of the South of *Iudah*, and the villages thereof; Shortly, what other is miserable *Iudah*, then the prey, and spoile of all the neighbouring Nations? *For the Lord brought Iudah low because of Israel, for hee made Iudah naked, and transgressed sore against the Lord:* As for the great King of *Assur*, whom *Ahaz* purchased with the sacrilegious pillage of the house of God, instead of an ayde, he proves a burden; However he sped in his first onsets, now, *hee distressed Iudah, but strengthned it not:* The charge was as great, as the benefit small: sooner shall he eat them out, then rescue them. No arme of flesh can shelter *Ahaz* from a vengeance. 2 Chro. 28. 19

E Be wise, O yee Kings, be instructed O yee Judges of the earth; serve the Lord with feare, and rejoyce with trembling; Kisse the Son lest he be angry, and yee perish from the way, when his wrath is kindled but a little.

His subjects complaine, that he dyed so late, and, as repenting that he ever was, deny him a roome in the sepulchers of Kings: as if they said; the common earth of *Ierusalem* is too good for him that degenerated from his Progenitors, marred his Kingdome, depraved his people, forsook his God.

The utter destruction of the Kingdome of Israel.

A

2 Kings 17.

IUdah was at a sore heave; yet *Israel* shall miscary before it: such are the sinnes of both, that they strive whether shall fall first; but this lot must light upon the tenne Tribes; though the late King of *Iudah* were personally worse then the most of *Ieroboams* successors, yet the people were generally lesse evill, upon whom the incroachments of Idolatry were more by obtrusion then by consent; besides that, the thrones of *Iudah* had some interchanges of good Princes, *Israel* none at all: The same Justice therefore that made *Israel* a scourge to *Iudah*, made *Assyria* a scorpion to *Israel*.

B

It was the quarrell of *Iudah* that first inraged the King of *Ashur* in this warre against *Israel*; now he is not so easily fetcht on; So wee have seen some eager Mastive, that hath been set on by the least clap of the hand, but could not be loosned by the force of staves.

Salmanesser King of *Assyria* comes up against *Hoshea* King of *Israel*, and subdues him and puts him to his Tribute: This yoke was uncouth and unpleasing; The vanquisht Prince was neither able to resist, nor willing to yeeld; secretly therefore hee treats with the King of *Egypt* for assistance, as desiring rather to hazard his liberty by the hand of an equall, then to enjoy a quiet subjection under the hand of an overruling power; we cannot blame Princes to be jealous of their Soveraignties; The detaining of his yearly Tribute, and the whisperings with new confederates, have drawn up the King of *Ashur* to perfect his own victories: Hee returnes therefore with a strong power, and after three yeares siege, takes *Samaria*, imprisons *Hoshea*, and in the exchange of a wofull captivity, he peoples *Israel* with *Assyrians*, and *Assyria* with *Israelites*. Now that abused soyle hath upon a surfet of wickednesse cast out her perfidious owners, and will try how it can fare with heathenish strangers: Now the *Assyrian* gallants triumph in the Palaces of *Samaria* and *Iezreel*, whiles the Peeres and Captaines of *Israel* are driven manicled through the *Assyrian* streetes and billeted to the severall places of their perpetuall servitude: Shortly, now the flourishing Kingdome of the ten Tribes is come to a finall and shamefull end; and so vanished in this last dissipation, that, since that day, no man could ever say, *This was Israel.*

C

Oh terrible example of vengeance, upon that peculiar people, whom God hath chosen for himselfe, out of all the world! All the world were witnesses of the favours of their miraculous deliverances, and protections; All the world shall be witnesses of their just confusion.

D

It is not in the power of sleight errors to set off that infinite mercy: What was it, O God, what was it that caused thee to cast off thine owne inheritance? What but the same that made thee to cast the Angells out of heaven? Even their rebellious sinnes. Those sinnes had to emulate the greatnesse of thy mercies, no lesse, then they forced the severity of thy judgements: *They left all the commandements of the Lord their God; and made them molten Images, even two Calves; and made a grove and worshipped all the host of heaven, and served Baal, and caused their sonnes and their daughters to passe through the fire, and used divination, and enchantments, and sold themselves to doe evill in the sight of the Lord to provoke him to anger.*

E

Neither were these slips of frailty, or ignorant miss-takings, but wilfull crimes, obstinate impieties, in spight of the doctrines, reproofes, menaces, miraculous convictions of the holy Prophets, which God sent amongst them: Thy destruction is of thy self, O *Israel*; what could the just hand of the Almighty doe lesse then consume a nation so incorrigibly flagitious? A nation so unthankfull for mercies, so impatient of remedies, so uncapable of repentance: so obliged, so warned, so shamelesly lewdly wicked?

What nation under heaven can now challenge an undefaisible interest, when *Israel* it self is cast off? What Church in the world can shew such dear

A kens from the Almighty as this, now-abhorred, and adulterous spouse? He that spared not the naturall Olive, shall he spare the wilde? It is not for us sinners of the Gentiles to be high-minded, but awful.

The *Israelites* are caried captive into *Assyria*; those goodly Cities of the tenne Tribes may not lie waste, and unpeopled: The wisedome of the victor findes it fit to transplant his owne Colonies thither; that so he may raise profit thence, with security: From *Babylon* therefore, and *Cuthah*, and *Ava*, and *Hamath*, and *Sepharvaim*, doth he send ōf his own subjects to possesse, and inhabit the Cities of *Samaria*. The land doth not brooke her new Tenants: *They feared not the Lord* (how should they, they knew him not?) *Therefore the Lord sent Lyons amongst them, which slew some of them*: Not the veryest Pagan can be excused for his ignorance of God; Even the
B depravedst nature might teach us to tremble at a Deity; It is just with the Almighty not to put up neglect, where he hath bestowed reason.

The brute creatures are sent to revenge the quarrell of their Maker, upon worse beasts, then themselves. Still hath God left himselfe Champions in *Israel*: Lyons teare the Assyrians in pieces, and put them in minde, that, had it not beene for wickednesse, that land needed not to have changed masters. The great Lord of the world cannot want meanes to plague offenders: If the men be gone, yet the beasts are there; And if the beasts had been gone, yet so long as there were stones in the walls, in the quarries, God would be sure of avengers: There is no security but in being at peace with God.

The King of *Assyria* is sued to, for remedy: Even these Pagans have learned to
C know that these Lyons were sent from a God; that this punishment is for sin; *They know not the maner of the God of the land, therfore he hath sent Lyons among them*: These blinde heathen that think every land hath a severall God, yet, hold that God, worthy of his own worship; yet, hold that worship must be grounded upon knowledge; the want of that knowledge punishable; the punishment of that want, just and divine. How much worse then Assyrians are they that are ready to ascribe all casualties to nature, to chance? that acknowledging but one God of all the world, are yet careleſse to know him, to serve him?

One of the Priests of *Israel* is appointed to be caried back to *Samaria*, to teach the Assyrian Colony the fashions of the God of the land; not for devotion, but for impunity: Vaine Politicians think to satisfie God by patching up religions; any formes are good enough for an unknown deity: The Assyrian Priests teach, and
D practice the worship of their owne gods; The Israelitish Priest prescribes the worship of the true God; The people will follow both; the one out of living, the other out of feare: What a prodigious mixture was here of religions? true with false, Jewish with Paganish, divine with devilish; Every division of these transplanted Assyrians had their severall deities, high places, sacrifices; This high Priest of *Israel* intercommons with every of them: So that now the sit fathers of Samaritanisme, are in at all; *They fear the Lord and serve their idols*: No beggers cloke is more peeced then the Religion of these new inhabitants of *Israel*. I know not how their bodies fared for the Lyons, I am sure their soules fared the worse for this medly: Above all things God hates a mungrel devotion; If we be not all *Israel*, it were better to be all *Assur*; It cannot but much displease God to be unknown or neglected, as to bee conformed with idols, &c. and symbole. There is no place under he
E [illegible] shall not [illegible]

Hezekiah and Senacherib.

[illegible] God began [illegible] up the Capeines of the [illegible] faithfull and constant profession of those [illegible] 1 Kings 18. and 19.
[illegible] in the [illegible] ing of [illegible] other tree, [illegible] in [illegible] but la- [illegible] the [illegible] Nor can [illegible] bee [illegible] public remainders of the [illegible] ing [illegible] of *David*.
[illegible] of the [illegible] tribes of *Iudah* and *Beniamin* [illegible] hundred and twenty

twenty thousand whom *Pekah* the King of *Israel* slew in one day. Take the hundred thousand that were caried away captive to *Samaria*; Take out those they were transported into the bondage of the *Edomites*; and those that were subdued by the South parts, by the *Philistims*; alas what an handfull was left to the King of Judah scarce worth the name of a dominion! Yet, even now, out of the glooms of *Judah* doth God raise up a glorious light to his forlorne Church; yea, from the [illegible] loynes of *Ahaz*, doth God fetch an holy *Hezekiah*. It had been hard to conceive the state of *Judah* worse then it was; neither was it more miserable then sinful, and in regard of both, desperate; when beyond hope, God revives this dying Church of [illegible] out of very ruines builds up his own house. *Ahaz* was not more the ill [illegible] of a father, then he was the ill father of a good son. He was the ill son of good *Jotham*, the ill father of good *Hezekiah*: Good *Hezekiah* makes amends for the [illegible] thefts impiety; and puts a new life into the heartlesse remnant of Gods people.

The wisdome of our good God knowes when his aid will be most seasonable, most welcome; which he then loves to give, when he findes no help of all our hopes. That mercifull hand is reserved for a dead lift; then, he takes [illegible].

Now, you might have seen this pious Prince busily bestirring himself, in sweet and needfull a reformation, removing the high places, burning and burying the dols, demolishing their Temples, cutting down their groves, opening the Temple, purging the altars, and vessells, sanctifying the Priests, [illegible] ing the incense, re-instituting the sacrifices, establishing the order of Gods [illegible] appointing the courses, setling the maintenance of the Ministers, publishing the crees for the long-neglected Passe-over; celebrating it, and the other feasts, with solemnity, incouraging the people, contributing bountifully to the offerings, one word, so ordering all the affaires of God, as if he had been sent down even ven to restore Religion; as if *David* himself had been alive again in his heyre, not so much of his Crown, as of his piety. Oh *Judah*, happy in [illegible] Oh *Hezekiah*, happy in the gracious restauration of thy *Judah*, [illegible] thank for such a sonne; The God that is able of the very stones to raise children to *Abraham*, raises a true seed of *David* out of the corrupt loynes of an [illegible] Those infinite mercy is not tyed to the termes of an immediate propagation. [illegible] of three hundred yeers, the man after Gods own heart had no [illegible] Till now did the high places stand: the devotions of the best Princes of [illegible] blemished with some weak omissions; Now the zeal of good *Hezekiah* [illegible] those defects, and works an entire change.

How seasonably hath the providence of God [illegible] for the times! When God hath a great work to doe, he knowes [illegible] himself with instruments.

No marvell if the Paganish Idols goe to wrack, when even the brazen Serpent of *Moses* had made by Gods own appointment, is broken in peeces. The Israelites were stung with fiery Serpents, this brazen Serpent healed them, which they no sooner see, then they recovered: But now, such was the [illegible] tish Idolatry, that this Serpent of brasse, stung worse then the fiery, [illegible] first cured by the eye, now by the eye poysoned the soule; That which [illegible] the type of a Saviour, is now, the deadly Engine of the enemy. While it helped it stood; it stood whiles it hurt not; but when once wicked abuse had turned it into an Idoll, what was it but *Nehushtan*?

The holinesse of the first institution cannot priviledge ought from the danger of a future profanation; nor, as the case may stand, from an utter abolition: What equity, what authority, what primary service might this Serpent have pleaded, that cannot keep it out of the dust. Those things which are necessary as they are beneficiall in their continuance, may still remain when their abuse is [illegible] those things whose use is but temporary, and whose duration is needlesse after [illegible] fitable, may cease with the occasion, & much more perish with an injurious [illegible] *Hezekiah* willingly forgets who made the Serpent, when he sees the *Israelites* [illegible] an Idoll: It is no lesse intolerable for God, to have a rivall of his own making.

the Lord, it is no
prospered, whithersoever the heart; The
be lesse magnified in the confusion of the wicked
overcome, then the mercy unlesse acknowledged in the bles-

had wel-nigh swept up both the Kingdoms of *Iudah*,
He made *Israel* captive, *Iudah* upon a wil-
in transportation; *Iudah* continues
had reigned but six years when
miserable captivity; and the proud
even then, when he stood alone, in a corner of
yoke of the great, and victorious Mo-
had not been enough, at the same time, he falls
and prevails. It is not to be asked, what powers a
he stands with heaven. The unworthy father of
with vile servile fealty to the *Assyrian*, what the conditi-
late, and needlesse for us to inquire; If this pay-
expiration acquitted him; If upon ve-
acquitted him; If the Reforming of Religion,
the censure of rebellion, the quarrell on *Hezе-*
but if un- restipulation were absolute, and
but civill grounds, I cannot excuse the
humane frailty in an obliged Prince, by
raignty.

holy *Hezeciah* himselfe censures? *I have of-*
fended. The comfort of liberty may
Holinesse cannot free us from infirmity:
much ruin be soon undone with much repen-
Hezekiah (besides much humiliation)
many Talents of gold: How much better
purchased their peace with an easie Tri-

upon a sweet peace, laced only with a set
the bitter morsels of war. The King of
Cities of *Iudah*, and hath taken them:
many Talents. The poor Kingdome of
much: the King is forced to borrow
gave him all the silver that was found in the house of the
Lord, and in the treasures of the Kings house, and cut off the gold from the doores of the Temple of the
Lord, and from the pillars which Hezekiah King of Iudah had overlaid, & gave it to the King of Assyria. How
would he be thus bold with his God? Surely if
had yielded any supply, this shift had been
that which he had given to his Maker: Only
which will, made a pledge in the
may not be called back to a pro-
the finesse of it, is not so taken with our metals,
then our welfare: His goodness cannot grudge
the price of our peace: To rob God out of covetousnesse, or
sole; we cannot rob him, our of our need; for
to ransome our lives, our liberties. The treasures
to whom they were consecrated, but more
the life of any one of his Saints.
people of God, why should not the doors of
to save the whole frame of the spirituall
that thou hast given, no gold is too holy to
so much how have the doores of the Temple

be, in a case of necessity, as how well the insides be furnished with sincere devotion. O the cruell hard heartednesse of those men which will rather suffer the living Temples of God to be ruined, then they will ransome their life, with earthings!

It could not be, but that the store of needy *Iudah* must soon be drawn dry with so deep an exaction, that summe cannot be sent, because it cannot be raised: The cruell Tyrant calls for his Bricks whiles he allowes no straw; His anger is kindled because *Hezekiahs* Coffers have a bottome; with a mighty host doth he come up against *Ierusalem*; therefore shall that City be destroyed by him, because by him it hath been impoverished; the inhabitants must be slaves, because they are beggers.

Oh lamentable, and, in sight, desperate condition of distressed *Ierusalem*! wealth it had none; strength it had, but a little; all the Country round about was subdued to the *Assyrian*; that proud victor hath begirt the walls of it, with an innumerable army, scorning that such a shovell full of earth should stand out but one day; Poore *Ierusalem* stands alone, blocked up with a world of enemies, helplesse, friendlesse, comfortlesse, looking for the worst of an hostile fury; when *Tartan* and *Rabsaris*, and *Rabshakeh*, the great Captaines of the *Assyrians* call to a parlee. *Hezekiah* sends to them three of his prime officers, his Steward, his Secretary, his Recorder. Lord, what insolent blasphemies doth that impure mouth of *Rabshakeh* belch out against the living God, against his anointed servant?

How plausibly doth he discourage the subjects of *Hezekiah*, how proudly doth he insult upon their impotency, how doth he brave them with base offers of advantage; and lastly, how cunningly doth he fore-lay their confidence (which was only left them) in the Almighty, protesting not to be come up thither without the Lord; *The Lord said to me, Goe up to this land, and destroy it*; How fearfull a word was this? The rest were but vain cracks, this was a thunderbolt to strike dead the heart of *Hezekiah*; If *Rabshakeh* could have been believed, *Ierusalem* could not but have flown open. How could it think to stand out no resse against God, then men? Even thus doth the great enemy of mankinde; if he can dishearten the soule from a dependance upon the God of mercies, the day is his: Lewd miscreants care not how they bely God for their own purposes.

Eliakim the Steward of *Hezekiah* well knew, how much the people must needs be effected with this pernicious suggestion; and faine would therefore, if not stop that wicked mouth, yet divert these blasphemies into a foraine expression. I wonder that any wise man should look for favour from an enemy: *Speake I pray thee, to thy servants in the Syrian language*: What was this but to teach an adversary how to do mischiefe? Wherefore came *Rabshakeh* thither but to gall *Hezekiah*, to withdraw his subjects? That tongue is propereſt for him which may hurt most; Deprecations of evill to a malicious man are no better then advices. An unknowne idiome is fit to keep counsell, they are familiar words that must convey ought to the understanding. Lewd men are the worse for admonitions.

Rabshakeh had not so strained his throat to corrupt the citizens of *Ierusalem*, had it not been for the humble obtestation of *Eliakim*; Now he reares up his voice, and holds his sides, and roares out his double blasphemies; one while affrighting the people with the great power of the mighty King of *Assyria*; another while debasing the contemptible force of *Hezekiah*; now smoothly alluring them with the assurances of a safe and successefull yeeldance; then, discouraging them with the impossibility of their deliverance; laying before them the fearfull examples of greater nations vanquished by that sword, which was now shaken over them; triumphing in the impotency, & miscariage of their gods: *Who are they among all the gods of the Countries, that have delivered their Country out of mine hand, That the Lord should deliver Ierusalem, out of mine hand? Where are the gods of Arpad, and of Hamath?* Where? but in that hellish darknesse, that is ordained both for them and for thee, barbarous *Assyrian*, that darest thus open thy mouth against thy Maker: And can those Atheous eyes of thine see no difference of gods? Is there no distance betwixt a stock, or stone, and that infinite Deity that made heaven and earth? It is enough that thou now feelest it; thy torments have taught thee too late, that thou affrontedst a living God.

How

A slow gig the fingers and compass of those lewish Peeres and people ech to be at *Rabshakeh*, in a strange full and [illegible] impieties. All is hushe, not a word sounds from those walls: Isoe not more wonder at *Hezekiahs* wisdome, in commanding silence, then at the subjects obedience in keeping it. This railer could not be more spighted, then with no command he might be exasperated, he could not be reformed; the siege, the reboasting of those multiplyed blasphemies, might leave some ill impressions in the multitude. This lofty-mouth flask, therefore, dyes in his own smoak: only leaving an hatefull stench behinde it.

Good *Hezekiah* cannot rather [illegible] over this devilish oratory; no sooner doth he hear of it, then he rends his clothes, and covers himself with sackcloth, and betakes himself to the house of the Lord, and sends his officers, and the gravest of
B the Priests, clad in sackcloth, to fetch the Prophet of God, with a dolefull and querulous message.

Oh the noble piety of *Hezekiah*! notwithstanding all the affairs of the state, and the danger of so powerfull an enemy, I find not the garments of [illegible] King, any otherwise then whole, and unchanged; but now so soon as ever blasphemy is uttered against the Majesty of his God, (though by a Pagan) his cloathes are torn, and turned into sackcloth: There can be no better argument of an upright heart, then to be more sensible of the indignities offered to God, then of our own dangers. Even these desperate reproaches send *Hezekiah* to [illegible]: The more we see Gods name prophaned, the more shall we if we be truly religious, love and honour it.

C Whither should *Hezekiah* run but to the Temple to the Prophet? There, there is the refuge of all faithfull ones; where they may speak with God, where they may be spoken to from God, and fetch comfort from both. It is not possible that a beleeving heart should be disappointed: *Isaiah* sends that message to the good King, that may dry up his teares, and cheer his countenance, and change his suit; *Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the King of Syria have blasphemed me. Behold, I will send a blast upon him, & he shall hear a rumor, and shall return to his own Land, and I will cause him to fall by the sword in his own Land.*

Loe; even whiles *Senacherib* was in the height of his jollity and assurance; Gods Prophet fore-sees his ruine; and gives him for dead, while that [illegible] thought of nothing but life and victory. Proud and secure worldlings little dreame of the
D neere approach of their judgements: whiles they are plotting their deepest designes, the over-ruling justice of the Almighty hath contrived their sudden confusion and sees, and sets them their day.

Rabshakeh returnes, and finding the King of *Assyria* warring against *Libnah* reports to him the silent, (and therein) contemptuous answer, and firme resolutions of *Hezekiah*; In the mean time God pulls *Senacherib* by the eare, with the newes of the approaching army of *Tirhakah* King of *Ethiopia*, which was comming up to raise the siege, and to succour his confederates: That dreadfull power will not allow the *Assyrian* King, in person to lead his other forces up against *Ierusalem*, nor to continue his former Leaguer long before those walls. But now, he writes big words to *Hezekiah*, and thinks with his thundering menaces to beat open the gates, and levell the
E bulwarks of *Ierusalem*: Like the true master of *Rabshakeh*, he reviles the God of Heaven; and basely parallels him with the dunghill deities of the nations.

Good *Hezekiah* gets him into his sanctuary; there he spreads the letter before the Lord; and calls to the God that dwells between the Cherubims, to revenge the blasphemies of *Senacherib*, to protect and rescue himselfe, and his people. Every one of those words pierced heaven; which was no lesse open to mercy unto *Hezekiah*, then, vengeance to *Senacherib*: Now is *Isaiah* addressed with a second message of comfort to him, who doubtlesse distrusted not the first: only the reiteration of that furious blasphemy made him take faster hold, by his faithfull devotion. Now, the jealous God in a disdain of so blasphemous a contestation, rises up in a stile of Majesty, and gloriously tramples upon this saucy insolency;

Because

Because they rage against me, and thy tumult is come up into mine eares, therefore I will put my hook into thy nose, and my bridle into thy lips: and will turne thee back by the way thou camest. Loe *Senacherib*, the God of heaven makes a beast of thee, who hast so brutishly spurned at his name; If thou be a ravenous Beare, he hath an hook for thy nosthrils: If thou be a restly horse, he hath a bridle for thy mouth; In spight of thee thou shalt follow his hook, or his bridle; and shalt bee led to thy just shame by either. A

It is not for us to be the Lords of our own actions; *Thus saith the Lord concerning the King of Assyria; He shall not come into this City, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it; by the way that he came shall he return, &c.* Impotent men, what are we in the hands of the Almighty! we purpose, hee ove-rules; we talk of great matters, and think to doe wonders; he blowes upon our projects, and they vanish with our selves: He that hath set bounds to the Sea, hath appointed limits to the rage of the proudest enemies, yea, even the Devils themselves are confined; Why boast yee your selves, O yee Tyrants, that ye can doe mischiefe? ye are stinted: and even within those lists, is confusion. B

O the Trophees of divine Justice! *That very night the Angell of the Lord went out, and smote in the campe of the Assyrians an hundred fourescore and five thousand, and when they rose early in the morning, behold they were all dead corps.*

How speedy an execution was this, how miraculous? No humane arme shall have the glory of this victory; It was God that was defied by that presumptuous *Assyrian*; It is God that shall right his own wrongs; Had the *Egyptian*, or *Ethiopian* forces been come up, though the same God had done this work by them; yet some praise of this slaughter had perhaps cleaved to their fingers. Now an invisible hand sheds all this blood, that his very enemies may cleare him from all partnership of revenge. Go now wicked *Senacherib*, and tel of the Gods of *Hamath* and *Arpad*, & *Sepharuaim*, and *Hena*, and *Iuah*, which thou hast destroyed, and say, that *Hezekiahs* God is but as one of these: Goe, and adde this Deity to the number of thy conquests: Now say, that *Hezekiahs* God in whom he trusted hath deceived him, and graced thy Triumphs. C

With shame and grief enough is that sheaped Tyran returned to his *Ninive*, having left behinde him, all the pride and strength of *Assyria*, for compost to the Jewish fields. Well were it for thee O *Senacherib*, if thou couldst escape thus; vengeance waits for thee at home, and welcomes thee into thy place, whiles thou art worshiping in the house of *Nisroch* thy god, two of thine own sons shall be thine executioners. See now if that false Deity of thine can preserve thee from that stroke which the true God sends thee by the hand of thine own flesh; He that slew thine hoast by his Angels, slayes thee by thy sons: The same Angell that killed all those thousands, could as easily have smitten thee; but he rather reserves thee for the further torment of an unnaturall stroke, that thou mayest see too late, how easie it is for him in spight of thy god, to arme thine own loynes against thee. D

Thou art avenged, O God, thou art avenged plentifully of thine enemies. Whosoever strives with thee, is sure to gain nothing but losse, but shame, but death, but hell. The *Assyrians* are slaine, *Senacherib* is rewarded for his blasphemy; *Ierusalem* is rescued, *Hezekiah* rejoyces, the nations wonder and tremble. O love the Lord all ye Saints, for the Lord preserveth the faithfull, and plenteously rewardeth the proud doer. E

Hezekiah *sick, recovered, visited.*

2. Kings 20.

HEzekiah was freed from the siege of the *Assyrians*, but hee is surprised with a disease: he that delivered him from the hand of his enemies, smites him with sickness: God doth not let us loose from all afflictions, when he redeemes us from one.

To think that *Hezekiah* was either not thankefull enough for

A for his deliverance, or too much lifted up with glory of so miraculous a favour, were an injurious mis-construction of the hand of God; and an unreasonable censure of an holy Prince: For, though no flesh and blood can avoid the just accesse of bodily punishment, yet God doth not alwayes strike with an intuition of sin; sometimes he regards the benefit of our triall; sometimes the glory of his mercy in our cure.

It was no sleight distemper, that seized upon *Hezekiah*, but a disease both painfull, and fierce, and in nature deadly. O God, how thou lashest even those whom thou lovest! Hadst thou ever any such dearling in the throne of *Iudah* as *Hezekiah*? Yet he no sooner breatheth from a miserable siege, then he panteth under a mortall sicknesse: when as yet he had not so much as the comfort of a child to succeed him, thy Prophet is sent to him with the heavy message of his death, *Set thine house in order,*
B *for thou shalt die and not live.* It is no small mercy of God that he gives us warning of our end; we shall make an ill use of so gracious a premonition, if we make not a meet preparation for our passage. Even those that have not an house, yet have a soule; no soul can want important affairs to be ordered for a final dissolution; the neglect of this best thrift is desperate. Set thy soul in order, O man, for thou shalt die and not live.

If God had given *Hezekiah* a son, nature had bequeathed his estate; now, he must study to find heirs: Even these outward things, (though in themselves worthlesse) require our carefull disposition, to those we leave behinde us; and if we have delayed these thoughts, till then, our sick beds may not complain of their importunity; We cannot leave to our families a better legacy, then Peace.

Never was the Prophet *Esay* unwelcome to this good King, untill now: Even sad
C tidings must be caried by those messengers, which would be faithfull: neither may we regard so much how they will be taken, as by whom they are sent.

It was a bold and harsh word to say to a King, *Thou shalt die, and not live.* I doe not heare *Hezekiah* rage, and fret at the message, or threat the bearer; but hee meekly turnes his face to the wall, and weeps, and prayes: Why to the wall? Was it for the greater secrecy of his devotion? was it for the more freedome from all distraction? was it that the passion which accompanied his prayer, might haye no witnesses? Or, was it for that this wall lookt towards the Temple, which his heart and eyes still moved unto, though his feet could not?

Howsoever, the patient soule of good *Hezekiah* turnes it selfe to that holy God,
D from whom he smarts, and bleeds, and poures out it selfe into a fervent deprecation, *I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.*

Couldst thou feare, O *Hezekiah*, that God had forgotten thine integrity? The grace that was in thee, was his own work, could he in thee neglect himselfe? Or dost thou therefore doubt of his remembrance of thy faithfulnesse, because he summons thee to receive the crown of thy faithfulnesse, glory, and immortality? wherein canst thou be remembred, if this be to forget thee? What challenge is this? Is God a debter to thy perfection? Hath thine holy cariage merited any thing from that infinite justice? Far, far were these presumptuous conceits from that humble and mortified soule: Thou hadst hated thine own brest, if it could once have harboured so proud a thought. This perfection of thine was no other, then an honest soundnesse
E of heart, and life, which thou knowest God had promised to reward: It was the mercy of the covenant that thou pleadedst, not the merit of thine obedience.

Every one of these words were steeped in teares: But what meant these words, these teares? I hear not of any suit moved by *Hezekiah*; only he wishes to be remembred, in that which could never be forgotten, though he should have intreated for an oblivion.

Speak out *Hezekiah*, what is it that thy teares crave, whiles thy lips expresse not? *O let me live, and I shall praise thee O God.*

In a naturall man none could wonder at this passionate request; who can but wonder at it, in a Saint whose happinesse doth but then beginne, when his life ceaseth: whose misery doth but then end, when his death enters: the word of faith, is, *Oh let me die, that I may enjoy thee.* How then doth the King cry at the newes

of

of that death, which some resolute Pagans have entertained with smiles? Certainly, the best man cannot strip himself of some flesh; and whiles nature hath an undeniable share in him, he cannot but retain some smatch of the sweetnesse of life, of the horror of dissolution; both these were in *Hezekiah*, neither of them could transport him into this passion: they were higher respects that swayed with so holy a Prince; a tender care of the glory of God, a carefull pity of the Church of God; His very tears said, O God, thou knowest that the eyes of the world are bent upon me, as one that hath abandoned their Idolatry and restored thy sincere worship; I stand alone in the midst of a wicked and idolatrous generation, that looks thorough all my actions, all my events; If now they shall see me snatcht away in the midst of my dayes, what will these Heathen say; how can thy great name but suffer in this my untimely extinction? A

Besides, what will become of thy poore Church, which I shall leave coldly religious, and as yet scarce warm, in the coolse of a [illegible] B shall it be miserably over-grown with superstition, and heathenisme; how soon shall the wilde Boar of *Assyria* root up this little vineyard of thine? What need I beseech thee, O Lord, to regard thy name, to regard thine inheritance?

What one teare of *Hezekiah* can run waste? What can that good King pray for, unheard, unanswered? *Senacherib* came in a proud confidence to swallow up his city, and people: prayers and tears send him away confounded: Death comes to swallow up his person, (and that not without authority;) prayers and tears send him away disappointed. Before *Isaiah* was gone out into the middle Court, the word of the Lord came to him, saying, *Turne againe, and tell Hezekiah the Captain of my people; Thus saith the Lord, the God of David thy father; I have heard thy prayer, I have seen thy tears, behold I will heale thee; On the third day thou shalt goe up to the house of the Lord; and I will adde to thy dayes fifteen yeares.* C

What shall we say then, O God; hast thou thus soon changed thy purpose? Was it not thy true message which thy Prophet, even now, delivered to *Hezekiah*? Is somewhat falne out that thou fore-sawest not? or doest thou now decree somewhat thou meanest not? The very thought of any of these were no better then blasphemous impiety. Certainly, *Hezekiah* could not live one day longer, then was eternally decreed; The decree of Gods eternall counsell had from everlasting determined him fifteen yeares yet longer: Why then doth God say, by his Prophet, *Thou shalt die, and not live?* He is not as man that he should repent; the message is changed, the will is not changed; yea rather the message is explicated, not changed; For the signified will of God, though it sound absolutely, yet must be understood with condition; that tells *Hezekiah* what he must expect from the nature of his disease, what would befall him, without his deprecations: There was nothing but death in the second causes, what ever secret purpose there was in the first; and that purpose shall lie hid for a time, under a reserved condition: The same decree that sayes, *Ninive* shall be destroyed, meanes, if *Ninive* repent, it shall not be destroyed; he that findes good reason to say, *Hezekiah* shall dy, yet still meanes, if the quickned devotion of *Hezekiah* shall importune mee for life, it shall be protracted. And the same God that hath decreed this addition of fifteen yeares, had decreed to stirre up the spirit of *Hezekiah*, to that vehement and weeping importunity, which should obtain it. O God, thou workest thy good pleasure in us, and with us; and by thy revealed will movest us in those wayes, whereby thou effectest thy secret will. D

How wonderfull is this mercy? *Hezekiahs* teares are not dry upon his cheeks, yea his breath is not passed his lips, when God sends him a comfortable answer. How carefull is the God of compassions, that his holy servant should not languish one houre, in the expectation of his denounced death? What speed was here, as in the errand, so in the act of recovery? Within three dayes shall *Hezekiah* be upon his feet; yea his feet shall stand in the Courts of Gods house; he that now in his bed, sighes and groanes and weeps out a petition, shall then sing out a thankfgiving in the Temple. O thou that hearest the prayer, unto thee shall all flesh come: E

With

A With what cheerful assurance should we approach to the throne of that grace, which never failed any suppliant.

Neither was this grant more speedy, then bountiful; we are wont to reckon seven years for the life of a man; and now, behold, more then two lives hath God added to the age of *Hezekiah*. How unexampled a favour is this? who ever but *Hezekiah* knew his period so long before? the fixednesse of his terme, is no lesse mercy, then the protraction; we must be content to live or die at uncertainties; we are not worthy to calculate the date of our own times: *Teach us, O Lord, so to number our dayes, that we may apply our hearts to wisdome.*

There is little joy in many dayes, if they be evil; *Hezekiah* shall not be blessed only with life, but with peace; The proud Assyrian threatens an invasionn; his late foyle
B still sticks in his stomack, and stirs him to revenge; the hook is in his nostrils, he cannot know whither he is led; The God of heaven will maintain his own quarrell: *I will defend this City for mine own sake, and for my servant Davids sake.* Loe, for his life *Hezekiah* is beholden (next under the infinite goodnesse of God) to his prayers; for his protection, to the deare memory of his father *David*; surely for ought wee find, *Hezekiah* was no lesse upright, and lesse offensive then *David*; yet both *Hezekiah* and Jerusalem shall fare the better for *Davids* sake, above three hundred yeares after.

To that man after his own heart, had God ingaged himself, by his gracious promise, to preserve his throne, his seed: God loves to remember his ancient mercies: How happy a thing is it to be faithfull with God; this is the way to oblige those
C which are yet unborn; and to intayle blessings upon the successions of future generations.

It seemes it was some pestilent ulcer that thus indangered the life of *Hezekiah*. *Isaiah* is not a Prophet only, but a Physitian. *And Isaiah said, Take a lump of figs:* He that gave an assurance of recovery, gives a receit for the recovery. The decree of God includes the meanes: neither can the medicine work without a word; neither will the word work without the medicine; both of them must meet in the cure: If wee so trust the promise, that we neglect the prescript, we presume to no purpose. Happy is that soule, that so regards the promise of Gods Prophets, as that withall he receives their counsels.

Nothing could be more proper for the ripening of hard and purulent tumors, then
D dry figs; Herein *Isaiahs* direction was according to nature; Wherefore should we balke the ordinary road, where it is both faire and neer?

The sudden contradiction of the message causes a just difficulty in the assent. *Hezekiah* therefore craves a sign; not for that he distrusted, but that he might trust the more; we can never take too fast hold of those promises of God, which have not more comfort in the application, then naturall impossibility in the performance. We beleeve, Lord, help our unbeleef.

The sick King hath his option; His father was offered a signe and refused it; he sues for one, and obtaines it: *Shall the shadow go forward ten degrees, or back ten degrees?* As if heaven it selfe lay open to his choice; and were ready either to mend his pace, or
E retire for his confirmation; What creature is not cheerfully forward to obey the faith of Gods servants.

Hezekiah fastens rather upon that signe which is more hard, more disagreeing from the course of nature; not without good reason; Every proofe must be clearer then the thing to be proved, neither may there want a meet proportion betwixt both; now the going forward of the shadow was a motion, no other then naturall, the recovery of that pestilent disease was against the stream of nature, the more difficult signe therefore, the surer evidence.

Whether shall we more wonder at the measure of the love of God to *Hezekiah*, or at the power of *Isaiahs* faith in God? Out of both, either the Sun goes back in heaven that his shadow may goe back on earth, or the shadow no lesse miraculously goes back on earth, whiles the Sun goes forward in heaven. It is true that the Prophet speakes of the shadow, not of the Sun; except perhaps because the motion of the Sun

is best discerned by the shadow; and the motion of the shadow is led by the course of the Sun: besides that, the demonstration of this miracle is reported to be locall in the Diall of *Ahaz*, not universall, in the sensible length of the day; withall, the retrait of the Sunne had made a publike and noted change in the frame of nature; this particular alteration of the shadow in places limited, might satisfie no lesse without a confusive mutation in the face of the world. Whether soever, to draw the Sunne back together with the shadow, or to draw the shadow back without the Sunne, was the proofe of a divine omnipotence; able therefore to draw back the life of *Hezekiah*, fifteen degrees, from the night of death, towards which it was hasting. O God, thou wilt rather alter the course of heaven and earth, then the faith of thy children shall sinck for want of supportation. A

It should seem the Babylonians finding the Assyrians power abated by the revengefull hand of Gods Angell, and their own discord, took this advantage of a revolt; and now to strengthen their part, fall in with *Hezekiah* King of Judah, whom they found the old enemy to the Assyrians, and the great favorite of heaven: Him they wooe with gifts, him they congratulate with Ambassages: The fame of *Hezekiahs* sickneſse, recovery, form, and assurance of cure, have drawn thither messengers, and presents from *Berodach Baladan* King of Babylon. B

The *Chaldees* were curious searchers into the secrets of nature, especially into the motions of the celestiall bodies; Though there had been no politick relations, this very Astronomicall miracle had been enough to fetch them to Jerusalem, that they might see the man, for whose sake the Sun forsook his place, or the shadow forsook the Sun. C

How easily have we seen those holy men mis-carried by prosperity, against whom no miseries could prevaile? He that stood out stoutly against all the Assyrian onsets, clinging the faster to his God, by how much he was harder assaulted by *Senacherib*, melteth now with these Babylonian favours, and runs abroad into offensive weaknesses.

The Babylonian Ambassadors are too welcome to *Hezekiah*; As a man transported with the honor of their respective and costly visitations, he forgets his tears, and his turning to the wall; he forgets their incompatible Idolatry; so hugging them in his bosome, as if there had been no cause of strangeneſse: All his doores flie open to them; and in a vaineglorious ostentation all his new-gathered treasures, al his strong armories entertain their eyes; nothing in his house, nothing in his Dominion is hid from them. D

Oh *Hezekiah*, what meanes this impotent ambition? It is not long since thou tarest off the very plates of the Temple doors, to give unto *Senacherib*; and can thy treasures be suddenly so multiplied, that they can be worthy to astonish forrain beholders? Or, if thy storehouse were as rich as the earth, can thy heart be so vain as to be lifted up with these heavy metals? Didst thou not see that heaven it selfe was at thy beck, whilest thou wert humbled? and shal a little earthly drosse have power over thy soul? Can the flattering applause of strangers let thee loose into a proud joy, whom the late message of Gods Prophet resolved into teares? O God, if thou do not keep us, as well in our sun-shine, as in our storme, we are sure to perish: As in all time of our tribulation, so in all time of our wealth, good Lord deliver us. E

Alas, how sleight doth this weaknesse seeme in our eyes, to rejoyce in the abundance of Gods blessings? to call in forraine friends to be witnesses of our plenty? to raise our conceits, some little, upon the acclamations of others, upon the value of our own abilities?

Lay thy hand upon thy mouth, O foolish flesh and blood, when thou seest the censure of thy Maker.

Isaiah the Prophet is sent speedily to *Hezekiah*, with a sharp and heart breaking message: *Behold, the dayes come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord; And of thy sons that shall issue from thee, which thou shalt beget, shal they take away, and they shal be Eunuchs in the palace of the King of Babylon.*

No

No sin can be light in *Hezekiah*: the holinesse of the person addes to the unholinesse of the act; Eminency of profession doubles both the offence, and the judgement. This glory shall end in an ignominious losse.

The great and holy God will not digest pride in any, much lesse in his own. That which was the subject of *Hezekiah's* sin, shall be the matter of his punishment: those with whom he sinned, shall be his avengers; It was his treasure and munition, wherein he prides himselfe to these men of Babylon. The men of Babylon shall carry away his treasure and munition; What now doth *Hezekiah* but tempt them with a glorious booty; as some fond traveller that would show his gold to a Theefe?

These worldly things are furthereſt off from the heart; Perhaps *Hezekiah* might not be much troubled with their losse: Loe, God comes closer to him, yet.

As yet was *Hezekiah* childlesse; how much better had it bin to continue so still, then to be plagued in his issue? He shall now beget children to servitude; his loynes shall yeeld Pages to the Court of Babylon; whiles he sees them borne Princes, he shall foresee them made Eunuches in a forrain Palace: What comfort can he take in the wishes and hopes of sons, when ere they be born, he hears them destin'd to captivity and bondage?

This rod was smart, yet good *Hezekiah* kisses it; his heart struck him no lesse, then the mouth of the Prophet; meekly therefore doth he yield to this divine correction; *Good is the word of the Lord which thou hast spoken.* Thou hast spoken this word, but from the Lord; it is not thine, but his; and being his, it must needs be, like himselfe, good: Good, because it is just, for I have deserved more, and worse; Good, because mercifull; for I suffer not according to my deserts. *Is it not good, if there bee peace and truth in my dayes?* I have deserved a present payment, O God thou deferrest it; I have deserved it in person, thou reserv'st it for those whom I cannot yet so feele, because they are not; I have deserved war and tumult, thou favour'st me with peace; I have deserved to be over-run with superstition, and Idolatry, thou blessest me with truth; shouldst thou continue truth unto me, (though upon the most unquiet termes) the blessing were too good for me; but now thou hast promised, and will not reverse it, that both truth and peace shall be in my dayes; Lord, I adore thy justice, I blesse thy mercy.

Gods children are neither wayward nor sullen when they are chid or beaten, but patiently hold their backs to the stripes of a displeased mercy; knowing how much more God is to be magnified, for what he might have done, then repined at, for what he hath done; resigning themselves over into the hand of that gracious justice, which in their smart seeks their reformation and glory.

Manasseh.

AT last, some three yeares after his recovery, *Hezekiah* hath a son; but such a one, as if he could have foreseen, orbity had been a blessing. 1 Kings 21. and 1 Chron. 33.

Still in the throne of Iudah there is a succession, and interchange of good and evill. Good *Iotham* is succeeded by wicked *Ahaz*; wicked *Ahaz* is succeeded by good *Hezekiah*; good *Hezekiah* is succeeded by wicked *Manasseh*: Evill Princes succeed to good, for the exercise of the Church, and good succeed to evill, for the comfort of the Church.

The yong yeares of *Manasseh* give advantage to his mis-carriage; Even whiles he might have been under the Ferule, he swayed the Scepter: Whither may not a child be drawn, especially to agarish, and puppet like superstition? As infancy is capable of all impressions, so most of the worst.

Neither did *Manasseh* begin more early, then he held out long; He raigned more yeares then his good father lived, notwithstanding the miraculous addition to his age; More then ever any King of Iudah, besides, could reach: Length of dayes is no

true rule of Gods favour; As[illegible] longer then sensitive creatures, and brute creatures out-live the reasonable, if wickedly great, to inherit these[illegible] longst the reasonable, it is no newes for the glories, longer then the best.

There wants not apparent[illegible] this difference; Good Princes are fetcht a-way to a better Crown; The[illegible]ot be losers, that exchange a weak and fading honor, for a perfection and eter[illegible] of blessednesse: Wicked men live long to their own disadvange; they doe but[illegible]y so many more brands to their hell: If therefore there be a just man that perishe[illegible]n his righteousnesse; and there be a wicked man that prolongs his life in his wic[illegible]nesse, far be it from us, either to pitty the removall of the just, or to envy the continuance of the wicked; This continues to his losse, that to an happy advancement.

It is very like that *Hezekiah* marrying so late, in the vigour both of his age, and holinesse, made a carefull choice of a wife sutable to his own piety; Neither had his delight been so much in her (according to her name) if her delight had not beene, as his, in God; Their issue swarves from both, so fully inheriting the vices of his grand-father *Ahaz*, as if there had been no intervention of an *Hezekiah*: So we have seen the kernell of a well fruited plant degenerate into that crab, or willow, which gave the originall to his stock; yet can I not say that *Hezekiah* was as free from traducing evill to his [illegible]*anasseh*, as *Ahaz* was free from traducing good to his son *Hezekiah*: Evill is [illegible]ed in the best nature, whereas even the least good descends from above.

We may [illegible]fore grace by meanes: Was it possible that *Manasseh* having been traine[illegible] religious Court of his father *Hezekiah*; under the eye of so holy Proph[illegible]ests, under the shadow of the Temple of God, after a childhood seas[illegible]o gracious precepts, with so frequent exercise of devotion, should run [illegible]into all heathenish abominations; as if there had beene nothing but Idolatry in the seed of his conception, in the milke of his nourishment, in the rules of his institution, in the practice of his examples? How vaine are all outward helps without the influence of Gods Spirit? and that Spirit breathes where he listeth: good education raiseth great hopes, but the proofe of them is in the divine benediction.

I feare to look at the out-rages of this wicked sonne of *Hezekiah*: What hav[illegible] doth he make in the Church of God? as if he had been born to ruine Religion, or if his only felicity had been to untwist, or teare, in one day, that holy web which his father had been weaving nine and twenty yeares? and contrarily, to set up in one houre that offensive pile, which had been above three hundred yeares in building down: so long had the high places stood; the zeale of *Hezekiah* in demolishing them honoured him above all his predecessors; and now the first act of this green head was their reedifying: That mischiefe may be done in a day, which many ages cannot redresse.

Fearefull were the presages of these bold beginnings; From the mis-building of these Chappels of the Hils to the true God, *Manasseh* proceeds to erecting of altars to a false, even to *Baal*, the God of *Ahab*, the stale Idoll of the heathen; yet further, not content with so few Deities, he worships all the hoast of heaven; and that he might[illegible] 'spight God yet more, he sets up altars to these abused rivals of their Maker, in t[illegible] house of the Lord; that holy place doth he not feare to defile with the grav[illegible]nage of the grove, that he had made: Never Amorite did so wickedly as *Manasseh*; and, which was yet worse, it sufficed not to be thus wicked himself, but he seduced Gods people to these abominations; and that his example might move the more, he spares not his own son from the fire of the Idol-sacrifice. Neither were his witcheries lesse enormious, then his Idolatry; he observed times, he used inchantments, he dealt with familiar spirits, and with wizards: Neither were either of these worse then his cruelty; He shed innocent bloud till he had filled Jerusalem from one end to another.

O *Manasseh*, how no lesse cruell wert thou to thine own soule, then to thy brethren! What an hideous list of monstrous impiety is here; Any one of which

[illegible]

A to draw judgment upon a world; but what hell is sufficient for all together?

What brows are not now lifted up to an attentive expectation of some present, and fearfull vengeance from God, upon such flagitious wickednesse? *therefore thus saith the Lord, Behold I am bringing such evill upon Ierusalem and Iudah, that whosoever heareth of it, both his eares shall tingle:* The person of *Manasseh* is not capable of revenge enough; as his sin dilated it selfe by an infectious diffusion to his people, so shall the punishment. We are sensible of the least touch of our own miseries, how rarely are we affected with other mens calamities? yet this evill shall be such, as that the rumor of it shall beat no eare that shall not glow with an astonishing commiseration: What then O God, what shall that plague be, which thou threatnest with so much preface of horror? *I will stretch over Ierusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Ierusalem as a man wipeth a dish, wiping it and turning it upside downe: and I will forsake the remnant of mine inheritance; and I will deliver them into the hand of their enemies, and they shall become a prey and a spoil unto all their enemies.*

B It is enough O God, it is enough: What eare can but tingle? What eye can but weep? what haire can but start up? what heart can be but confounded at the mention of so dreadfull a revenge? Can there be a worse judgement then desolation, captivity, desertion, spoyle, and torture of prevailing enemies? but however, other Cities and Nations have undergone these dysasters, without wonder that all this should befall to thy Jerusalem, the place which thou hast chosen to thy selfe, out of the whole earth, the lot of thine inheritance, the seat of thine abode, whereof thou hast said, *Here shall it rest for ever*, it is able to amaze all eyes, all eares.

No City could fare worse then Samaria, whose inhabitants after a wofull siege, were driven, like cattell, into a wretched servitude; Jerusalem shall fare no better from *Nebuchadnezzar* the King of Babylon: Jerusalem the glory of the earth, the dearling of heaven; See, O yee vaine men, that boast of the priviledges of Chaires and Churches, see, and tremble. There is no place under heaven to which the presence of God is so wedded as that the sins thereof shall not procure a distastefull, and finall divorce: The height of former favours shall be but an aggravation of vengeance.

This was Jerusalems station from hence forwards, God begins with the person of wicked *Manasseh*, against whom he stirres up the Captaines of the hoast of the King of Assyria: Those thornes amongst whom he had intended his seed, for shelter from their violence, they encompass and bind him with fetters of iron, and carry him to Babylon. There he lies long with chaines, in an uncomfortable dungeon, exercised with variety of torments, fed with such coarse allowance of bread, and sips of water, as might maintain, not please the palate of the owner. What can now pay the debt of wickednesse? What but bondage can hold him, that hath so lawlesly abused his liberty? What but darknesse can befit him that hath cast off his God? and doted upon Idols? What but a dying life, and a tormenting death can be fit for a man of blood?

C What would one have given this man for him, and these lookes when hell had set them on? Who can sound the depth, or reach the height, oh the depth of divine mercy? After all these provocations of sin, *it is written, When he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his Fathers.* How true is that ancient and Prophetick, *Necessity gives good understanding.* The viper when he is lashed, casts up his poyson: The traitor in torture is racked, tells that truth which he had else never confessed: The world brings many to heaven, both by calmes and storms: What are these tears of the penitent, but the drops of the cloud, whereout it is cast down; the stroke of the hammer, but the weight and attrition of the mill, wherewith the flint or the corn wherewith it is bruised? Say now, *Manasseh*, what hast thou found better at thine (then best, at best now) then good for thee? *It was good for me that I was afflicted:* Thine irons were more precious to thee, then thy golden chaine was a more happy ornament to thee, then thy Palace, Babylon

Babylon was a better Schoole to thee, then Jerusalem. What dare we to look upon our afflictions? These, how crabbed soever, are our best friends. They are not, indeed, for our pleasure, they are for our profit: and worthy of a welcome. What doe wee care how bitter that potion be, which brings health?

How far a man may goe, and yet turne? Could there be sinke [illegible] here was Idolatry in the height, violation of Gods house, [illegible] dy cruelty to his own flesh, to the Saints of God; and all the [illegible] of a religious institution, of the zealous counsels of Gods Prophets, [illegible] his own heart.

Who can complain that the way of heaven is blocked up against him, that sees such a sinner enter? Say the worst against thy selfe. [illegible] Here is one that murthered men, defied God, worshipped [illegible] to repentance, if thou be worse then he, deny (if thou can) that to thy selfe, God hath not denied to thee, capacity of grace: In the meane time know, that not thy sin, but thine impenitence that barres heaven against thee.

Presume not yet, O man, whosoever thou art, of the [illegible] as if thou couldest run on lawlesly in a course of sinning, [illegible] of hel, and then couldst suddenly stop, and return at leisure: the [illegible] ver set period to a wilfull sinner; neither yet did his grace [illegible] when he is gone the furthest, he could yet stay him: [illegible] that truly repents is refused: but many a one sinnes so long, that [illegible] His custome of wickednesse hath obdured his heart, and [illegible] impressions. There were *Ieroboams*, and *Abijams*, and *Ahabs* and *Iehus* in these sacred Thrones, there was but one *Manasseh*, [illegible] mans hand the raines of his own heart, to pace, and turne, and stop at his priviledge is reserved to him that made it; *It is not of him that runs, but of God that shewes mercy*: and that mercy neglected, [illegible] ment.

I wonder not at *Manasseh*, either sinning, or repenting, I wonder at thee, O Lord, who after thy just permissiō of his sin, calledst him unto grace, and so receivest him repenting: So as *Manasseh* was not more [illegible] strous spectacle of wickednesse, then he is now a pleasing [illegible] conversion; Who can now despaire of thy mercy, O God, that [illegible] *Manasseh* accepted? when we have debauched our worst, our evill [illegible] with thy goodnesse, rather it is the praise of thy infinite store, that [illegible] bounds, grace abounds much more; O keep us from a presumption of [illegible] may repent; and raise us from a distrust of grace, when we have repented.

No sooner is *Manasseh* penitent, then he is free, his prayers have [illegible] him from his sins, and from his chaines; and of a captive have made him a King: from the dungeon of Babylon have restored him to the Palace of Jerusalem: How easie is it for the same hand that wounds, to cure: What cannot fervent prayers [illegible] either for our rescuing from evill, or for our investing with good?

Then Manasseh knew that the Lord he was God. Then, and not before: Could he longer yeares escape the knowledge of Gods miraculous deliverance of Jerusalem from the Assyrians? Could he but know the slaughter that Gods Angell made in one night, of an hundred fourescore and five thousand? Could he but [illegible] revenge upon *Senacherib*? Could he be ignorant of his fathers [illegible] ry? Could he but see that everlasting monument of the [illegible] in the Dial of *Ahaz*? Could he avoid the sense of those fifteene yeares, which were [illegible] his fathers age? What one of these proofes doth not evince a Deity, [illegible] smart, and cure, *Manasseh* knew not that the Lord was God.

Foolish sinners pay deare for their knowledge; neither will [illegible] good-cheape: so we have seen restly horses that will not move till they bleed [illegible] the spur: So we have seen dull and careless children, that will learne nothing but what is put into them with the rod.

The

for what he is, if not by fare meanes,
experience of his mercy can win
Iaith, but, if we will needs be taught by
Ierusalem: With what indignation doth he
can make, it to undoe what he
Gods, and the ideal set of the
of the Lord
repentance begins to decline at the
former error had reared. The
capable of seed; The true
the good.
the strange gods had fil held poſ-
in Gods Temple, If fortaine al-
Away with all his traſh, when once
; who after all vowes, and teares,
peece of ſatisfaction which we can
down that cup of wicked-
trample upon the ſheards: with
water.
come under the roof of Idols,
eaſh casts out the ſtrange
and ſacrifices there-
he had put away, might be build, &
True repentance is no leſſe active of good.
God, the true God hath not
deſolation in old altars, Atheiſme.
God dear, but he repaires the old,
moldred with age and neglect.
cal be able to innovations, ſo much
dicate any ordinance of
it with more zeale to his
and we gone about to
we have onely ſcraped off
Figures, we have remained
with wholeſome mortar,
hath patched up. The ſtone is old, it is
have laid one new ſtone in this ſacred build-
the ſacrifices of his peace, of his
ſweet favour of rest; No
repentant hand.
alone to this reſolve, to
from their God, Is now he
he could not have been
now that Religion is made
Idols are pull'd down,
eaſily taken up, is not ſo eaſily
hard to returne unto the firſt
without many layers recover
the former cleanneſſe.

Iehoiakim

any other of the beſt
(ſome eleven ye-
Iehoiakim, under Zedekiah; w
the remnant of the new-built Ieruſalem, and

Iosiahs Reformation.

2 Kings 22. and 23.

YEt, yet if we must alter from our selves, it is better to be a *Manasseh*; then a *Ioash*: *Ioash* beganne well, and ended ill: *Manasseh* began ill, and ended well; his age varied from his youth, no lesse, then one mans condition can vary from anothers; His posterity succeeded in both; *Ammon* his son succeeded in the sins of *Manasseh* youth; *Iosiah* his grand-child succeeded in the vertues of his age. What a vast difference doth grace make in the same age? *Manasseh* began his raigne at twelve yeares, *Iosiah* at eight; *Manasseh* was religiously bred under *Hezekiah*, *Iosiah* was mis-nurtured under *Ammon*; and yet *Manasseh* runs into absurd Idolatries, *Iosiah* is holy and devout. The Spirit of God breathes freely; not confining it selfe to times, or meanes.

No rules can bind the hands of the Almighty; It is in ordinary proofe too true a word, that was said of old, *Woe to thee O Land, whose King is a childe*: the goodnesse of God makes his own exceptions; Iudah never fared better, then in the green yeares of *Iosiah*: If we may not rather measure youth and age by government, and disposition, then by yeares: Surely thus, *Iosiah* was older with smooth cheekes, then *Manasseh* with gray haires. Happy is the infancy of Princes, when it falls into the hands of faithfull Counsellors.

A good pattern is no small help for young beginners; *Iosiah* sets his father *David* before him, not *Ammon*, not *Manasseh*: Examples are the best rules for the inexperienced, where their choice is good, the directions are easiest: The Laws of God are the waies of *David*, Those Laws were the rule, these wayes were the practice; Good *Iosiah* walks in all the wayes of his Father *David*.

Even the minority of *Iosiah* was not idle; we cannot be good too early: At eight yeares it was enough to have his eare open to hear good counsaile; to have his eyes and heart open to seek after God: At twelve, he begins to act and shewes well that he hath found the God he sought: Then he addresses himselfe to purge Iudah and Ierusalem, from the high places, groves, images, altars, wherewith it was defiled; burning the bones of the idolatrous Priests upon their altars; strewing the ashes of the idols upon the graves of them that had sacrificed to them, striving by those fires and mattocks to testifie his zeale in detestation of all idolatry.

2 Chron. 34.

The house must first be cleansed, ere it can be garnished; no man will cast away his cost upon unclean heaps; so soon as the Temple was purged, *Iosiah* bends his thoughts upon the repayring and beautifying of this house of the Lord.

What sin was there in Iudah, wherein Gods Temple suffered not? Sixe severall times was it pillaged, whether out of force or wil: First, *Iehoash* King of Iudah is faine by the spoile of it to stop the mouth of *Hazael*; Then, *Ioash* King of Israel fils his own hands with that sacred spoile, in the daves of *Amaziah*; after this, *Ahaz* rifles it for *Tiglath Pileser* King of Assyria; then [illegible] is forced to ransack the treasures of it for *Senacherib*; yet after, the sacrilledge of *Manasseh* makes that booty of it, which his later times endeavoured to restore; and now lastly *Ammon* his son neglects the frame, embeazels the furniture of this holy place: The very pile began to complaine of age and unrespect. Now comes good *Iosiah*, and in his eighteenth yeare (when other young Gallants would have thought of nothing but pleasure, and jollity) takes up the latest care of his father *David*, and gives order for the repayring of the Temple.

The keepers of the doore have received the contribution of all faithfull Iewes, for this pious use; the King sends *Shaphan* the scribe to *Helkijah* the Priest to sum it up, and to deliver it unto Carpenters, and Masons, for so holy a work.

How well doth it beseeme the eare of a religious Prince, to set the Priests and Scribes in hand with reedifying the Temple? The command is the Kings, the charge is the high Priests, the execution is the workemens: When the labourers are faithfull

A full in doing the work, and the high-Priest in the directing it, and the King in both by-ing it, Gods house cannot fail of an happy perfection: but when any of these functions, the businesse must needs languish.

How God blesses the devout indeavours of his servants! Whiles *Helkiah* was diligently surveying the breaches and the reparation of the Temple, he lights upon the book of the Law: The authentick and originall Book of Gods Law was by a speciall charge appointed to be carefully kept within a safe shrine, in the Sanctuary: In the depraved times of Idolatry, some faithfull Priest (to make sure work) had locked it fast up in some corner of the Temple, from the reach of all hands, of all eyes; as knowing how impossible it was, that divine monument could otherwise escape the fury of prophane guiltinesse: Some few transcripts there were doubtlesse, (parcels B of this sacred Book) in other hands; neither doubt I, but as *Helkiah* had been formerly well acquainted with this holy volume (now of long time hid) so the zealous good *Iosiah* had been inured to some passages thereof; but the whole body of these awfull Records, since the late night of Idolatrous confusion and persecution, saw no light till now; this precious treasure doth *Helkiah* find, whiles he digs for the Temple: Never man laboured to the reparation of Gods Church, but he met with a blessing more then he looked for.

Helkiah the Priest, and *Shaphan* the Scribe do not ingrosse this invaluable wealth into their own hands, nor suppresse these more then sacred roles, for their owne advantage; but transmit them, first to the eares of the King, then by him, to the people: It is not the praise of a good Scribe, to lay up, but to bring forth, both old and C new: And if the Priests lips shall keep knowledge, they keep it to imparting, not smoother, *The people shall seek the Law at his mouth, for he is the messenger of the Lord of Hoasts.*

So soone as the good King heares the words of the book of the Law, and in speciall, those dreadfull threats of judgement, denounced against the Idolatries of his Iudah, he rends his cloathes, to shew his heart rent with sorrow, and fearfull expectation of those plagues; and washes his bosome with teares. Oh gracious tendernesse of *Iosiah:* he doth but once heare the Law read, and is thus humbled; humbled for his fathers sins, for the sins of his people: how many of us, after a thousand hammerings of the menaces of Gods Law, upon our guilty soules, continue yet insensible of our danger? The very reading of this Law doth thus affect him; the preaching of D it stirs not us; The sins of others struck thus deep with him; our own are sleighted by us: A soft heart is the best tempered for God: So Physitians are wont to like those bodies best, which are easiest to work upon: O God make our clay, waxe, and our waxe pliable to thine hand; so shall we be sure to be free either from sin, or from the hurt of sin.

It is no holy sorrow that sends us not to God; *Iosiah* is not moaped with a distractive griefe, or an astonishing feare, but in the height of his passion, sends five choise messengers to *Huldah* the Propheteſſe to inquire of the Lord, for himself, for Judah: It is an happy trouble that drives us to this refuge. I doe not heare any of these Courtiers reply to this godly motion of their yong King: Alas, Sir, what means this deep perplexity? What needs all this busie inquisition? If your father were idola- E trous, what is that to you, who have abandoned his sins? If your people were once idolatrous, what is that to you, yea to them; who have expiated these crimes by their repentance? Have you not carefully reformed all those abuses? hath not your happy reformation made an abundant amends for those wrongs? Spare your teares, and save the labour of your messengers; All is well, all shall be well; these judgments are for the obstinate, had wee been still guilty, these feares had been just: were wee still in danger, what had wee gained by our conversion? Rather, glad to second the religious cares of their young King, they feed his holy anxieties with a just aggravation of perill; and by their good counsell, whet these his zealous desires of a speedy resolution: That State cannot but be happy, whose Princes and Peeres are ready as to suggest, so to cherish, and execute the devout projects of their Soveraignes.

The

The grave Priest, the learned Scribe, the honourable Courtiers do not disdaine A
to knock at the doore of a Propheteſſe: Neither doth any of them ſay; It were
hard if we ſhould not have as much acquaintance with God, as a Woman;
but in an humble acknowledgement of her Graces, they come to learn the will
of God, from her mouth: True piety is modeſt, and ſtands not upon termes
of reputation, in the buſineſſes of God; but willingly honors his gifts in any ſubject,
leaſt of all in it ſelfe.

The ſexe is not more noted in *Huldah*, then the condition; As ſhe was a woman, ſo
a wife; the wife of *Shallum*: Holy matrimony was no hinderance to her divine reve-
lations; ſhe was at once a Propheteſſe in her colledge, an huſwife in her family; It was
never the practice of God to confine his graces to virginity: At this very time the
famous Prophet *Ieremy* flouriſhed; ſome yeares had he already ſpent in this publike B
ſervice; why was not he rather conſulted by *Ioſiah*? It is not unlike that ſome pro-
phetical imployments called him away at this time from Jeruſalem: His preſence
could not have been balked: purpoſely, doubtleſſe doth God caſt his meſſage upon
the point of that abſence, that he might honour the weaker veſſell with his di-
vine oracle; and exerciſe the humility of ſo great clients: In the anſwers of God, it is
not to be regarded, who ſpeakes, but from whom: The injury redounds to
God, if the weakneſſes of the perſon cauſe us to under-value the authority of the
function.

As *Ioſiah* and his meſſengers doe not deſpile *Huldah*, becauſe ſhee was a wo-
man, ſo *Huldah* doth not flatter *Ioſiah*, becauſe a King: *Go tell the man that ſent you,*
Thus ſaith the Lord: Behold, I will bring evill upon this place. To the man that ſends God C
to his ſubjects, is but as man to the Propheteſſe: neither is the meſſage ever the
ſweeter, becauſe it is required by a Prince: No circumſtance may vary the forme of
divine truth.

Evill muſt befall Jeruſalem and Judah; yea, all the words of that book, muſt allight
upon the inhabitants of both: In how bad a caſe we may be, and yet think our ſelves
not ſafe only, but happy? Theſe Iewes had forgotten their old revolts; and now ha-
ving framed themſelves to holy courſes, promiſed themſelves nothing but peace,
when the Propheteſſe foreſees, and foretells their approaching ruine: Even their old
ſcore muſt be paid, after the opinion of a cleere agreement. In vaine ſhall we hope
to quit our arrerages by prorogation. This Propheteſſe had immediate viſions from
God, yet ſhe muſt ſpeak out of the Book; There was never any revelation from the D
Lord that croſſed his writings: His hand, and his tongue agree eternally: If that book
have curſed Iudah, ſhe may not abſolve it.

Yet, what a gracious mixture was here of mercy, with ſeverity; ſeverity to Iudah,
mercy to *Ioſiah*; Iudah ſhall be plagued and ſhall become a deſolation, and a curſe;
Ioſiah ſhall be quietly houſed in his grave, before this ſtorme fall upon Iudah: His eye
ſhall not ſee, what his people ſhall feele: It is enough that the expectation of theſe
evils afflict him, the ſenſe ſhall not.

Whence is this indulgence? *Becauſe thine heart was tender, and thou haſt humbled thy*
ſelfe before the Lord. How happy a thing it is to be a reed unto Gods judgments, rather
then an oak; the meek and gentle reed ſtoops, and therefore ſtands, the oak ſtands E
ſtiffely out againſt the ſtrongeſt guſt, and therefore is turned up by the roots: At
leaſt, let us lament thoſe ſins we have not avoided, and mourne for the ſins of others,
whiles we hate our own.

He that found himſelfe exempted from this vengeance, by his repentance and
deep humiliation, would fain find the ſame way for the deliverance of his people:
The ſame words of the Law therefore, that had wrought upon his heart, are by him
cauſed to be publikely read in the eares of Iudah and Ieruſalem; The aſſembly is
univerſall, of Prieſts, Prophets, people, both ſmall and great, becauſe the ſin
was ſuch, the danger was ſuch: that no man may complain to want informati-
on, the Law of God ſounds in every eare. If our eare be ſhut to the Law, the
ſin is ours; but if the Law be ſhut to our eares, the ſinne is of our governours: Woe
be to them that hide Gods Booke from the the people, as they would do rats-bane

from

A from the eyes of children: Ignorant soules cannot perish without their murder: There is no feare of knowing too much, there is too much feare of practizing too little: Now, if the people doe not imitate their King in relenting, they are not worthy to partake with him, in his impunity. Howsoever they shall not want a great example, as of sorrow, so of amendment. Good *Iosiah* stands by the pillar, and solemnly renues his Covenant with his God; the people cannot for shame refuse to second him: Even they that lookt for a destruction, yet doe not withdraw their obedience; Gods Children may not be sullen under his corrections, but whether they expect or feele smart, are no other then dutifull to his awfull hand. As a man that finds he hath done something that might indanger the forfeit of his favour, puts himselfe into some deserving action; whereby he may hope to re-indeare himselfe, so doth *Iosiah*
B here; No indeavour is enough to testifie his zeale to that name of God which was so profaned by his peoples Idolatry; what ever monuments were yet remaining of wicked Paganisme, he defaces with indignation; he burnes the vessels of *Baal*, and puts down his *Chemarim*, destroyes the houses of the Sodomites, strawes the powder of their Idols in the brook *Kedron*, defiles *Topheth*, takes away the horses of the Sun, burns the charets of the Sun with fire, and omits nothing that might reconcile God, clear Judah, perfect a reformation.

Neither is this care confined to Jerusalem, & the neighbouring Townes, but stretcheth it selfe to the utmost coasts of *Iosiahs* Kingdom; *Bethel* was the infamous seat of the Idolatrous Calfe of Israel, it seemes the heyres of *Ieroboam* (who set up his golden Calfe there) enjoyed it many yeares, the Kings of Judah recovered it to their crowne, but, it
C could not yet recover it self from that ancient infection: Thither doth good *Iosiah* send the unhallowed bones of *Baals* Reliques, to stain that altar first, which he will soon after deface.

The time was, and it was no lesse then three hundred and fifty yeares since, that the man of God, out of Judah, cryed against *Ieroboams* altar:

O Altar, Altar, Thus saith the Lord, Behold a child shall be born, unto the house of David, Iosiah by name, and upon thee shall he offer the Priests of the high places, that burn incense upon thee, and mens bones shall be burnt upon thee.

And now is the houre come, wherein every of those words shall be accomplished: It could not but be a great confirmation to *Iosiah*, to see that God so long agoe foremarkt him for his own; and fore-named him to so zealous a service.

D All our names are equally foreknown of that divine providence, though not fore-spoken: neither can any act passe from us, which was not pre-determined in that eternall Counsell of the Almighty: neither can any act that is pre-determined be unfulfilled upon earth: Intervention of time breaks no squares in the divine decrees: our pur-blind eyes see nothing, but that which toucheth their lids; the quick sight of Gods prescience sees that, as present, which is a world off. According to the prediction, the stench of dead mens bones is a fit perfume to send up from this altar to heaven, whose best sacrifices savoured worse in the nostrils of God. And the blood of the idolatrous sacrificers was a meet oblation to that God, who had been dishonoured by their burnt offerings to his base corrivals.

Even that Prophet who foretold this, had his toomb in *Bethel*, and that toomb
E had his inscription; His weakenesse might not rob him of the honour of his sepulture: How palpable doe these Israelites condemne themselves, whiles they reserve so famous a monument of their own conviction? It was no prejudice to this holy Prophet, that his bones lay amongst the sepulchers of idolaters. His Epitaph preserved those bones from burning, upon that altar, which he had accursed; As the Lyon might not tear his carkasse, when he died, so now, the fury of the multitude may not violate the very bones, in his grave.

I do not see *Iosiah* save them for reliques; I here him command they shall rest in peace; it is fit the dead bodies of Gods Saints should be as free from contempt, as from Superstition.

After the removall of these rites of false worship, it is time to bring in the true: Now a solemn Passeover shall be kept unto the Lord, by the charge of *Iosiah*: That book

book of the Law sets him, the time, place, circumstances, of this Sacrament; his zeal so carefully follows it, that since the days of *Samuel*, this feast was never so gloriously, so punctually celebrated. Jerusalem is the place, the fourteenth day of the first month is the time, the Levites are the actors, a yearling and spotlesse Lambe is the provision; no bone of it is broken, the blood is sprinkled upon the door-postes, it is roasted whole, eaten with sowre herbs, with bread unleavened, the remainder is consumed by fire. The Law, the Sacrifices had been in vain, if the Passeover had been neglected: No true Israelite might want, whether this monument of their deliverance past, or this Type of the Messiah to come. Rather then faile, *Iosiahs* bounty shall supply to Judah Lambs for their paschall devotion: No alms is so acceptable, as that whereby the soule is furthered.

Josiahs *Death; with the desolation of the Temple and Jerusalem.*

2 Kings 23. vers. 29. And 2 Chron. 35. verse 20. 2 Chron. 36.

Iosiah hath now happily setled the affaires both of God, and the State: and now hath sweet leisure to enjoy himself, and his people: his conscience doth not more cheare him at home, then his subjects abroad; Never King raigned with more officious piety to God, with more love, and applause of men: But what stability is there in these earthly things? how seldome is excellency in any kind long-lived? In the very strength of his age, in the height of his strength, is *Iosiah* withdrawne from the earth; as not without a mercifull intention of his glory, on Gods behalfe, so, not without some weaknesse, on his owne. *Pharaoh Necho* King of Ægypt comes up to fight against the King of Assyria: What is that to *Iosiah*? Perhaps the Ægyptians attempted to passe thorow the land of Judah, towards *Charchemish* the seat of his warre; but, as a neighbour, not as an enemy: *Iosiah* resists him; as neither holding it safe to admit a forraine power into the bosome of his Country, nor daring to give so faire an occasion of provoking the Assyrian hostility against him.

The King of Ægypt mildly deprecates this enmity, he sends Ambassadors to *Iosiah* saying, *What have I to doe with thee thou King of Iudah? I come not against thee this day, but against the house wherewith I have war, for God commanded me to make haste; forbear thee from medling with God, who is with me, that he destroy thee not.*

What friend could have said more? what Prophet could have advised more holily? why doth not good *Iosiah* say with himself; There may be truth in this suggestion; God may have sent this man, to be a scourge of mine old enemy, of *Ashur*: If the hand of the Almighty be in this designe, why doe I oppose it? The quarrell is not mine, why do I thrust my finger into this flame, unbidden? Wherefore should I hazard the effusion of bloud, upon an harmlesse passage? Can I hear him plead a command from God, and not inquire into it? How easie is it for me to know the certainty of this pretended commission? Have not I the Priests, and Prophets of God about me? Let me first goe and consult his oracle; If God have sent him, and forbidden me, why should my courage carry me against my piety?

It is strange that the good heart of *Iosiah* could escape these thoughts, these resolutions: Yet, he that upon the generall threats of Gods Law against Judah, sends messengers to inquire of a Prophetesse; now upon these particular threats of danger to himself, speaks not, stirs not: The famous Prophet *Iremy* was then living, and *Zephaniah*; besides a whole Colledge of Seers: *Iosiah* doth not so much as send out of doores, to ask, *Shall I goe up against the King of Egypt?* Sometimes, both grace & wit are asleep in the holiest and wariest brests: the best of all Gods Saints may be sometimes miscaried by their passions to their cost.

The

A The wise providence of God hath mercifully determined to leave *Iosiah* to his owne counsels, that by the weaknesse of his servant, he might take occasion to perfit his glory: Even that wherein *Iosiah* was wanting unto God, shall concurre to the making up of Gods promise to *Iosiah*: when we are the most blinde-folded, we runne on the wayes of Gods hidden decrees; and, what ever our intents be, cannot, if we would, goe out of that unknown path.

Needs will *Iosiah* put himselfe into armes against an unwilling enemy; and to be lesse noted, disguises himselfe. The fatall arrow of an Egyptian archer findes him out in the throng, and gives him his deaths-wound; Now too late he calls to a retrait; his changed Charet is turned to a Biere, to cary his bleeding corps to his grave, in *Ierusalem*.

B What eye doth not now pity and lament the untimely end of a *Iosiah*? whom can it choose but affect, to see a religious, just, vertuous Prince snatcht away in the vigor of his age? After all our foolish moane, the providence that directed that shaft to his [illegible] place, intended that wound for a stroke of mercy: The God whom *Iosiah* serves, [illegible] his glory, and by this sudden violence will deliver him [illegible] the participation of the miseries of *Iudah*, which had beene many deaths; and [illegible] to the participation of that happinesse, which could countervaile more deaths, then could be incidents to a *Iosiah*. Oh the wonderfull goodnes of the Almighty, whose very judgements are mercifull! Oh the safe condition of Gods children, whom very paine saveth, whom death revives, whom dissolution unites, whom lastly, their very sinne and temptation glorifies!

C How happily hath *Iosiah* gained by this change? Instead of a froward people, he now is sorted with Saints and Angels; instead of a fading, and corruptible crowne, he now enjoyes an eternall. The orphan subjects are ready to weep out their eyes, for sorrow; their losse cannot be so great, as his gaine: he is glorious, they, as their sinnes had deserved, miserable. If the separated soule could be capable of passion, could *Iosiah* have seene, after his departure, the calamities of his sons, of his people, it could not but have laid siege to his peace.

The sad subjects proclaime his son *Iehoahaz*, King instead of so lamented a father; He both doth ill, and fares ill: By that time he hath sate but three moneths in the throne, *Pharaoh Necoh* King of Egypt seconds the fathers death, with the sons captivity: This victorious enemy puts downe the wicked sonne of *Iosiah*, and lades him D with chaines at *Riblath*, in the land of *Hamath*; and lades his people with a tribute of an hundred talents of silver, and a talent of gold: Yet, as if he that was unwilling to fight with *Iosiah*, were no lesse unwilling to root out his posterity, this Egyptian sets *Eliakim*, the second son of *Iosiah*, upon the seat of his father; and, that he might be all his, changes his name to *Iehoiakim*: Oh the wofull and unworthy succession of *Iosiah*! one son is a prisoner, the other is a tributary; both are wicked. After that *Iehoiakim* hath been some yeats *Pharaohs* Baylife, to gather, and rack the deare rents of *Iudah*, *Nebuchadnezzar* the great King of *Babylon* comes up, and sweeps away both the Lord, and his Feodary, *Pharaoh*, and *Iehoiakim*.

So far was the ambitious Egyptian from maintaining his incroachment upon the territories of *Iudah*, that he could not now hold his owne: From *Nilus* to *Euphrates*, all E is lost: So subject are the lesser powers still to be swallowed up of the greater; so just it is with God, that they which will be affecting undue enlargement of their estates, should fall short of what they had.

Iehoiakim is caried in fetters to *Babylon*: and now in that dungeon of his captivity, hath more leisure, then grace, to bethinke himselfe of all his abominations; and whiles he inherits the sad lodging of his great grandfather *Manasseh*, inherits not his successe.

While he is rotting in this Gaole, his young son *Iehoiachin* starts up in his throne; like to a mushrom that rises up in a night, and withers in a day: Within three moneths, and ten dayes is that young Prince (the meet son of such a father) fetcht up in irons to his fathers prison; Neither shall he goe alone; his attendance shall add to his misery; His mother, his wives, his officers, his peeres, his craftsmen his warri-

ours accompany him, manicled, and chained, to their perpetuall bondage. A

Now, according to *Isaiahs* word, it would have beene great preferment for the fruit of *Hezekiahs* loynes to be Pages in the Court of *Babylon*.

One onely branch yet remains of the unhappy stock of holy *Iosiah*, *Mattaniah*, the brother of *Iehoiakim*, whom *Nebuchadnezzar* (changing his name to *Zedekiah*) sets up in that forlorn, and tributary throne; There might he have lived (though an underling, yet) peaceable; This man (to make up the measure of Gods just judgements) as he was ever a rebell to God, so proves rebellious to his Soveraigne master the King of *Babylon*: The Prophet *Ieremie* hath forewarned him in vaine; nothing could teach this man but smart.

Who can look for other then fury from *Nebuchadnezzar*, against *Ierusalem*, which now had affronted him with three severall successions of revolts, and conspiracies against his government; and thrice abused his bounty, and indulgence? With a mighty army doth he therefore come up against his seditious deputy; and besieges *Ierusalem*, and blocks it up with forts round about. After two years siege, the *Chaldees* without and the famine within, have prevailed; King *Zedekiah* and his souldiers are fled away by night, as thinking themselves happy, if they might abandon their [redacted] save their lives. B

The *Chaldees* (as caring more for the birds, then for the nest) [redacted] vertake *Zedekiah*, forsaken of all his forces, in the plaine of *Ie*[redacted] *Nebuchadnezzar*, King of *Babylon*. What can so unthankf[redacted] expect, but the worst of revenge? The sentence is feare[redacted] of *Zedekiah* are slaine before his eyes; then those eyes of his (as if they had seene enough, when they had seene him childlesse) are put out: His eyes are onely lent him so long, as to torment him with the sight of his owne utmost discomfort; Had his sons but over-lived his eyes, the griefe had been so much the lesse, as the apprehension of it had beene lesse lively, and piercing; Now, this wofull object shall shut up his sight, that even when his bodily eyes are gone, yet the eyes of his minde might ever see what he last saw; That thus his sons might be ever dying before him, and himselfe in their death ever miserable. C

Who doth not now wish that the blood of *Hezekiah* and *Iosiah* could have been severed from these impure dregs of their lewd issue? No man could pity the offenders, were it not for the mixture of the interest of so holy progenitors.

No more sorrow can come in at the w[redacted] dowes of *Zedekiah*, more shall come in at his doores; his eares shall receive what [redacted] to rue for his *Ierusalem*, *Nebuzaradan* the great Marshall of the King of *Babylon* [redacted] nes up against that deplored City, and breakes downe the walls of it, round ab[redacted] nd burnes the Temple of the Lord, and the Kings house, and every faire Palace [redacted] *salem*, with fire; drives away the remainder of her inhabitants, into Captivity, [redacted] ne last spoyles of the glorious Temple. Oh *Ierusalem*, *Ierusalem*, the wonder of all times, the paragon of nations, the glory of the earth, the favourite of heaven, how art thou now become heaps of ashes, hills of rubbish, a spectacle of desolation, a monument of ruine? If later, yet no lesse deep hast thou now pledged that bitter cup of Gods vengeance, to thy sister *Samaria*; How carefully had thy God forewarned thee? Though *Israel* play the harlot, yet, let not *Iudah* sin: Loe now, as thine iniquities, so thy judgements have overtaken her: Both ly together in the dust, both are made a curse to all posterities: O God, what place shall thy justice spare, if *Ierusalem* have perished? If that delight of thine were cut off for her wickednesse, Let us not be high minded but feare. D E

What pity it was to see those goodly Cedars of the Temple flaming up higher then they stood in *Lebanon*? to see those curious marbles, which never felt the dint of the pick-axe, or hammer, in the laying, wounded with mattocks, and wounding the earth in their fall? to see the holy of holies, whereinto none might enter but the high-priest, once a yeare, thronged with Pagans; the vailes rent, the sacred Arke of God violated, and defaced, the Tables over-turned, the Altars broken downe, the pillars demolished, the pavements digged up, yea the very ground, where that famous fruitfull wood, deformed. O God, thou wouldest rather have no visible

[redacted]

A visible house upon earth, then endure it defiled with Idolatries.
Foure hundred thirty and sixe yeares had that Temple stood, and beautified the earth, a[illegible] heaven, now it is turned into rude heapes; Th[illegible] to be pleaded for the favour of the [illegible] Temple, not made with hands, [illegible]s. Thither he graciously bri[illegible]rdain'd us thither, for the sake of t[illegible]t glorious high-Priest, that hath once for all entred into that holy of holies,
B *Amen.*

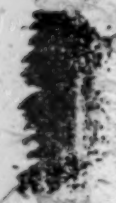
Contemplations upon the Historicall Part of the Old Testament.

THE LAST BOOKE,

Zerubbabel and Ezra.
Nehemiah building the walls of Jerusalem.
Mordecai redressing the extortion of the Iewes,
Ahasuerus feasting, Vashti cast off: Ester chosen.
Haman disappointed by Mordecai; Mordecaies
Message to Ester.
Ester suing to Ahasuerus.
Mordecai honoured by Haman.
Haman hanged, Mordecai advanced.

By [illegible] D. of Divinitie, and Deane of [illegible]

Printed at London in the yeare 1642.



Contemplations.

Zerubbabel and Ezra.

THE firſt tranſportation into *Babylon*, under *Iehoiachin* (whoſe ſeruice, *Exechiel*, and many other of the beſt ſort, were taken into captivity) was (ſome eleuen yeares after) followed with a ſecond, vnder *Zedekiah*, wherein the remnant of the now ruined *Ieruſalem*, and *Iudah*, were ſwept away. Seuenty yeares was the period of their lonely ſeruitude: whilſt *Babylon* was a Queene, *Iudah* was not viſited: when that proud Tyranneſſe fell, Gods people began to riſe againe: The *Babylonian* Monarchy was ouerflowed vp of the *Perſian*, and the Liberty.

For *Cyrus* conquering *Babylon*, the Iewes groaning vnder ry, ſtraight releaſes them, and ſends them, vnder the Conduct of their *rubbabel*, back to their almoſt-forgotten country.

The world ſtands vpon viciſſitudes. Euery nation hath her turne, and must fill vp her meaſure: Threeſcore and ten yeares agoe, it was the courſe of *Iudah*, whoſe iniquity of that rebellious people was full. Some hundred and thirty yeares before that was the turne of *Samaria*, and her Iſraelites: Now the ſtaffe is come to the doore of *Babylon*, euen that wherewith *Iudah* was beaten: and thoſe *Perſians* which are victorious, muſt haue their terme alſo. It is in vaine for any earthly ſtate to propoſe to it ſelfe an immutable condition. At laſt the rod that ſcourged Gods children is caſt into the fire: *Thou haſt remembred, O Lord, the children of Edom in the day of Ieruſalem, how they ſaid, Downe with it, downe with it, euen to the ground: O daughter of Babylon waſted with miſery, how happy ſhall he be that rewardeth thee as thou haſt ſerued vs.* It is *Cyrus* that hath wrought this reuenge, this reſcue.

Doubtleſſe, it did not a little moue *Cyrus* to this fauour, that he found himſelfe honorably forenamed in theſe Iewiſh prophecies, and fore-appointed to this glorious ſeruice, no leſſe then an hundred and ſeuenty yeares, before he was: Who would not be glad to make good ſo noble and happy a deſtiny? O God, if we heare that thou haſt ordained vs to life, how gladly, how carefully ſhould we worke out our ſaluation? if to good workes, how ſhould we abound?

Iſay 44. 28.

In the firſt yeare of his Monarchy, doth *Cyrus* both make proclamation, and

Iewiſh

publish them in writing thorow all his Kingdome; wherein he both professeth his zealous resolutions, and desires, to build up Gods house in *Ierusalem*, and injoynes, and incourages all the Jewes, thorow his dominions, to addresse themselves to that sacred worke; and incites all his subjects to aide them with silver, and gold, and goods, and beasts. How gracious was the command of that, whereof the very allowance was a favour?

Was it *Cyrus* that did this? was it not thou, O God, in whose hands are the hearts of Kings, that stirredst up the spirit of that *Persian*; as if he had beene more then a son of thy Church, a father? How easie is it for thee to make very Pagans protectors to to thy Church, enemies, benefactors?

Not with an empty grace doth this great King dismisse the *Iewes*, but with a royall bounty; *He brings forth the vessells of the house of the Lord, which Nebuchad-nezzar had brought forth out of Ierusalem, and had put them in the house of his gods; and causeth them to be numbred by his Treasurer to the hands of Sheshbazzar the Prince of Iudah, for the use of the Temple; no fewer then five thousand and foure hundred vessels of gold and silver.*

Certainely, this great Monarch wanted not wit to thinke; It is a rich booty that I finde in the Temples of *Babylon*; by the law of conquest it is mine; having vanquisht their gods, I may well challenge their spoile; how seasonably doth it now fall into my hands, upon this victory, to reward my soldiers, to settle my new Empire? what if this treasure came from *Ierusalem*? the propriety is now altered; the very place (according to the conceit of the *Iewes*) hath profaned it; The true God, I have heard, is curious; neither will abide those vessels, which have been polluted with idolatrous uses: It shall be enough if I loose the bonds of this miserable people: If I give liberty, let the next give wealth: they will think themselves happy in bare walls, in their native earth: To what purpose should I pamper their penury with a sudden store? But the Princely heart of *Cyrus* would admit of no such base sacrilegious thoughts; Those vessels that he findes stampt with Gods marke, he will returne to their owner; neither his owne occasions, nor their abuse shall be any colour of their detention. O *Cyrus*, how many close-handed, gripple-minded Christans shall once be choked in judgement with the example of thy just munificence? thou restoredst that which we purloine: woe be to those houses that are stored with the spoiles of Gods Temple: woe bee to those fingers that are tainted with holy treasures.

Kings can hardly doe good alone, their lawes are not more followed, then their examples: No sooner doe the chiefe of the fathers of *Iudah* and *Benjamin*, and the Priests, and Levites set their faces towards *Ierusalem* for the building of the Temple, then the liberall hands of their Pagan neighbours furnish them with gold, and silver, and precious things. Every *Persian* is glad to be at the charge of laying a stone, in Gods house. The same God that had given them these metals, out of his coffers of the earth, gives it out of their coffers to his Temple. He that tooke away by the *Chaldees*, gives by the *Persians*: Where the Almighty intends a work, there cannot be any want of meanes.

Thus heartened, thus laded, doe the joyfull families of *Iudah* returne to their old home; How many thousands of them were worne out, and lost in that seventy years servitude? How few of them yet survived, that could know the place of their birth, and habitation, or say, Here stood the Temple, here the Palace? Amongst those forty and two thousand, three hundred and threescore *Iewes*, that returned in this first expedition, there were, whom the confusion of their long captivitie had robbed of their pedegree; They knew themselves *Iewes*, but could not derive their line: these were yet admitted, without difficulty; But those of the Priestly tribe, which could not deduce their genealogie from the register, are cashiered as uncleane. Then, God would be served in a blood, now in a due succession: If we could not fetch the line of our pedegree from Christ, and his Apostles, we were not fit for the Evangelicall altars. Their calling was by nature, ours by grace; The grace of inward abilities, of outward ordination; if we cannot approve both these, we are justly abandoned; now had the children of *Israel* taken downe their Harps from the

Besides servants 7337.

A the Willowes which grew by the waters of *Babylon*, and could, unbidden, sing the true songs of their recovered *Sion*: They are newly setled in their old mansions, when upon the first publike feast, in the *Autumne* immediatly following their returne, *they flock up to Jerusalem*: *their first care is their publike sacrifice*, Our School of their Captivity, wherein they have beene long trained, hath taught them to begin with God: A forced discontinuance, makes devotion more savory, more sweet to religious hearts; whereas in an open freedome, piety doth too often languish.

Iosua the Priest, and *Zorobabel* the Prince are fitly joyned in the building of the Altar: neither of their hands may be out of that sacred worke: no sooner is that set upon the bases, then it is imployed to the daily burnt-offerings: The Altar may not stay the leisure of the Temple; Gods Church may not want her oblations; He can
B be none of the sonnes of *Israel*, that doth not every day renue his acknowledgements of God.

How feelingly doth these *Iewes* keepe their feast of Tabernacles, whiles their sojourning in *Babylon* was still in their thoughts; whiles as yet their Tents must supply their ruined houses? The first motions of zeale are commonly strong, and fervent; How carefully do these Governours & Priests make preparation for Gods Temple? Carpenters and Masons are hyred; *Tyrian* workmen are againe called for; and *Libanon* is now anew solicited for Cedar trees. The materials are ready; Every *Israelite*, with such courage addresses himselfe to this service, as if his life lay in those stones: And now, whiles the foundation of the Temple was laying, the Priests stand in their habits, with Trumpets, the Levites with Cymbals, interchanging their holy
C Musicke, and Melodiously singing praises to the God of Israel, who had turned their captivity as the streames in the South, and honoured their eyes and hands with the first stones of his house: The people seconds their songs with shouts; the earth sounds, and heaven rings with the joyfull acclamations of the multitude; It is no smal comfort in a good action, to have begun well; The entrance of any holy enterprise is commonly encountred with many discouragements, which if we have once overcome, the passage is smooth.

How would these men have shouted at the laying on of the last stone of the battlements, who are thus joyed with laying the first stones of the foundation? The end of any thing is better then the beginning: that hath certainty, this danger; this labour, that rest: little did these men think that, for all this, few of them should live to
D see the roofe.

What different affections shall we see produced in men by the same occasion? The younger Jews shouted at this sight, the elder wept: The yonger shouted to see a new foundation; The elder wept to remember the old: They who had seen no better, thought this goodly; They who had seene the former, thought this meane, and homely; more sorrowing for what they had lost, then rejoycing in so unequall a reparation.

As it may fall out, it is some peece of misery to have been happier; every abatement of the degrees of our former height laies siege to our thankfulnesse, for lesser mercies. Sometimes, it proves an advantage to have knowne no better; he shall more comfortably enjoy present benefits, who takes them as they are without any
E other comparisons, then of the weaknesse of his owne deservings. It is nothing to me what my selfe or others have beene, so I be now well: Neither is it otherwise in particular Churches, if one be more gloriously built then another, yet if the foundation be rightly laid in both; one may not insult, the other may not repine: Each must congratulate the truth to other, each must thankfully injoy it selfe.

The noise was not more loud, then confused; here was a discordant mixture of lamentation, and shouting; it was hard to say whether drowned the other.

This assembly of Iews was a true image of Gods Church on earth; one sings, another cryes; never doth it all either laugh or mourn at once. It shall be in our triumph that all teares shall be wip't from our eyes; till then our passions must be mixed, according to the occasions.

The Iews are busie at worke, not more full of joy, then hopes; and now that the

the walls begin to over-looke the earth; their thoughts seeme to over-look the walls. But what great enterprise was ever set on foot for God, which found not some crosses? A

There was a mungrell broode of *Samarit-Assyrians*, which ever since the dayes of *Senacherib* dwelt in the land of *Israel*; whose Religion was a patched coate of severall shreds; some little part Jewish; the rest Pagan, not without much variety of idolatry. These hollow neighbours proffer their assistance to the children of the captivity; *Let us build with you, for we seeke your God, as ye doe: and doe sacrifice to him.* Might men be their owne judges, there would be no heresie in the world, no mis-worship. It is true; these men did sacrifice to the true God; The lyons taught them to seeke, and the Israelitish Priest taught them to find the fashions of the God of the land; Some of these Jews knew their devotion of old; They served Israels God; but with their owne; As good no God, as too many. In a just indignation therefore doe these Jewish governours repell the partnership of such helpers: *You have nothing to do with us, to build an house to our God; but we our selves together will build unto the Lord God of Israel.* The hand of an idolater is contagious. Yet, had it been to the building of some fortresse, or common-hall, perhaps their aide had not beene refused; but when the walls of Gods house are to be raised, this society had been piacular. B

Those that may not be allowed to help the worke, will aske no leave to hinder it: their malicious suggestions weaken the hands of the people of Judah, and stirre up authority to suppresse them.

Cyrus was far off, neither lived he long after that gracious commission; and besides was so taken up the while with his wars, that he could not have leisure to sift those querulous accusations. Now therefore, during the last yeares of *Cyrus*, and the raigne of his son *Cambyses*, and the long government of *Darius Histaspides*, and of his son *Xerxes*, or *Ahasuerus*, and lastly of his son *Artaxerxes*; untill the dayes of *Darius Nothus*, (which was no lesse then five successions of Kings, besides *Cyrus*) do the walls of the Temple stand still, yea lie waste, subject to the wrongs of time, and wether: the fit matter of sorrow to the *Iewes*, insultation to the enemies, derision to passengers. C

What a wide gap of time was here betwixt the foundation of Gods House, and the battlements? How large a tryall doth God now secondly take of the faith, of the patience of his people? How large a proofe doth he give of his owne long-suffering? Oh God, when thou hadst but one house upon earth, thou wert content to put up delayes, yea affronts in the building of it; now thou hast many, it is no marvell if thy longanimity and justice, abide some of them to lie desolate: They are not stones, or metals, or men that can make thee more glorious; thou best knowest when to serve thy selfe of all these, when to honour these with thy service. D

A small matter hinders the worthiest action; as a little fish (they say) stayes the greatest ship: Before, the *Iewes* were discouraged with words, but now they are stopped by commands.

These envious *Samaritans* have corrupted the governours which the Persian Kings set over those parts; and from their hands have obtained letters of deepe calumniation, to *Ahasuerus* the King, and after him, to his son *Artaxerxes*; wherein *Ierusalem* is charged with old rebellion to Kings; and for proofe, appellation is made to the Records; from which evidence, is spitefully inferred, that if these wals be once built, the King shall receive no tribute on this side the river. Never was Gods Church but subject to reproaches. E

Princes have reason to be jealous of their rights. The Records are searcht, It soon appeares that within one Century of years, *Ierusalem* had rebelled against *Nebuchadnezzar*, and held out two years siege of that great *Babylonian*. The scandall of disloyalty is perpetuall: although indeed they held him rather a prevailing enemy, then a lawfull Soveraign; One act disparages either place, or person, to all posterities. Therefore shall the walls of Jerusalem lie waste, because it had once been treacherous; After an hundred yeares doth that City rue one perfidious act of *Zedekiah*. Fidelity to our governours is ever both safe, and honourable.

Command

A Command is now ſent out from * *Artaxerxes*, (even the ſon of Queene *Eſther*) to reſtraine the worke: All reſpects muſt ceaſe with carnall mindes, when their honours and profits are in queſtion. *Rehum* the Chancellor, and *Shimſhai* the Scribe, come now armed with authority: The ſword hath eaſily prevailed againſt the trowell. Still doe the *Iewes* finde themſelves as it were captives at home, and in ſilence, and ſorrow, ceaſe from their labours, untill the dayes of the next ſucceſſour, *Darius Nothus*.

* Sur-named Long-hand.

As thoſe that had learned to ſow after a bad crop; theſe *Iewes*, upon the change of the Prince, by the incouragement of the Prophets of God, *Haggai*, and *Zechariah*, take new heart to build againe: If others power hinder us in the work of God, our will may not be guilty.

B Their new governours come, as before, to expoſtulate; *Who hath commanded you to build this houſe, and to make up this wall? and what are your names?* They wiſely and modeſtly plead the ſervice of the God of heaven, the decree of *Cyrus*; ſtill perſiſting to build, as if the prohibition of *Artaxerxes* had died with the author. The unpartiall Governours doe neither draw nor ſend secretly, but relating the humble and juſt answer of the *Iewes*, move the King that ſearch may be made in the rolles of *Babylon*, whether ſuch Edicts were made by *Cyrus*, and require his royall pleaſure, concerning the validity of ſuch a preſumed decree. *Darius* ſearches, findes, ratifies, inlargeth it, not onely charging his officers not to hinder the worke, but commanding to levy ſummes of his own Tribute, beyond the river, for the expences of the building, for the furniſhing of ſacrifices; threatning utter ruine to the houſe of that man, and C death to his perſon, who ſhould offer to impeach this bounty: and ſhutting up with a zealous imprecation; *The God of heaven that hath cauſed his Name to dwell there deſtroy all Kings and people that ſhall put to their hand to alter, and to deſtroy this Houſe of God which is at Ieruſalem: I Darius have made a decree, let it be done with ſpeed.*

Who would have looke for ſuch an Edict from a *Perſian*? No *Salomon*, no *David* could have ſaid more.

The ruler of all hearts makes choice of his owne inſtruments, and when he pleaſeth, can glorifie himſelfe by thoſe meanes, which are leaſt expected: That ſacred work which the husband, and ſonne of an *Eſther* croſſed, ſhall be happily accompliſhed by a *Darius*: In the ſixt yeare of his raign, is the Temple of God fully finiſhed; and now the Dedication of it, is celebrated, by a joyfull feaſt: An hundred bullocks, D two hundred rams, foure hundred lambes, in a meet proportion, ſmoke upon their altars: And now the children of the captivity thinke this day a ſufficient payment for all their ſorrowes: We have reaſon to thinke it the faireſt day that ever ſhone forth to us, wherein the ſpirituall building of Gods Houſe is raiſed up in our ſoules. How ſhould we ſhout at the laying of this foundation, and feaſt at the laying on of the roofe? What other, what better ſacrifice can we offer up to God in the ſenſe of our joy, then our ſelves? Let our hearts be at once, the Temple, the Altar, the Sacrifice; O God, be thou glorified in all theſe, who haſt graciouſly honoured all theſe with thy ſelfe.

Every holy feaſt is now duly kept, the Prieſts know their diviſions, the Levites their courſes; and the whole ſervice of God is put into a ſetled order; But as there can be no new beginnings without imperfection, nor long continuance, without E corruption; reformation is no leſſe neceſſary then good inſtitutions; *Artaxerxes* * *Mnemon* hath learned of his father *Darius* to befriend Gods people; and ſtrives to inherit his beneficence: under his government, is *Ezra* the Prieſt and learned Scribe, ſent with a large commiſſion from *Babylon*, to *Ieruſalem*, to enquire into the wants, and redreſſe the diſorders of the *Iewes*; with full power not onely to cary with him all the voluntaries of his nation; and the treaſures contributed in all the province of *Babylon*; but to raiſe ſuch ſummes, out of the Kings revenues, as ſhould be found requiſite; and withall to ordaine Magiſtrates, and Judges, and to crowne the Lawes with due execution, whether to death or baniſhment, or confiſcation; and laſtly, with a large exemption of the Prieſts and Levites, and all the inferiour officers of the Temple, from all tolles, tributes, cuſtomes. Nothing wanted here, whether

* The mindful.

ther for direction, or incouragement. It is a signe of Gods great favour to any nation, when the hearts of Soveraigne Governours are raised up, both to the choice of worthy agents, and to the commanding of pious, and restorative actions. A

Holy and carefull *Ezra* gathers a new colony of *Iewes*, takes view of them at the river of *Ahava*; and finding amisse of the sons of *Levi* (without whom no company, no plantation can be compleat) sends for their supply; And now fully furnished, he proclaimes a fast in the way.

I doe not heare him say, The journey is long and dangerous, the people have need of all their strength, I could well wish us all afflicted with a religious fast, were it not that the abatement of the courage, and vigour of the multitude may indanger our successe; But without all these carnal consultations, he begins with this solemne act of humiliation; It is better to have God strong in our weaknesse, then to have flesh and blood strong in His neglect. B

Artaxerxes was a Patron of the *Iewes*, yet a Pagan by profession, wise *Ezra* was afraid of quenching those sparkes of piety which he deserned in this semi-proselyte. Rather therefore then he will seeme to imply a distrust in the providence of that God, in whose service he went by seeking a convoy of soldiers from the King; *Ezra* chooses to put himselfe upon the hazard of the way, and the immediate protection of the Almighty. Any death were better then to heare *Artaxerxes* say, Is this the man that so confidently told me, *The hand of our God is upon all them for good that seeke him, but his power and his wrath is against all them that forsake him?* Doth he beleeve himselfe that he thus doubts ere he begin? Dare he not trust his God with his owne businesses?

The resolutions of faithfull hearts are heroicall: No heathen man shall stumble at *Ezraes* feare: He can finde more assurance in his fast, then in a *Persian* band: with a couragious reliance upon the hand of his God he puts himselfe into the journey; and findes nothing but safety and successe. The fidelity of the Almighty never disappointed the confidence of his servants. All the army of *Artaxerxes* could not have beene so strong a guard to the *Iewes*, as their invisible protection. C

In the space of foure moneths is *Ezra* and his company happily arrived at *Jerusalem:* where he joyes to see the new Temple, and his old Colleagues: and now having delivered up the charge of his treasure, by waight, in the chambers of the house of the Lord, he applies himself to his worke, and delivers the Kings Commission to the Lieutenants and Governours, for their utmost assistance.

The Princes of *Iudah* doe not (for ought I heare) repine at the large Patent granted to this Priest, nor say, What doth a man of this robe meddle with placing or displacing Magistrates? with executions of judgements to death, bonds, banishment? but rather as congratulating this power to sacred hands, gladly present unto him all their grievances. Truly religious hearts cannot grudge any honor to their spirituall guides. D

This holy Commissioner is soone welcomed with a sad Bill of Complaint, from some good Peeres of *Israel*; wherein they charge divers of the Priests, Levites, people, not to have separated themselves from the idolatrous inhabitants of the lands, nor (therefore) from their abominations, even from *Canaanites*, *Hittites*, *Perizzites*, and the rest of those branded nations; that they have taken of their daughters for themselves, and for their sons: So that the holy seed have mingled themselves with those forbidden people; and, (which made the matter so much more hainous, lesse remediable) that the *hand of the Princes, and Rulers, hath beene chiefe in this trespasse.* E

Oh hypocriticall *Iewes*, did ye refuse to suffer your *Samaritan* neighbours to joyne with you in building a liveleſſe house unto God, and doe ye now joyne affinity with a more accursed generation for the building of living houses unto posterity? for the pulling downe of the lively House of God?

How could *Ezra* heare this with his clothes, his haire, his beard untorne? What griefe, what astonishment must this newes needs bring to a zealous heart? And, were it not that the conscience of his sincere respect of Gods glory relieved him, how could *Ezra* choose but repent of his journey; and say; Am I come from *Babylon* to finde Paganisme in *Iudah*? Did I leave *Persians*, to meet with *Canaanites*? what doe

A I heare if Jerusalem be removed? How much better were a cleare captivity then an idolatrous freedome? Wo is me, that having left many Jewish hearts in Babylon, I now am forced to find heathen blood in Jerusalem.

As a man distracted with sorrow, *Ezra* sits down upon the earth with his garments rent, with the haire of his head, and beard pluckt off, wringing his hands, knocking his breast, not moving from his place untill the evening sacrifice. It is hard to be too much affected with the publike sins of Gods people. Those who find themselves in the ship of Gods Church, cannot but be much troubled with every dangerous leake that it takes: Common cases are not more neglected by the careless, then taken to heart by the wise and godly.

There, and thus, *Ezra* sits astonied untill the evening sacrifice: others resorted to
B him the while, even all that trembled at the words of the God of Israel; but to help on his sorrow, not to relieve, neither doth any man wish a mitigation of his owne, or others griefe. At last, he rises up from his heavinesse, and casts himselfe upon his knees, and spreads out his hands unto the Lord his God. Wherefore was all that pensiveneſſe, fasting, silence, tearing of haire and clothes, but to serve as a meet preface to his prayer; wherein he so freely powres out his heart, as if it had beene all dissolved into devotion; professing his shame to lift up his face towards the Throne of God; confessing the iniquities of his people, which were increased over their heads, and growne up unto heaven, fetching their trespasse farre, and charging them deep; feelingly acknowledging the just hand that had followed them, in all their judgements, and the just confusion wherein they now stand before the face of their God.

C Teares, and sighes, and grovelings accompanied his prayers; the example and noise whereof drew Israel into a participation of this publike mourning, *For the people wept very sore:* How can they choose but thinke, if he thus lament for us, how should we grieve for our selves?

All Judah went away merrily with their sin, till this checke of *Ezra*; now they are afflicted: Had not the hands of the Peeres beene in this trespasse, the people had not beene guilty; had not the cheekes of *Ezra* beene first drenched with teares, the people had not beene penitent. It cannot be spoken, what power there is in a great example, whether to evill or good.

Prayers and teares are nothing without indeavours. *Shecaniah*, the son of *Iehiel*, puts the first life into this businesse. Having seconded the complaint of *Ezra*, he now
D addes, *Yet there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are borne of them. Arise, for this matter belongeth to thee, we also will be with thee, Be of good courage, and do it.*

When mischiefe is once done, the chiefe care is how to redresse it. The best way of redresse is the deliberate undoing of that which we have rashly committed; The surest obligation to the undoing of an evill act, is an oath or covenant made with God for the performance.

There is no man so wise, but he may make use of good counsell, there is no man so forward, but he may abide incitation. It is no small incouragement to see an heartie assistance in an envious and difficult service. *Then arose Ezra, and made the chiefe Priests, the Levites, and all Israel to sweare that they should doe according to this word.*

E It is halfe done that is thus assured. There was need of a strong power to dissolve a matrimoniall, though inordinate love: Doubtlesse, these men had married out of affection; their hearts were no lesse set upon these wives (though heathenish) then if they had beene of their owne Tribes; neither were their children, thus begotten, lesse deare unto them, then if they had laine in Jewish wombs; Nothing lesse then an oath of God therefore could quit these passions. That is both required and taken.

Now begins *Ezra* to conceive some hope of present redresse; the comfort whereof, yet, cannot turne off his sorrow for the offence passed; He neither eates bread, nor drinks water, willingly punishing himselfe, because Israel had sinned: Now shall his Countrey-men easily read in his face their owne penance, and just humiliation, and say, This man takes no joy in our sufferings, he would not smart thus for us, if he did not descrie more danger towards us then we can apprehend.

Ezra Procla-

Proclamation is made thorow Judah and Jer
ſubſtance, and excommunication from Gods peo
tivity ſhould gather themſelves together unto Jer
The Courts of Gods House are thronged with p
ven would teach them what to doe, the clouds
What with thoſe ſad ſhowers, what with their in
bling in the open Courts; and humbly wait for the
He riſes up, and with a ſevere countenance, layes
mends: The ſinne of their ſtrange wives; the amend
ration: not ſparing to ſearch their wound, not neglecting the meet plaiſter for their
cure. The people, as willing to be healed, yeeld themſelves patiently to that rough
hand, not ſhrinking at the paine, or favouring the ſore; *As thou haſt ſaid, ſo muſt we doe*;
Onely craving a fit proportion of time, and a due aſſiſtance for the diſpatch of ſo
long and important a worke. *Ezra* gladly hearkens to this, not ſo much requeſt, as
counſell of Iſrael; The charge is divided to men, and dayes; For two moneths ſpace
the commiſſioners ſit cloſe; and within that compaſſe, finiſh this buſineſſe, not more
thankleſſe then neceſſary: Doubtleſſe much variety of paſſion met with them in this
buſie ſervice; Here you ſhould have ſeene an affectionate husband bitterly weeping
at the diſmiſſion of a loving wife, and drowning his laſt farewell in ſobs: there you
might have ſeene a paſſionate wife, hanging upon the armes of her beloved husband
and on her knees, conjuring him by his former vowes, and the deare pledges of their
loves; and profering with many teares, to redeeme the loſſe of her husband with the
change of her Religion: [illegible] might have ſeene the kindred and parents of the
diſmiſſed, ſhutting up th[illegible]s with rage and threats; There, the abandoned
children kneeling to [illegible] cruell father, beſeeching him not to caſt off the
fruit of his owne l[illegible]poſtulating, what they have offended in being his:
The reſolved Iſr[illegible]be deafe, or blind to theſe moving objects; and ſo farre
forget nature, a[illegible]part of themſelves. Perſonall inconveniences have reaſon
to yeeld to publi[illegible]es: Long intertainment makes that ſinne hard to be eject-
ed; whoſe firſt [illegible]ght have beene repelled with eaſe.
Had not the p[illegible]n of theſe mariages beene expreſſe, and their danger and
miſchiefe palpab[illegible]ure of their ſeparation had not bred ſo much tumult in If-
rael. He that [illegible]atrimony, had upon fearefull curſes forbidden an unequall
yoke with infidel[illegible]es the marring of the Church by the mixture of an unholy
ſeed, Religion [illegible]t the preſent, and all good hearts with it; Many teares, many
ſacrifices need [illegible]ſo foule an offence, and to ſet Iſrael ſtraight againe.
All this whi[illegible]ſe meſſine Jewes were yet forward to build the Temple;
The worſt ſinn[illegible]yeeld an outward conformity to actions of piety: *Ezra* hath
done more ſer[illegible]ling downe, then the Jewes in building; without this act, the
Temple mig[illegible]od, Religion muſt needs have falne. Babel had beene tranſla-
ted to Jeruſal[illegible]es had turned Gentiles. Oh happy indeavours of devout and
holy *Ezra* th[illegible]once reſtored Judah to God, and to it ſelfe.

[illegible]emiah *building the walls of Jeruſalem.*

Nehe. 1, 2, 3, 4. Chap.

[illegible]teene yeares were now paſſed, ſince *Ezras* going up to Jeruſa-
[illegible]m; when *Nehemiah* the religious Courtier of *Artaxerxes*, inquire
[illegible] the eſtate of his Country, and brethren of Judæa: He might well
[illegible]de that holy Scribe had not beene idle: The commiſſion of
[illegible]erxes had beene improved by him to the utmoſt; Diſorders were
[illegible]formed; but the walls lay waſt; the Temple was built, but the
[illegible]ty was ruinous; and if ſome ſtreets were repaired, yet they ſtood
unguarded; op[illegible] to the mercie of an enemie; to the infeſtation of ill neighbour-
hood; Great bodies muſt have ſlow motions; As Jeruſalem, ſo the Church of God,
whoſe type it was, muſt be finiſhed by leiſure.

Nehemiah

A *Nehemiah* sate warme in the Court at *Shushan*, favoured by the great King *Artaxerxes*; nothing could be wanting to him, whether for pleasure or state; what needed he to trouble his head with thoughts for Jerusalem? what if those remote walls lay on heaps whiles himselfe dwelt faire? what if his far-distant country-men he despised, whiles himselfe is honoured by the great Monarch of the world?

It is not so easie for gracious dispositions to turne off the publik calamities of Gods Church: neither can they doe other then leese their private felicities in the common distresses of the universall body. *If I forget thee, O Jerusalem, let my right hand forget her cunning; If I doe not remember thee, let my tongue cleave to the roofe of my mouth.*

Many Jewes went up from Babylon, and Shushan, to Jerusalem; few ever returned voluntarily from their native home to the region of their captivity: Some occasion B drew *Hanani* with certaine others of Judah, to this voyage. Of them doth *Nehemiah* carefully inquire the present condition of Jerusalem: It was not Jewes that the people were afflicted, and reproached, the walls broken downe, the gates burnt with fire. Even since the furious vastation of *Nebuzaradan*, that City knew better termes: seldome when doth the spirituall Jerusalem fare otherwise in respect of outward estate? Externall glory and magnificence is an unsure note of the Church.

Well had *Nehemiah* hoped that the gracious Edict, and beneficence of *Darius*, and the successive patronage of his Lord *Artaxerxes* had by the continuance of twenty yeares favour advanced the strength and glory of Jerusalem; but finding the holy City to lie still in the dust of her confusion, neglected of God, and men, he sits downe and weeps, and mournes, and fasts, and prayes to the God of heaven. How many saw those ruines, and were little affected? he heares of them afar off, and C is thus passionate. How many were upon this sight affected with a fruitlesse sorrow? his mourning is joyned with the endevours of redresse. In vaine is that griefe which hath no other end then it selfe.

Nehemiah is resolved to kneele to the King his master, for the repaire of his Jerusalem, he dares not attempt the suit till hee have begun with God; This good Courtier knew well that the hearts of these earthly Kings are in the over-ruling hand of the King of heaven to incline whither he pleaseth. Our prayers are the onely true meanes to make way for our successe; If in all our occasions we doe not begin with the first mover, the course is preposterous and commonly speeds there-after.

Who dares censure the piety of Courtiers, when he finds *Nehemiah* standing before *Artaxerxes*? Even the Persian Palace is not uncapable of a Saint: No man that waits on the Altar at Jerusalem can compare for zeale, with him, that waits on the cup of a Pagan Monarch: The mercies of God are unlimited to places, to callings.

Thus armed with devotions, doth *Nehemiah* put himselfe into the presence of his master *Artaxerxes*. His face was overclouded with a deepe sadnesse, neither was he willing to cleare it. The King easily notes the disparity of the countenance of the bearer, and the wine that he beares: and in a gracious familiarity askes the reason of such unwonted change. How well it becomes the great to stoope unto a courteous affability, and to exchange words of respect, even with their humble vassals.

Nehemiah had not been so long in the Court but he knew that Princes like no other then cheerefull attendants, neither was he wont to bring any other face into that presence, then smooth, and smiling.

Great men are wont to be full of suspition, and where it seeth a dejection, and sowernesse of the brow, it is ready to apprehend some sullen thoughts of discontentment, or, which is worse, disrespect to that Soveraignty, whose beames should be of power to dispell all our inward mists: Even good manners forbid a man to wrestle with the countenance of a Prince, except he can either lay by their displeasing aspect, or disguise it: So had *Nehemiah* hitherto done: Now, he purposely suffers his sorrow to be visible through his eyes, that it may worke both inquiry and compassion from the master: neither doth he faile of his hopes in either; *Why is thy countenance sad?* How sensible do we make the father of mercies is of our griefes, when as a heathen master is so tender of a servants griefe? How ready should we be to lay open our cases to the God of all comfort, when

when we see *Nehemiah* so quicke in the expressions of his sorrow for the ruine of his care?

Let the King live for ever: Why should not my countenance be sad, when the City, the place of my fathers sepulchers lieth waste, and the gates thereof burnt with fire? Without an humble preface doth *Nehemiah* lay forth his grievance. Complaints have ever an unpleasing harshnesse in them, which must be taken off by some discreet insinuation: although it could not but sound well in the gracious eare of *Artaxerxes*, that his servant was so carefull for the honour of his Country. As cares have made us all members of a community and hath given us common interests, so, it is much pleasing to us, to see these publike cares divide us from our owne.

The King easily descries a secret supplication wrapt up in the most pitifull palsey, which the modest suiter was afraid to discover, and therefore made his sad motion into the light, *For what dost thou make request?* Is it the praise of thy zeale to draw on the just petitions of fearefull suppliants.

Nehemiah dares not open his mouth to the King, till his heart had opened it selfe by a golden ejaculation to his God; No businesse can be so weighty, but our prayers may prevent it; the wings whereof are so nimble, that we can flie up to heaven and bring downe an answer, before ever our words could reach the eares of our lips: Much more shall we hope that any designe of ours can prosper, if we have commended this messenger on our errand.

After this silent and insensible preparation, *Nehemiah* moves boldly, but yet not at once, but by meet degrees; first he craves leave for his journey, and his businesse; then he craves aid for both; Both are granted. He sends downe immediately with letters to the governours, for a convoy; with letters to the keeper of the forrest for timber. Not more full of desire then hope.

Never put his hand to any great work for the behoofe of [illegible] out opposition? As the walls of the Temple found some enemies in the very foundation of the City; and these so much more, as they promise more safety and glory to Jerusalem: *Sanballat* the Deputie Lieutenant of the Moabites, and *Tobiah* the servile officer to the Ammonites, and *Geshem* to the Arabians, are galled to the very heart at the arrivall of a man authorized to seeke the welfare of the children of Israel. There cannot be a greater vexation to wicked hearts, then to see the face of [illegible] any likelihood of prosperity. Evill spirits and men need no other fuell to their owne despight.

This wise Courtier hath learnt that secrecie is the life of [illegible] and [illegible] dispatch. His errand could not but be knowne to the governours, [illegible] was injoyned for the provision of materialls, else the walls had [illegible] soone looke the first notice of their heathen neighbours. Without any noise [illegible] makes view in the dead of night, and taking some few into his company, [illegible] his counsell, he secretly rounds the decayed walls of Jerusalem with [illegible] and chinks, and observes the gates; and returnes home in silence, joying in [illegible] see those reparations, which none of the inhabitants did once dreame of. [illegible] when he had fully digested this great worke in his owne breast, he calls [illegible] and Citizens together, and having condoled with them the common [illegible] reproach, he tells them of the hand of his God, which was good upon him, [illegible] the gracious commission of the King his master, for that good [illegible] and [illegible] him with a zealous incouragement of each other, *Let us rise and build.* Such a hearty invitation countenanced by authority hath [illegible] hands of the multitude; With what obsequious and desirable [illegible] looke upon their unexpected Patron? How doe they honour him as a [illegible] heaven, for the welfare of Jerusalem? Every man flies to his [illegible] rejoyces to second so noble a leader, in laying a stone to that [illegible] defacer.

These emulous neighbours of theirs, *Sanballat, Tobiah, Geshem* the [illegible] ders of Moab, Ammon, Arabia, have soone espied the first motion, [illegible] that old foundation. Envie is usually more quick-sighted then love [illegible]

arme his people, and for the time, changes their trowels into swords, and spades, and bowes, raising up their courage with a vehement exhortation, to remember the Lord, which is *great, and terrible, and to fight for their brethren, their sons, their daughters, their wives, and their houses.* Nothing can so hearten us to the encountring of any evill, as the remembrance of that infinite power and wisdome which can either prevent it, or mitigate, or sanctifie it: we could not faint if we did not forget God.

Necessity urges a man to fight for himselfe, love inables his hand to fight for those which challenge a part in him; where love meets with necessity, there is no room for indevour of victory; Necessity can make even cowards, valiant; love seems to be invincible, and irresistible: *Nehemiah* doth not therefore perswade these Jewes to fight for themselves, but for theirs: The judgement of the interest, and danger, cannot but quicken the dullest spirits.

Discovered counsels are already prevented: These serpents die by being first seen. *When the enemies heard that it was knowne unto us*, they let fall their plot. Could we descrie the enterprises of Satan, that tempter would return ashamed.

It is a safe point of wisdome to carry a jealous eye over those, whom we have once found hollow, and treatable: From that time forth *Nehemiah* divided the rank, betwixt the trowell, and the sword, so disposing of every Israelite, that whiles one hand was a Mason, the other was a souldier: one is for work, the other for defence. Oh lively image of the Church militant, wherein every one labours weaponed; wherein there is neither an idle fencer, nor a secure workeman: every one so builds, as that he is ready to ward temptations; every one so weilds the sword of the Spirit, for defence, that withall he builds up himselfe in his most holy faith; here is neither a fruitlesse valour, nor a unsafe diligence.

But what can our weapons availe us, if there be not meanes to warne us of an enemy? Without a trumpet we are armed in vaine. *The worke is great and large, and we are separated upon the wall, one farre from another:* Yea so farre as the utmost bounds of the earth, are we separated one from another, upon the walls of the spirituall Jerusalem; onely the sacred Trumpets of God call us, who are distant in place, to a combination in profession. And who are those Trumpets, but the publike messengers of God, of whom God hath said; *If the Watchman see the sword come, and blow not the trumpet, and the people be not warned if the sword come, and take any person from among them, he is taken away in his iniquity but his blood will I require at the Watchmans hand.* Wo be to us if we sound not; if the sound we give be uncertaine: wo be to our people, if when we premonish them of enemies, of judgments, they sit still unmoved, not buckling themselves to a resistance, to a prevention.

It is a mutuall aide, to which these Trumpets invite us; we might fight apart, without the signals of war; *In what place ye heare the sound of the Trumpet, resort ye thither unto us.* There can be no safety to the Church, but where every man thinks his life, and welfare consists in his fellowes; Conjoyned forces may prosper, single oppositions are desperate: All hearts and hands must meet in the common quarrell.

Nehemiah *redressing the extortion of the Jewes.*

doctn

With what difficulty do these miserable Iewes settle in their Jerusalem? The feare of forraigne enemies doth not more afflict them then the extortion of their owne: Dearth is added unto war: Miseries doe not stay for a mannerly succession to each other, but in a rude importunity throng in at once. Babel may be built with ease, but whosoever goes about to raise the walls of Gods City, shall have his hands full: The incursion of publike enemies may be prevented with vigilancie and power; but there is no defence against the secret gripes of oppression.

There is no remedy, the Iews are so taken up with their trowel, and sword, for the time,

A time, that they cannot dare to make so much as a shift, while the wall did rise, their estates must needs go to wrack: Even at the cheapest seasons they must needs be poore, that are sed and bring in the publike safety; how much more in a common scarcity? Their houses, lands, vineyards and therefore more dear, yea their very skins are sold for B to their brethren? Necessity forces them to sell that, which it was cruelty to buy; What will we not, what must we not part with for life? The covetous rulers did not consider the necessities of this want, but the advantages. Sometimes a bargaine may be as much evill as a robberie: Charity must be the rule of all contracts; the violation whereof, whether in the matter, or the price, cannot but be sinfull.

There could not be a fuller ground of expostulation, then this of the oppressed Jewes, *we fetch in our lives of our brethren, our children as their children, and lo, we bring into bondage our sons and our daughters*: whiles there is no difference in nature, why should there be such an injurious disproportion in condition? Even the same flesh may have a just inequality: some may be rulers, whiles others are subject; some wealthy, others poore; but why those wealthy Rulers should tyrannize over those poore inferiours, and turne brother-hood into bondage, no reason can be given but lawlesse ambition; if there were one flesh of Peeres, another of Peasants, there should be some colour for the proud impositions of the great, as because the flesh of beasts is in a lower rank then ours, we kill, we devoure it at pleasure; but now since the large body of mankind consists of the same flesh, why should the hand strike the foot? And if one flesh may challenge meet respects from us, how much more one spirit? The spirit is more noble then the flesh is base; the flesh is dead without the spirit, one spirit without the flesh, active and immortall. Our soule, though shapelesse C and immateriall, is more apparently one, then the flesh; And if the unity of our humane spirit call us to a mutuall care, and tendernesse in our cariage, each to other, how much more of the divine? by that we are men, by this we are Christians: As the soule animates us to a naturall life, so doth Gods Spirit animate the soule to an heavenly; which is so one, that it cannot be divided. How should that one spirit cause us so farre to forget all naturall, and civill differences, as not to contemne, not to oppresse any whom it informeth?

They are not Christians, not men, that can injoy the miseries of their brethren, whether in the flesh or spirit.

Good *Nehemiah* cannot choose but be much moved at the barbarous extortion of D the people; and now, like an unpartiall governour, he rebukes the Rulers, and Nobles, whose hand was thus bloody with oppression. As of fishes, so of men, the lesser are a prey to the great: It is an ill use made of power, when the weight of it serves only to crush the weake. There were no living amongst men, had not God ordained higher then the highest, and yet higher then they. Eminency of place cannot be better improved, then by taking downe mighty offenders.

If nobility do imbase it selfe to any foule sin, it is so much more worthy of correction, by how much the person is of greater marke.

The justice of this reproofe could not but shame impudence it selfe; *We after our ability have redeemed our brethren the Iewes which were sold to the heathen, and will you sell your brethren or shall they be sold to us?* Shall they find at home that yoake of bondage E which they had put off abroad? whiles they are still Iewes, shall we turne Assyrians? If they must be slaves, why not rather to enemies, then to brethren? How much more tolerable were a foraine servitude, then a domesticall? Be ashamed, O ye Nobles of Israel, to renue Babylon in Ierusalem. I marvell not if the offenders be stricken dumb with so unanswerable an expostulation; Guiltinesse, and confusion have stopt their mouths.

Many of those who have not had grace enough to refraine sinne, yet are not so utterly void of grace as to maintaine sinne; Our after-wits are able to discerne a kinde of unreasonablenesse in those wicked actions, which the first appearance represents unto us plausible. Gaine leads in sin, but shame followes it out. There are those that are bold and witty to beare out commodious or pleasant evils, neither could these Iewish enormities, have wanted some colours of defence; Their stocke was their owne,

owne, which might have been otherwise improved, to no lesse profit; The offer, the suit of these bargaines was from the sellers; These escheats fell into their hands, unsought; neither did their contract cause the need of their brethren, but relieve it: But their conscience will not beare this plea. I know not whether the maintenance of the least evill be not worse, then the commission of the greatest; This may be of frailty, that argues obstinacy: There is hope of that man that can blush and be silent.

After the conviction of the fact, it is seasonable for *Nehemiah*, to perswade reformation: No oratory is so powerfull, as that of mildnesse: especially when we have to doe with those, who either through stomach, or greatnesse, may not indure a rough reproofe: The drops that fall easily upon the corne, ripen, and fill the eare, but the stormy showers that fall with violence, beat downe the stalkes flat to the earth, and lay whole fields, without hope of recovery. Who can resist this sweet and soveraigne reprehension; *Ought ye not to walke in the feare of our God, because of the reproach of the heathen, our enemies?* Did we dwell alone in the midst of the earth, yet the feare of our God should over-awe our wayes; but now that we dwell in the midst of our enemies, whose eyes are bent upon all our actions, whose tongues are as ready to blaspheme God, as we to offend him, how carefully should we avoid those sins, which may draw shame upon our profession?

Now the scandall is worse then the fact; Thus shall Religion suffer more from the heathen, then our brethren do from us: If justice, if charity cannot sway with us, yet let the scornfull insultations of the prophane Gentiles, affright us from these pressures. No ingenuous disposition can be so tender of his owne disgrace, as the true Israelite is of the reproach of his God: What is it that he will not rather refraine, doe, suffer, then that glorious Name shall hazard a blemish? They cannot want outward retentives from sin, that live either among friends, or enemies; if friends, they may not be grieved, if enemies, they may not be provoked: Those that would live well, must stand in awe of all eyes; Even those that are without the Church, yet may not be without regard: No person can be so contemptible, as that his example should be contemned.

In disswading from sin, reason it selfe cannot prevaile more then example. *Likewise, and my brethren, and my servants might exact of them money, and corne. But from the time that I was appointed to the charge of Iudah, I, and my brethren have not eaten the bread of the governour.* He shall never rule well, that doth all that he may: It is not safe for either part that a Prince should live at the height of his power, and if the greatest abate of their right, is it for inferiors to exort? Had *Nehemiah* aimed at his owne greatnesse, no man could have had fairer pretences for his gaine.

The former governers that were before him were chargeable unto the people, and had taken of them bread and wine, besides fortie shekels of silver, His foot had not first trode in this commodious path; it was beaten by the steps of his predecessors; neither did any of them walke besides it: However it might be envious to raise new taxations, yet to continue those he found unrepined at, had been out of the reach of exception. A good Governour lookes not so much what hath beene done, as what should be; Precedents, are not the rule, whereby he rules, but justice, but piety. *So did not I, because of the feare of the Lord:* Lawes are not a straighter curbe to subjects, then conscience is to good Princes.

They dare not do what they cannot do charitably: what advantage can they think it, to be from under the controlment of men, when the God of heaven notes, and punishes their offences? Who so walketh by this rule, can neither erre, nor mis-carry. It is no trusting to the externall remedies of sin, either they are not alwayes present, or if present, not powerfull enough; but if the feare of God have once taken up the heart, it goes ever with us, and is strong enough to over-master the forcibleſt temptation.

Therefore must these Jewes follow this example of *Nehemiah*, because he followed not the example of his predecessors; because he left their evill, they must imitate his good. In vaine shall Rulers advise against their owne practice; when they lead the way, they may well challenge to be followed: Seldome hath it bin ever seen that

A that great perſons have not been ſeconded in evill, why ſhould not their power ſerve to make patterns of their vertues?

Thus well did it ſpeed with *Nehemiah*, his mercifull carriage, and zealous ſuit have drawne the Rulers to a promiſe of reſtitution, *We will reſtore them, and will require nothing of them, ſo will we doe as thou ſaieſt.*

It is no ſmall advantage that theſe Nobles muſt forgoe, in their releaſes: there cannot be a better ſigne of a ſound amendment, then that we can be content to bee loſers by our repentance; Many formall penitents have yeelded to part with ſo much of their ſinne, as may abate nothing of their profit; as if theſe Rulers ſhould have beene willing to reſtore the perſons, but withall ſhould have ſtood ſtiffely to require their ſummes: This whining and partiall ſatisfaction had beene thankleſſe. True
B remorſe inlargeth the heart, and openeth the hand to a bountifull redemption of our errors.

Good purpoſes doe too often coole in time, and vaniſh into a careleſſe forgetfulneſſe; *Nehemiah* feared this iſſue of theſe holy reſolutions; and therefore he proſecutes them in their firſt heat; not leaving theſe promiſes, till he had ſecured them, with an oath; The Prieſts are called for, that in their mouthes the adjuration may be more ſolemne, and ſacred; It is the beſt point of wiſdome to take the firſt opportunity of fixing good motions, which otherwiſe are of themſelves, light and ſlighty. To make all yet more ſure, their oathes are croſſe-barred with his execration. *Alſo I ſhook my lap and ſaid, So God ſhake out every man from his houſe, and from his labour that performeth not this promiſe, even thus be he ſhaken out, and emptied: and all the congregation ſaid, Amen.* A promiſe, an oath, a curſe, are paſſed upon this act; now, no Iſraelite dares falter in the
C execution: When we have a ſin in chaſe, it is good to follow it home, not ſlackning our purſuit till we have fully prevailed; and when it is once falne under our hands, we cannot kill it too much.

Now *Nehemiah* having thus happily delivered his people from a domeſticall captivity, commends his ſervice to the gracious remuneration of the Almighty, *Think upon me my God for good, according to all that I have done for this people.* Therefore doth he refuſe the bread of the Governor, that he may receive the reward of the Governor of heaven: Had he taken a temporary recompence, both he, and it had been forgotten, now he hath made an happy change for eternity. Not that he pleads his merit, but ſues for mercy; neither doth he pray to be remembred for his work, but according to
D his work. Our good deeds as they are well accepted of God, ſo they ſhall not goe unrewarded; and what God will give, why may not we crave? Doubtleſſe, as we may offer up our honeſt obediences unto God, ſo we may expect and beg his promiſed retributions; not out of a proud conceit of the worth of our earnings, who at the beſt are no other then unprofitable ſervants, but out of a faithfull dependance upon his pact of bounty, who cannot be leſſe then his word: O God, if we doe ought that is good, it is thine act, and not ours: crowne thine owne worke in us, and take thou the glory of thine owne mercies.

Whiles *Nehemiah* is buſie in the reforming abuſes at home; the enemie is plotting againſt him, abroad; *Sanballat*, and *Tobiah*, and *Geſhem* the Arabian conſpire againſt his life, and in him, againſt the peace of Jeruſalem: What open hoſtility could not do,
E they hope to effect by pretence of treaties: Four ſeverall meſſages call *Nehemiah* to a friendly meeting. Diſtruſt is a ſure guard. The wiſe governor hath learn'd to ſuſpect the hollow favours of an enemy, and to returne them, with ſafe and juſt excuſes. *I cannot come downe, why ſhould the worke ceaſe whiles I leave it, and come downe to you?* I doe not heare him ſay, You intend miſchiefe to me; I will not come forth to you; though this were the proper cauſe of his forbearance, but he turnes them off with an anſwer, that had as much truth, as reſervedneſſe. Fraud is the fitlieſt anſwered with ſubtletie. Even innocency is allowed a lawfull craft; That man is in an ill caſe, that conceales no truth from an adverſary.

What intreaties cannot do, ſhall be attempted by threats; *Sanballats* ſervant comes now the fifth time, with an open'd letter, importing dangerous intimations wherein is written, *It is reported among the heathen, and Gaſhmu ſaith it, that the Iewes*

thinke

think to rebell; for which cause thou buildest the wall that thou maist be their King. It is reported: and what falshood may not plead this warrant? What can be more lying then report? *Among the heathen:* and who is more Ethnick then *Sanballat?* what Pagan can be worse then a mungrel Idolater? *And Gashmu saith it;* Aske my fellow elfe; This Arabian was one of those three heads of all the hostile combination, against Jerusalem, against *Nehemiah*, It would be wide with innocence if enemies might be allow'd to accuse. A

That the Iewes think to rebell: A stale suggestion, but once powerfull; Malice hath learn'd to miscall all actions; where the hands cannot be taxed, very thoughts are prejudged: *For which cause thou buildest the wall, that thou maiest be their King;* He was never true Israelite that hath not passed spightfull slanders; and misconstructions: *Artaxerxes* knew his servant too well, to beleeve any rumor, that should have beene so shameleſſe; The ambition of *Nehemiah* was well knowne to reach only to the cup, not to the Scepter of his Soveraigne; And yet, to make up a sound tale, *Prophets are suborned to preach, There is a King in Iudah:* as if that loyall governour had corrupted the pulpits also; and had taught them the language of treason. B

But what of all this? what if some false tongue have whispered such idle tales? It is not safe for thee, *O Nehemiah*, to contemne report: Perhaps this newes shall fly to the Court, and worke thee a deadly displeasure ere thou canst know thy self traduced; Come therefore, and let us take counsell together: Surely that man cannot be sparing of any thing, that is prodigall of his reputation. If ought under heaven can fetch *Nehemiah* out of his hold, it is the care of his fame. But that warie governour sees a net spread neere unto this stall; and therefore keeps aloofe, not without contempt of those slie devices. *There are no such things done as thou sayest, but thou fainest them out of thine owne heart:* Some imputations are best answered with a neglective denyall: It falls out often that plaine dealing puts craft out of countenance. C

Since neither force nor fraud can kill *Nehemiah*, they will now strive to draw him into a sin, and thereby into a reproach; O God, that any Prophets tongue should be mercenary! *Shemaiah* the Seer, is hired by *Tobiah*, and *Sanballat*, to affright the Governor, with the noise of his intended murder, and to advise him for safety, to flie to the forbidden refuge of the Temple. The colour was faire; Violence is meant to thy person, no place but one can promise thee safety; The City hath as yet no gates; come therefore, and shut thy selfe up in the Temple, there onely shalt thou be free from all assaults. D

And what if *Nehemiah* had hearkened to this counsell? Sin, and shame had followed; That holy place was for none but persons sacred, such as were priviledged by blood, and function; others should presume, and offend in entring; and now, what would the people say? What shall become of us whiles our Governor hides his head for feare? Where shall we find a Temple to secure us? What do we depending upon a cowardly leader?

Well did *Nehemiah* fore-cast these circumstances, both of act, and event, and therefore resolving to distrust a Prophet that perswaded him to the violation of a Law, he rejects the motion with scorne; *Should such a man as I flie? Should I goe into the Temple to save my life? I will not goe:* It is fit for great persons to stand upon the honour of their places; Their very stations should put those spirits into them, that should make them hate to stoope unto base conditions. E

Had God sent this message, we know he hath power to dispense with his owne Lawes; but well might the contradiction of a Law argue the message not sent of God. God as he is one, so doth he perfitly agree with himselfe. If any private spirit crosse a written word let him be accursed.

Ahasuerus

A

Ahasuerus *Feasting*, Vashti *cast off*, Esther *chosen*.

WHat bounds can be set to humane ambition? *Ahasuerus*, that is, *Xerxes* the son of *Darius*, is already the King of an hundred, and seaven and twenty Provinces, and now is ready to fight for more. He hath newly subdued Egypt, and is now addressing himselfe for the conquest of Greece. He cannot hope ever to see all the land that he possesseth, and yet he cannot be quiet, whiles he heares of more. Lesse then two ells of earth shall ere long serve him, whom, for the time, a whole world shall scarce satisfie; in vaine shall a man strive to have that which he cannot injoy, and to injoy ought by meere relation; It is a windie happinesse that is sought in the exaggeration of those titles, which are taken upon others credit, without the sense of the owner: Nothing can fill the heart of man, but he that made it. Esther 1,1.

B

This great Monarch, partly in triumph of the great victories, that he hath lately wonne in Egypt, and partly, for the animation of his Princes, and souldiers to his future exploits, makes a feast, like himselfe, royall and magnificent.

What is greatnesse if it be not showed? And wherein can greatnesse be better showne, then in the atchievements of war, and the entertainment of peace?

All other feasts were but hunger to this of *Ahasuerus*, whether we regard the number of guests, or the largenesse of preparation, or continuance of time: During the space of a whole halfe yeare, all the tables were sumptuously furnished for all commers from *India* to *Ethiopia*; A world of meat; every meale was so set on, as if it should have been the last; Yet all this long feast hath an end; and all this glory is [illegible] nesse; What is *Ahasuerus* the better, that his Peeres then said, he was incomparably great? What are his Peeres the better, that they were feasted? Happy is he that eates bread, and drinkes new wine in the Kingdome of God; this banquet is for eternity; without intermission, without satietie.

C

What variety of habits, of languages, of manners, met at the boards of *Ahasuerus*? What confluence of strange guests was there now to *Shushan*? And, lest the glory of this great King might seeme, like some course picture, onely faire afarre off, after the Princes and Nobles of the remote Provinces, all the people of *Shushan* are entertained, for seven dayes with equall pompe and state; The spacious Court of the Palace is turned into a Royall Hall, the walls are of rich hangings, the pillars of marble, the beds of silver and gold, the pavement of porphyrie curiously checkered; The wine and the vessels strove whether should be the richer; no men drunke in worse then gold; and whiles the metall was the same, the forme of each cup was diverse; the attendance was answerable to the chear; and the freedome matched both: Here was no compulsion, either to the measure, or quality of the draught; every mans rule was his owne choise. Who can but blush to see forced healths in Christian banquets, when the civility of very Pagans commands liberty?

D

I cannot but envy the modesty of heathen Dames, *Vashti* the Queene, and her Ladies, with all the severall ranks of that sexe, feast apart; entertaining each other, with a bashfull courtesie, without wantonnesse, without that wild scurrility, which useth to haunt promiscuous meetings: Oh shamefull unchastity of those loose Christians, who must feed their lust, whiles they fill their bellies, and thinke the feast unperfit, where they may not satiate their eye no lesse then palate.

E

The last day of this pompous feast is now come: King *Ahasuerus* is so much more cheerefull, by how much his guests are neer to their dismission. Every one is wont to close up his curtesie with so much more passion, as the last acts use to make the deeper impression; And now, that he might at once amaze, and indeare the beholders, *Vashti* the Queene in all her royalty, is called for; Her sight shall shut up the feast, that the Princes and the people may say, How happy is King *Ahasuerus*, not so much in this greatnesse, as in that beauty!

Seven

Seven officers of the chamber are sent to carry the message, to attend her entrance, and are returned with a deniall: Perhaps *Vashti* thought, What meanes this uncouth motion? More then sixe moneths hath this feast continued, and all this while we have injoyed the wonted liberty of our sexe; Were the King still himselfe, this command could not be sent; it is the wine, and not he, that is guilty of this errand. Is it for me to humour him in so vaine a desire? Will it agree with our modest reservednesse, to offer our selves to be gazed at by millions of eyes? Who knowes what wanton attempts may follow upon this ungoverned excesse? This very message argues that wit & reason have yeelded their places to that besotting liquor. Nothing but absence can secure us from some unbeseeming profer, neither doubt I, but the King when he returnes to himselfe, will give me thanks for so wise a forbearance. A

Thus upon the conceit (as is likely) that her presence would be either needlesse, or unsafe, *Vashti* refuseth to come; Although perhaps her great spirits thought much to receive a command from the hand of officers. B

The blood that is once inflamed with wine, is apt to boyle with rage: *Ahasuerus* is very wroth with this indigne repulse: It was the ostentation of his glory, and might, that he affected, before these Princes, Peeres, people; and now that seemes eclipsed, in the shutting up of all his magnificence, with the disgracefull affront of a woman. It vexes him to think that those Nobles, whom he meant to send away astonished with the admiration of his power, and majesty, should now say: What boots it *Ahasuerus* to rule afarre off, when he cannot command at home? In vaine doth he boast to governe Kings, whiles he is checked by a woman.

Whatever were the intentions of *Vashti*, surely her disobedience was inexcusable, it is not for a good wife to judge of her husbands will, but to execute it: neither wit, nor stomack may carry her into a curious inquisition into the reasons of an injoyned charge, much lesse to a resistance: but in a hood-winkt simplicity she must follow, whither she is led; as one that holds her chiefe praise to consist in subjection. C

Where should the perfection of wisedome dwell, if not in the Courts of great Princes? or what can the treasures of Monarchs purchase more invaluably precious, then learned and judicious attendance? Or who can bee so fit for honour as the wisest.

I doubt how *Ahasuerus* could have beene so great, if his throne had not beene still compassed with them that knew the times, and understood the law, and judgement. These were his Oracles in all his doubts. These are now consulted in this difficulty; neither must their advice be secretly whispered, in the Kings eare, but Publikely delivered in the audience of all the Princes. It is a perilous way that these sages are called to goe, betwixt a husband and wife; especially of such power, and eminency; yet *Memucan* feares not to passe a heavy sentence against Queene *Vashti*. *Vashti the Queene hath not done wrong to the King onely, but also to all the Princes, and all the people, that are in all the Provinces of the King Ahasuerus.* A deep and sore crimination; injuries are so much more intolerable, as they are dilated unto more; those offences which are of narrow extent, may receive an easie satisfaction; the amends are not possible, where the wrong is universall: *For this deed of the Queen shall come abroad to all women, so that they shall despise their husbands in their eyes:* Indeed so publike a fact must needs flie; That concourse gave fit opportunity to diffuse it all the world over; The examples of the great are easily drawne into rules. Bad lessons are apt to be taken out; as honour, so contempt fals downe from the head to the skirts; never ascends from the skirts to the head. D

These wise men are so much the more sensible of this danger, as they saw it more likely, the case might prove their owne. *Likewise shall the Ladies of Persia and Media say this day unto all the Kings Princes.* The first precedents of evill must be carefully avoided, if we care to keepe a constant order in good. Prudence cannot better bestirre it selfe, then in keeping mischiefe from home. E

The foundation of this doome of *Memucan* is not laid so deepe for nothing; *If it please the King, let there go a royall commandement from him, and let it be written among the*

A *the lawes of Persians and Medians, that it be not altered, that Vashti come no more before Ahasuerus; and let the King give her royall estate to another that is better then she.* How bold a word was this, and how hazardous? Had *Ahasuerus* more loved the beauty of *Vashti*, then his honor, *Memucan* had spoken against his owne life: Howsoever, a Queene of so great spirits, could not want strength of favour, and faction, in the Persian Court; which could not but take fire at so desperate a motion. Faithfull Statesmen, overlooking private respects, must bend their eyes upon publique dangers, labouring to prevent a common mischiefe, though with the adventure of their owne. Nature had taught these Pagans the necessity of a female subjection; and the hate and, scorne of a proud disobedience. They have unlearned the very dictates of Nature that can abide the head to be set below the ribbe.

B I cannot say but *Vashti* was worthy of a sharpe censure; I cannot say she was worthy a repudiation. This plaister drew too hard; It was but heathen justice to punish the wives disobedience in one indifferent act, with a divorce: Nothing but the violation of the marriage-bed, can either break or unty the knot of matriage. Had she not been a Queene, had not that contemptuous act been publique, the sentence had not been so hard; now the punishment must be exemplary, lest the sin should be so. Many a one had smarted lesse, if their persons, if their place had been meaner.

The King, the Princes approve this heavy judgment of [illegible]; It is not in the power of the faire face of *Vashti*, to warrant her [illegible] bt many messages passed ere the rigour of this execution: That great h[illegible]owes not to relent, but will rather break, then yeeld to an humble deprecation. When the stone and the steele meet, fire is stricken; it is a soft answer that appeaseth wrath. *Vashti* is cast off,

C Letters are sent from the King, into all his Provi[illegible]mand that every man should rule at home; The Court affords them an [illegible]ne of authority. Had not *Ahasuerus* doted much upon *Vashties* beauty, h[illegible]alled her forth at the feast, to be wondred at, by his Peeres and people, yet [illegible]o feeles the wound of his reputation, that he forgets he ever felt any wound of his affection. Even the greatest love may be over-strained; It is not safe presu[illegible] upon the deepest assurances of dearnesse: There is no heart that may not be c[illegible]ed. It is not possible that great Princes should want soothing up in all their ic[illegible]ons, in all their actions: Whiles *Ahasuerus* is following the chase of his ambitio[illegible] in the warres of *Greece*, his followers are providing for his lust at home; Nothi[illegible]ould sou[illegible]d more pleasing to a carnall eare, then that all the faire young virgins, thorow[illegible] his dominions, should be gathered into his palace at *Shushan*, for his a[illegible]h[illegible]se: The decree is soon published: The charge is committed to *Hegai*, the [illegible]chamberlaine, both of their purification, and ornaments.

D What strife; what emulation was now, amongst all the *Persian* d[illegible]ls, that either were, or thought themselves faire? Every one hopes to be a Q[illegible]eene, and sees no reason why any other should be thought more excellent; How happy were wee if we could be so ambitious of our espousals to the King of heaven?

Amongst all this throng of Virgins, God hath provided a wife for *Ahasuerus*, having determined his choise, where most advantage shall rise to his so[illegible]people.

The *Iewes* were miserably scattered over the world, in that woful[illegible]ortation

E under *Ieconiah*; scarce a handfull of them returned to *Ierusalem*, the r[illegible]maine still dispersed where they may, but have leave to live. There are many thousands of them turned over with the *Babylonian* Monarchy, to the *Persian*; amongst the rest, was *Mordecai*, the son of *Iair*, of the tribe of *Benjamin*; a man of no mean note or ability; who, living in *Shushan*, had brought up *Hadassah*, or *Esther*, his uncles daughter, in a liberall fashion: It was happy for this Orphane, that in a region of captivity, she light into such good hands; Her wise kinsman finds it fit, that her breeding, and habit should be *Persian* like; in outward and civill formes, there was no need to vary from the heathen; her Religion must bee her owne; the rest was so altogether theirs, that her very Nation was not discerned.

The same God that had given incomparable beauty to this *Iewesse*, gave her also favour in the eyes of *Hegai*, the keeper of the women. She is not only taken into the

Persian Court, as
respect, all nec
are allowed for
glio is allotted
the choise of his

the selected virgins, but observed with more then ordinary
her speedy purification are brought to her; Seven maides
ance, and the best and most honourable place in that *Sera-*
if this great officer had designed her for a Queene, before

A

What strange preparation was here for the impure bed of an heathen? Every Virgin must be fixe moneths purified with oyle of myrrhe, and fixe other moneths perfumed with sweet odors, besides those speciall receits that were allowed to each upon their owne election: O God, what care, what cost is requisite to that soule which should be addressed a fit Bride for thine owne holy and glorious Majestie?

When we have scoured our selves with the most cleanest oyle of our repentance, and have perfumed our selves with thy best graces, and our perfectest obedience, it is the onely praise of thy mercy, that we may be accepted. B

The other Virgins passed their probation, unregarded; when *Esther*s turne came, though she required nothing, but tooke what was given her; though she affected nothing, but brought that face, that demeanure, which nature had cast upon her, no eye sees her without admiration; the King takes such pleasure in her beauty, that contemning all the other vulgar formes, his choise is fully fixed upon her; All things must prosper, where God hath intended the successe: the most wise providence of the Almighty fetches his projects from far; The preparation and advantage of his owne people is in hand; for the contriving of this, *Vashti* shall be abandoned; the Virgins shall be chosen; *Esther* onely shall please *Ahasuerus*; *Mordecai* shall discover *Haman*; *Hamans* ruine shall raise *Mordecai*; The purposes of God cannot be judged by his remote actions; onely the accomplishment showes his designes; In the meane time, it pleaseth him to looke another way, then he moves; and to worke his owne ends, by arbitrary and unkindly accidents.

None but *Esther* shall succeed *Vashti*; she onely caries the heart of *Ahasuerus* from all her sexe; The royall Crown is set upon her head; And, as *Vashti* was cast off at a feast, so with a solemne feast shall *Esther* be espoused; Here wanted no triumph to expresse the joy of this great Bridegroome; and that the world might witnesse he could be no lesse loving, then severe, all his Provinces shall feele the pleasure of this happy match in their immunities, in their rich gifts.

With what envious eyes doe we think *Vashti* looked upon her glorious rivall? How doth she now (though too late) secretly chide her peevish wit, that had thus forced her of her royall crowne, and made way for a more happy successor! Little did she thinke her refusall could have had so hainous a construction; Little did she fear, that one word (perhaps not ill meant) should have forfeited her husband, her crowne, and all that she was. Who so is not wise enough to forecast the danger of an offence, or indiscretion, may have leisure enough of an unseasonable repentance. D

That mind is truly great and noble, that is not changed with the highest prosperity; Queene *Esther* cannot forget her cozen *Mordecai*; No greatnesse can make her sleight the charge of so deare a kinsman: Shall her royalty, she calls him, amongst the throng of beholders, but she must not know him: her state keepes her in awe, and will not suffer her to draw him neere: her, to the confusion of her honor; it troubles her not a little, to forbeare this duty; but it is enough for her, that *Mordecai* hath commanded her not to be acknowledged whose she was. E

Perhaps the wise Iew feated, that whiles her honor was yet green, and unfaded, the notice of her nation, and the name of a despised captive might be some blemish to her in that proud Court; when as afterwards, upon the ripening of her greatnesse, and the full possession of all hearts, her name might dignifie her honor, and command all reproches.

Mordecai was an officer in the Court of *Ahasuerus*; his service called him to attend in the Kings gate; Much better might he, being a Iew, serve the Prophets, then his foster-daughter might ascend to a Pagans bed.

If the necessity or convenience of his occasions called him to leave it, yet

A and Reingon called him to faithfulnesse in his service. Two of the Kings Chamberlaines, Bigthana and Teresh, conspire against the life of their Soveraigne. No greatnesse so secure from treachery or violence: He that ruled over an hundred seven and twenty Provinces, cannot assure himself from the hand of a villain; He that hath the power of other mens lives in the danger of his own. Happy is that man, that is once possessed of a crown incorruptible, unfadable, reserved for him in heaven: to whose succession can reach thither there can be no period of time, violence, or fear of loss.

The likeliest defence of an expected injury, is the fidelity of his attendants: Mordecai overhears the whisperings of these wicked conspirators, and reveals it to Esther the Queen: which so opportunely discovered unto the King, procured the loyalty of him who had so well deserved it, by saving, rescuing it to the life. The circumstances are examined, the plot is duly covered, the traytors executed, the service recorded in the Persian Annals. A good foundation is thus laid for their further advancement, which yet is not over hastily undertaken either part. Worthy dispositions are not only to do, but to forbear: the care of their remuneration is to them an honour: it concerns them to see their Lords [illegible] should be ascended in all his delegations. The hour is [illegible] shall be ready. If in the mean time there be going envy, not only of [illegible] dangers and fears, all these shall make his bosom [illegible] much rather die,

command

refuse to

Haman offended by Mordecai. Mordecai's message to Esther.

Esther 1.4.

[illegible] before

[illegible] and

What a dangerous wilfulneſſe ſhould it be to incurre the [illegible] of thy [illegible] of thy life for a curteſie? If thou wilt not bow doth others, expect to loſe [illegible] perhaps (they thought) this omiſſion was unheedy; in a caſe of ignorance [illegible] tance, was a friendly office to admoniſh; the light of the [illegible] remedy.

Mordecai hears their challenge, their advice; and thinks good to [illegible] with [illegible]nce; as willing they ſhould imagine, his inflexibleneſſe [illegible] reſo[illegible]on, and that reſolution upon ſome ſecret grounds, which he [illegible] part[illegible] laſt yet he imparts thus much: Let it ſuffice, that I am a Jew, and [illegible] *Amalekite*.

After a private expoſtulation, the continuance of that open neglect [illegible] for a ſullen obſtinacy; and now, the monitors themſelves grow ſenſible of the [illegible] tempt: Men are commonly impatient to loſe the thank of their indeavour [illegible] are prone to hate whom they cannot reform. Partly therefore to [illegible] and partly to revenge this contumacy, theſe officers turn informers [illegible] *Mordecai*, neither meant to make the matter fairer then it was; they [illegible] *Haman* how proud and ſtubborn a *Jew* ſate amongſt them; how ill they could [illegible] front to be offered to his greatneſſe; how ſeriouſly they had [illegible] mackfully the offender perſiſted; and beſeech him, that he would [illegible] next paſſage, to caſt ſome glances that way, and but obſerve the [illegible] lerable inſolency.

The proud *Agagite* cannot long endure the very expectation of [illegible] ty; O purpoſe doth he ſtalk thither, with higher [illegible] up the ſure as he goes, and would ſee the man, that durſt deny [illegible] teſt Prince of *Perſia*.

Mordecai holds his old poſture, only be alſo much more [illegible] *Haman* diſdainfull, and imperious, neither of them [illegible] fion[illegible] as if he ſaid, I hate the pride of *Haman*, the other [illegible] wi[illegible] contempt of *Mordecai*: how did the eies of *Haman* [illegible] and [illegible] dart out deadly beams in the face of their deſpiſed [illegible] he[illegible] indignation, and then again wax pale with anger [illegible] a[illegible]on bad *Mordecai* look for the utmoſt of revenge.

Mordecai foreſees his danger, and contemns it; no frowns, no threats can [illegible] th[illegible]ts: he may break, he will not bow.

What ſhall we ſay then to this obſtinate reſolution of *Mordecai*? What [illegible] that ſo ſtiffens the knees of *Mordecai*, that death is more eaſie to him, [illegible] curvation? Certainly, if meer civility were in queſtion, this [illegible] to ſo great a Peer, could not paſſe without the juſt cenſure of a [illegible] ſe; It is Religion that forbids this obeiſance, and tells him, that [illegible] not be free from ſin; Whether it were that more than humane [illegible] ſed to this new-erected image of the great King, as the *Perſians* [illegible] ſed for too much laviſhneſſe in theſe courtly devotions: Or whether it were [illegible] ancient curſe wherewith God had branded the blood, and ſtock of *Haman*, [illegible] lawfull for an *Iſraelite* to give him any obſervance: For the *Amalekites* (of royall line *Haman* was deſcended) were the nation, with which God had [illegible] petuall hoſtility; and whoſe memory he had ſtraitly charged his people [illegible] t from under heaven; How may I (thinks he) adore, where God [illegible] to deteſt? How may I profeſſe reſpect, where God profeſſeth enmity? [illegible] contribute to the eſtabliſhment of that ſeed upon earth, which God [illegible] ed to be pulled up from under heaven? Outward actions of indifferency [illegible] they are felt to trench upon the conſcience, lay deep obligations upon the ſoul, even whiles they are moſt ſleighted by careleſſe hearts.

Exod. 17. 16. Deut. 25. 19.

What a flame of wrath doth *Haman* live this while? wherewith he could not but have conſumed his own heart, had he not given vent to that rage in his aſſured purpoſes of revenge: Great mens anger is like to themſelves, ſtrong, fierce, ambitious, of an exceſſive ſatisfaction. *Haman* ſcorns to take up with the blood of *Mordecai*.

This

this enemy can say of them, to *Ahasuerus*, *Destroy them for they are scattered*; Root them out, for they are condemned; How much better is it to fall into the hands of God, then of men; since that which whets the sword of men, works commiseration in the Almighty: Besides the dissipation of the persons, *Their laws are diuers from all people*: All other people live by thy laws, they only by their own: and how can this singularity of their fashions, but breed disorder, and inconvenience? Did they live in some corner of the earth apart, the difference in Religion and government could [illegible] port much; now, that they are dispersed amongst all thy subjects, [illegible] ese uncouth forms of theirs, but teach all the world to be irreguler [illegible] d they live under thy protection, that will not be governed by thy [illegible]

[illegible] what were the lawes of *Israel*, but the laws of God? if this be a quarrel, wh[illegible] death of the *Iews* be other, then martyrdome?

The diversi[illegible]gement, and practice from the rest of the world hath been an old, and env[illegible]ation cast upon Gods Church: What if we be singled from others, whiles we [illegible] with God? In matters lawfull, arbitrary, indifferent, wisdome teacheth us to conform our selves to all others, but where God hath laid a speciall imposition upon us, we must either vary, or sin: The greatest glory of *Israel* was their laws, wherein they far exceeded all other nations, as heaven is above earth; yet, here their laws [illegible] quarrelled, and are made the inducements of their destruction; It is not possible that the Church of God should escape persecution, whiles that which it hath g[illegible]m[illegible]ed; whiles that offends which makes it happy.

Yet, that they [illegible] it own, were not so unsufferable, if withall, they did observe thine, O K[illegible] *Iews*, as they are unconformable, so they are seditious: *They keep* [illegible]: Thou slanderest, *Haman*; they could not keep their own law[illegible] for their laws call them to obedience unto the[illegible] rebellious: In all those hundred and seven and [illegible] subjects, but them; They obey out of conscience [illegible] with that, which they doe most abhorre? W[illegible]ination? *Ahasuerus* commanded all knees to bow [illegible]es; Malicious *Haman!* He that refused to bow unto thee, had sufficiently approved his loyalty to *Ahasuerus*; *Ahasuerus* had not been, if *Mordecai* had not been a good subject; Hath the King no laws, but what concern thine adoration? Set aside Religion (wherein the *Iew* is ready to present if not active, yet passive obedience) and name that *Persian* law, which a *Iew* dares break.

As I never yet read, or heard of a conscionable *Israelite*, that hath not passed under this calumniation, so I cannot yeeld him a true *Israelite*, that deserves it.

In vaine doth he professe to acknowledge a God, in heaven, that denies homage to his deputy, on earth.

It is not for the Kings profit to suffer them. Worldly hearts are not led by good, or evil, but by profit, or losse; neither have they grace to know that nothing is profitable but what is honest, nothing so desperately incommodious, as wickednesse; They must needs offend by rule that measure all things by profit, and measure profit by their imagination. How easie is it to suggest strange untruths, when there is no body to make answer? False *Haman*, how is it not for the Kings profit to suffer the *Iews*? If thou construe this profit, for honour, the Kings honour is in the multitude of subjects, and what people more numerous then they? If for gain, the Kings profit is in the largenesse of his Tributes; and what people are more deep in their payments? If for service, what people are more officious? How can it stand with the Kings profit to bereave himself of subjects, his subjects of their lives, his Exchequer of their tributes, his State of their defence? He is a weak politician that knowes not to guild over the worst project, with a pretence of publique utility. No name under heaven hath made so many fooles, so many villains, as this of profit.

Lastly, as *Ahasuerus* reaps nothing but disprofit by the lives of the *Iews*, so he shall reap no small profit by their deaths: *I will pay ten thousand talents of silver, to the*

A *the Kings treasurie for this execution.* If revenge were not very sweet to the malicious man, he could not be content to purchase it at so high a rate; How doe we see daily that the thirst hereof caries men to a riotous prodigality of estate, body, soul?

Cruell *Haman!* if thou couldst have swimmed in a whole Sea of *Iewish* blood, if thou couldst have raised mountains of their carcasses, if thou couldst have made all *Persia* thy shables, who would have given thee one farthing for all those piles of flesh, for all those streams of blood? yea who would not rather have been at charge for the avoiding of the annoyances of those slaughtered bodies, which thou offerest to buy at ten thousand talents? It were an happy thing, if clemency could enlarge it selfe but so much as malice; if the preservation of mankind could be so much beholden to our bounty, as the destruction.

B Now when all these are laid together, the baseneſſe and dispersednesse of the people, the diversity of the laws, the irregularity of their government, the rebellion of their practice, the inconvenience of their toleration, the gain of their extirpation, what could the wit or art of man devise more insinuative, more likely to perswade? How could it be but *Ahasuerus* must needs think, (since he could not suspect the ground of this suit) What a zealous patriot have I raised, that can be content to buy off the incommodity of the State, at his own charge? How worthy is he rather of the aid both of my power, and purse? why should I be fee'd to ease my Kingdomes of rebells? *The silver is given to him, the people is his, to doe with them as seemeth good in thee:* Without all delay, the Secretaries are called to write the warrants, the Kings ring is given to seale them, the Posts are sent out to carry them into all Provinces. The day set, wherein all *Iews*, of all ages, both sexes, thorow the hundred and seven and twenty Prouinces of the King, shall be sacrificed to the wrath of *Haman*.

C In all the cariage of *Ahasuerus*, who sees not too much headinesse of passion? *Vashti* is cast off for a trifle, the *Iews* are given to the slaughter for nothing. [redacted] in the one, his favour in the other is too impotent: He is not a worse [redacted] then a King; the bare word of *Haman* is enough to kill so many subjects [redacted] ambition can be more dangerous in great persons, then violence of affection [redacted] lity. Oh the seeming inequality of humane conditions! *The King and Haman sate down to drink, but the City of Shushan was perplexed:* It is a wo[redacted] great ones quaffe the tears of the oppressed; and to hear them make musicke of

D shrieks.

With what lamentation doe we think all the Synagogues of *Iewes* thorow the world received this fatall message of their proclaimed destruction? How doe they bemone themselves, each to other? How do their conjoyned cries fill heaven, and earth? But above all, what sack-cloth and ashes could suffice wofull *Mordecai*, that found in himselfe the occasion of all this slaughter? What soul could be capable of more bitternesse, then he felt? Whiles he could not but think, Wretched man that I am; It is I, that have brought all this calamity upon my nation; It is I, that have been the ruine of my people: woe is me that ever I put my self into the Court, into the service of a Pagan; how unhappy was I to cast my selfe into these straits, that I must either honour an *Agagite*, or draw a vengeance upon *Israel*? Yet how could I imagine, that the flame of *Hamans* rage would have broke out so farre? might that revenge have determined in my blood, how happy should I have been? now, I have brought death upon many thousands of innocents, that cannot know wherefore they

E die; Why did I not hide my self rather from the place of that proud *Amalekite*? Why did I stand out in contestation with so over-powerfull an enemy? Alas, no man of *Israel* shall so much as live to curse me, only mine enemies shall record my name with ignominie, and say, *Mordecai* was the bane of his nation. Oh, that my zeale should have reserved me for so heavy a service! Where now are those vaine ambitions, wherewith I pleased my self in this great match of *Esther*? How fondly did I hope by this undue means to raise my self and my people? Yea, is not this carnall presumption the quarrell that God hath against me? Doe I not therefore smart frō these Pagans, for that I secretly affected this uncircumcised alliance? How-

soever

soever it be, yet, O God, what have thy people done? Oh let it be thy just mercy, that I may perish alone! A

In these sad thoughts did *Mordecai* spend his heart, whiles he walked mournfully in sackcloth, before that gate, wherein he was wont to sit; now his habit bars his approach; no sackcloth might come within the Court: Loe, that which is welcomest in the Court of heaven, is here excluded from the presence of this earthly royaltie: *A broken and contrite heart, O God, thou wilt not despise.*

Neither did it a little adde to the sorrow of *Mordecai*, to hear the bitter insultations of his former monitors: *Did we not advise thee better? Did we not fore-admonish thee of thy danger? see now the issue of thine obstinacie:* now see, what it is for thine earthen pitcher to knock with brasse? now, where is the man that would needs contest with *Haman?* hast thou not now brought thy matters to a fair passe? Thy stomach had long owed thee a spight, and now it hath paid thee; who can pity thy wilfulnesse? since thou wouldst needs deride our counsell, we will take leave to laugh at thy sackcloth. Nothing but scorns, and griefs, and terrors present themselves to miserable *Mordecai*. All the externall buffets of adversaries were sleight to the wounds that he hath made, and felt in his own heart. B

The perpetuall intelligences that were closely held betwixt *Esther* and *Mordecai*, could not suffer his publike sorrow to be long concealed from her; The news of his sackcloth afflicts her ere she can suspect the cause; her crown doth but clog her head, whiles she heares of his ashes; True friendship transforms us into the condition of those we love; and if it cannot raise them to our cheerfulnesse, draws us down to their dejection: Fain would she uncase her foster-father of these mournfull weeds; and change his sackcloth for tissue; that yet, at least, his cloathes might not hinder his accesse to her presence, for the free opening of his griefs. C

It is but a sleight sorrow that abides to take in outward comforts; *Mordecai* refuses that kind offer, and would have *Esther* see that his affliction was such, as that he might well resolve to put off his sackcloth and his skin at once, that he must mourn to death rather then see her face to live.

The good Queen is astonisht with this constant humiliation of so deare a friend, and now she sends *Hatach*, a trusty (though a Pagan) attendant, to inquire into the occasion of this so irremediable heavinesse: It should seem *Esther* inquired not greatly into matters of State; that which perplexed all *Shushan*, was not yet known to her; her followers, not knowing her to be a *Ieweſſe*, conceived not how the news might concern her, and therefore had forborn the relation: *Mordecai* first informes her, by her messenger, of the decree that was gone out against all her nation, of the day wherein they must prepare to bleed; of the summe which *Haman* had proferred for their heads, and delivers the copy of that bloody Edict; charging her, now, if ever, to bestir her self; and to improve all her love, all her power with King *Ahasuerus*, in a speedy and humble supplication for the saving of the life (not of himself so much, as) of her people. D

It was tydings able to confound a weak heart; and hers, so much the more, as she could apprehend nothing but impossibility of redresse: she needs but to put *Mordecai* in mind of that; which all the Kings servants and subjects knew well enough, that the *Persian* law made it no lesse then death for whomsoever, man, or woman, that should presse into the inner court of the King, uncalled. Nothing but the royall scepter extended, could keep that presumptuous offender from the grave. For her, thirty days was now passed since she was called in to the King; an intermission, that might be justly suspicious; Whether the heat of his first affection were thus soon (of it selfe) allayed towards her; or whether some suggestions of a secret enemy (perhaps his *Agagite*) might have set him off; or whether some more pleasing object may have laid hold on his eyes; what ever it might be, this absence could not but argue some strangenesse, and this strangenesse must needs imply a danger in her bold intrusion: Shee could bewail therefore, she could not hope to remedy this dismall day of her people. This answer in the ears of *Mordecai* sounded truth, but weaknesse, neither can he take up with so feeble a return; These occasions require E

other

other spirits, other resolutions, which must be quickned by a more stirring reply: *Think not with thy self that thou shalt escape in the Kings house, more then all the Iews. For if thou altogether holdest thy peace at this time, then shall there inlargement, & deliverance arise to the Iews from another place, but thou and thy fathers house shall be destroyed. And who knoweth whether thou art come to the Kingdome for such a time as this?*

The expectation of death had not quailed the strong heart of faithfull *Mordecai*; even, whiles he mourns, his zeal droops not; there could have been no life in that breast, which this message could not have rouzed.

What then? is it death that thou fearest in this attempt of thy supplication, what other then death awaits thee in the neglect of it? there is but this difference, sue, and thou maist die, sue not, and thou must die: what blood hast thou but *Iewish*? and if these unalterable Edicts exempt no living soul, what shall become of thine? and canst thou be so vainly timerous, as to die for fear of death? to prefer certainty of danger, before a possibility of hopes? Away with this weak cowardise, unworthy of an *Israelite*, unworthy of a Queen: But if faint-heartedness or private respects shall seal up thy lips, or withhold thine aid from the hand of thy people; if thou canst so far neglect Gods Church, know thou that God will not neglect it, it shal not be in the power of Tyrants to root out his chosen seed; that holy one of *Israel* shall rather work miracles from heaven, then his inheritance shall perish upon earth: and how just shall it then be for that jealous God, to take vengeance upon thee, and thy fathers house for this cold unhelpfulness to his distressed Church? Suffer me therefore to adjure thee by all that native tenderness of love, wherewith I have trained up thine orphane infancy; by all those dear and thankfull respects, which thou hast vowed to me again; by the Name of the God of *Israel* whom we serve, that thou awaken and stir up thine holy courage, and dare to adventure thy life, for the saving of many; It hath pleased the Almighty to raise thee up to that height of honor, which our progenitors could little expect; why shouldst thou be wanting to him, that hath been so bountifull to thee? yea, why should I not think that God hath put this very act into the intendment of thine exaltation, having on purpose thus seasonably hoysed thee up to the throne, that thou maist rescue his poor Church from an utter ruine?

Oh the admirable faith of *Mordecai*, that shines thorow all these clouds, and in the thickest of these fogges, descries a cheerfull glimpse of deliverance; He saw the day of their common destruction enacted, he knew the *Persian* decrees to be unalterable; but, withall, he knew there was a Messias to come; he was so well acquainted with Gods covenanted assurances to his Church, that he thorow the midst of those bloody resolutions foresees indemnity to *Israel*; rather trusting the promises of God, then the threats of men. This is the victory that overcomes all the fears, and fury of the world, even our faith.

It is quarrell enough against any person, or community, not to have been aidful to the distresses of Gods people. Not to ward the blow, if we may, is construed for little better then striking. Till we have tryed our utmost, we know not whether we have done that we came for.

Mordecai hath said enough; These words have so put a new life into *Esther*, that she is resolute to hazard the old; *Goe, gather together all the Iews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise, and so will I goe in unto the King, (which is not according to the law) and if I perish, I perish.* Heroicall thoughts doe well befit great actions. Life can never be better adventured, then where it shall be gain to leese it.

There can be no law against the humble deprecation of evils; where the necessity of Gods Church calls to us, no danger should withhold us from all honest means of relief. Deep humiliations must make way for the successe of great enterprises, we are most capable of mercy, when we are throughly empty: A short hunger doth but whet the appetite, but so long an abstinence meets death half way, to prevent it; Well may they injoyn sharp penances unto others, who practise it upon themselves.

It

It was the face of *Esther* that must hope to win *Ahasuerus*, yet that shall be macerated with fasting, that she may prevaile. A carnall heart would have pampered the flesh, that it might allure those wanton eyes; she pines it, that she may please.

God, and not she, must work the heart of the King; Faith teaches her rather to trust her devotions, then her beauty.

Esther *suing to* Ahasuerus.

Esther 5.

THE *Iews* are easily intreated to fast, who had received in themselves the sentence of death; what pleasure could they take in meat, that know what day they must eat their last? The three dayes of abstinence are expired; now *Esther* changes her spirits, no lesse then her clothes; Who that sees that face, and that habit, can say she had mourned, she had fasted? Never did her royall apparell become her so well. That God before whom she had humbled her self, made her so much more beautifull, as she hath been more dejected; And now, with a winning confidence, she walks into the inner court of the King, and puts her self into that forbidden presence: as if she said, Here I am with my life in my hand, if it please the King to take it, it is ready for him; *Vashti*, my predecessor, forfeited her place for not comming when she was called; *Esther* shall now hazard the forfeiture of her life, for comming when she is not called: It is necessity, not disobedience that hath put me upon this bold approach; according to thy construction, O King, I doe either live or die; either shall be welcome. The inexpectednesse of pleasing objects makes them many times the more acceptable: The beautiful countenance, the graceful demeanour, and goodly presence of *Esther*, have no sooner taken the eyes, then they have ravished the heart of King *Ahasuerus*: Love hath soon banished all dreadfulnesse; *And the King held out to Esther the golden Scepter that was in his hand:* Moderate intermission is so farre from cooling the affection, that it inflames it: had *Esther* been seen every day, perhaps that satiety had abated of the height of her welcome, now, three and thirty dayes retirednesse hath indeared her more to the surfeited eyes of *Ahasuerus*.

Had not the golden Scepter been held out, where had Queen *Esther* been? The Persian Kings affected a stern awfulnesse to their subjects; It was death to solicit them, uncalled; How safe, how easie, how happy a thing it is to have to doe with the King of heaven, who is so pleased with our accesse, that he solicits sutors; who, as he is unwearyable with our requests, so is infinit in his beneficences!

How gladly doth *Esther* touch the top of that Scepter, by which she holds her life? and now, whiles she thinks it well that she may live, she receives besides pardon, favour: *What wilt thou, Queen Esther, and what is thy request? it shall be given thee, even to the half of the Kingdome.* Commonly, when we fear most, we speed best; God then most of all magnifies his bounty to us, when we have most afflicted our selves. Over-confident expectations are seldome but disappointed; whiles humble suspitions goe laughing away: It was the benefit and safety of but one peece of the Kingdome that *Esther* comes to sue for, and behold *Ahasuerus* offers her the free power of the half: He that gave *Haman*, at the first word, the lives of all his *Iewish* subjects, is ready, to give *Esther* half his Kingdome, ere she aske: Now she is no lesse amazed at the loving munificence of *Ahasuerus*, then she was before afraid of his austerity; *The Kings heart is in the hand of the Lord, as the rivers of water; he turneth it whersoever he will.*

It is not good to swallow favours too greedily, lest they either choak us in the passage, or prove hard of digestion. The wise Queen, however she might seem to have a fair opportunity offered to her suit, finds it not good to apprehend it too suddenly

suddenly; as desiring by this small dilation, to prepare the ear and heart of the King for so important a request.

Now, all her petition ends in a banquet; *If it seem good unto the King, let the King and Haman come this day unto the banquet, that I have prepared for him.* It is an easie favour to receive a small curtesie, where we offer to give great. *Haman* is called, the King comes to *Esthers* table; and now highly pleased with his entertainment, he himself solicites her to propound that suit, for which her modesty would, but durst not solicit him. Bashfulnesse shall leese nothing at the hand of well-governed greatnesse.

Yet still *Esthers* suit sticks in her teeth, and dares not come forth without a further preface of time, and expectation; Another banquet must passe, ere this reckoning can be given in. Other suits wait long for the delivery of their petition; longer for the receit of their answer: Here the King is fain to wait for his suit: Whether *Esthers* heart would not yet serve her to contest with so strong an adversary, as *Haman*, without further recollection; or whether she desired to get better hold of the King, by indearing him with so pleasing entertainments; or whether she would thus ripen her hopes, by working in the minde of King *Ahasuerus* a fore-conceit of the greatnesse, and difficulty of that suit, which was so loath to come forth; or, whether she meant thus to give scope to the pride and malice of *Haman*, for his more certain ruine: How soever it were, to morrow is a new day, set for *Esthers* second banquet, and third petition.

The King is not invited without *Haman*; Favours are sometimes done to men, with a purpose of displeasure: Doubtlesse *Haman* tasteth of the same cates with his maker; neither could he in the forehead of *Esther* reade any other characters, then of respect, and kind applause, yet had she then, in her hopes, designed him to a just revenge. Little doe we know, by outward carriages, in what terms we stand with either God or man.

Every little wind raiseth up a bubble; How is *Haman* now exalted in himself with the singular graces of Queen *Esther*; and begins to value himself so much more, as he sees himself higher in the rate of others opinion.

Only surly, and sullen *Mordecai* is an allay to his happinesse; No Edict of death can bow the knees of that stout Jew: yea the notice of that bloody cruelty of this *Agagite*, hath stiffned them so much the more: Before, he lookt at *Haman* as an *Amalekite*, now, as a persecutor. Disdain and anger look out at those eyes, and bid that proud enemy doe his worst. No doubt, *Mordecai* had been listening after the speed of Queen *Esther*; how she came in to the King, how she was welcommed with the golden scepter, and with the more precious words of *Ahasuerus*, how she had entertained the King, how she pleased; the newes had quit his sackcloth, and raised his courage to a more scornfull neglect of his professed adversary.

Haman comes home, I know not whether more full of pride, or of rage; cals an inward councell of his choice friends, together with his wife; makes a glorious report of all his wealth, magnificence, height of favour, both with the King and Queen; and at last, after all his sun-shine, sets in this cloudy epilogue, *Yet all this availeth me nothing, so long as I see Mordecai the Iew sitting at the Kings gate.* It is seldome seen that God allows even to the greatest dearlings of the world, a perfect contentment; something they must have to complain of, that shall give an unsavory verdure to their sweetest morsels, and make their very felicity, miserable.

The wit of women hath wont to be noted for more sudden and more sharp. *Zeresh* the wife of *Haman* sets on foot that motion of speedy revenge, which is applauded by the rest. *Let a gallows be made of fifty cubits high, and to morrow speak thou to the King, that Mordecai may be hanged thereon; then go thou in merily with the King, unto the banquet.* I doe not hear them say, Be patient a while, thou hast already set *Mordecai* his last day; the moneth *Adar* will not be long in comming; the determination of his death hath made him desperate, let him in the meane time eat his own heart in envy at thy greatnesse; but they rather advise of a quick dispatch.

Malice

Malice is a thing full of impatience, and hates delay of execution, next unto mercy. Whiles any grudge lies at the heart, it canot be freely cheerfull. Forced ſmiles are but the hypocriſie of mirth. How happy were it for us, if we could be ſo zealouſly carefull to remove the hinderances of our true ſpiritnall joy, thoſe ſtubborne corruptions, that will not ſtoope to the power of grace.

Mordecai *honoured by* Haman.

Eſther 6.

He wit of *Zereſh* had like to have gone beyond the wit of *Eſther*; had not the working providence of the Almighty contrived theſe events, beyond all hopes, all conceits, *Mordecai* had been diſpatched, ere *Eſthers* ſecond banquet. To morrow was the day pitched for both their deſignes; had not the ſtreame beene inexpectedly turned, in vaine had the Queene blamed her delayes; *Mordecaies* breakfaſt had prevented *Eſthers* dinner: for certainly he that had given to *Haman* ſo many thouſand lives, would never have made daintie, upon the ſame ſuit, to anticipate one of thoſe, whom he had condemned to the ſlaughter: But God meant better things to his Church, and fetches about all his holy purpoſes, after a wonderfull faſhion, in the very inſtant of opportunity: *He that keepeth Iſrael, and neither ſlumbreth, nor ſleepeth*, uſeth ſleep that night to depart from him that had decreed to root out *Iſrael*. *Ahaſuerus*, that commanded a hundred and ſeven and twenty Provinces, cannot command an houres ſleep. Poverty is rather bleſſed with the freedome of reſt, then wealth, and power: Cares and ſurfet with-hold that from the great, which preſſeth upon the ſpare diet, and labour of the meaneſt. Nothing is more tedious then an eager purſuit of denied ſleepe: which (like to a ſhadowe) flyes away ſo much faſter, as it is more followed: Experience tells us, that this benefit is beſt ſolicited by neglect; and ſooneſt found, when we have forgotten to ſeeke it.

Whether to deceive the time, or to beſtow it well, *Ahaſuerus* ſhall ſpend his reſtleſſe houres in the Chronicles of his time. Nothing is more requiſite for Princes, then to looke back upon their owne actions and events, and thoſe of their predeceſſors; The examination of fore-paſſed actions makes them wiſe; of events, thankfull, and cautelous.

Amongſt thoſe voluminous regiſters of Acts and Monuments, which ſo many ſcores of Provinces muſt needs yeeld, the booke ſhall open upon *Mordecaies* diſcovery of the late treaſon of the two Eunuches: the reader is turned thither, by an inſenſible ſway of Providence: Our moſt arbitrary, or caſuall actions are over-ruled by a hand in heaven.

The King needes ſcales afreſh the danger of the conſpiracie; and (as great ſpirits abide not to ſmoother or bury good offices) inquires into the recompence of ſo royall a ſervice, *What honour and dignity hath been done to Mordecai for this?* Surely *Mordecai* did but his duty; he had hainouſly ſinned, if he had not revealed this wicked treachery, yet *Ahaſuerus* takes thought for his remuneration: How much more carefull art thou, O God of all mercies, to reward the weak obedience of thine (at the beſt) unprofitable ſervants?

That which was intended to procure reſt, ſets it off; King *Ahaſuerus* is unquiet in himſelfe, to think that ſo great a merit ſhould lie but ſo long neglected; neither can he find any peace in himſelfe, till he have given order for a ſpeedy retribution. Hearing therefore by his ſervants that *Haman* was below in the Court, he ſends for him up, to conſult with him, *What ſhould be done to the man whom the King delighteth to honour?* O marvellous concurrence of circumſtances, drawne together by the infinite wiſedome and power of the Almighty! who but *Haman* ſhould be the man? And when ſhould *Haman* be called to advice of *Mordecaies* honour, but in the very inſtant, when

A he came to sue for *Mordecaies* hanging? Had *Ahasuerus* but slept that night, *Mordecai* had been that morning advanced fifty cubits higher then the earth, ere the King could have remembred to whom he was beholden.

What shall we say then to reconcile these crosse-passions in *Ahasuerus*? Before he signed that decree of killing all the Jewes, he could not but know that a Jew had saved his life; and now, after that he had enacted the slaughter of all Jews, as rebels, he is giving order to honor a Jew, as his preserver. It were strange if great persons in the multitude of their distractions should not let fall some incongruities.

Yet, who can but thinke that King *Ahasuerus* meant upon some second thoughts to make amends to *Mordecai*? neither can he choose but put these two together, The Jewes are appointed to death at the suit of *Haman*; This *Mordecai* is a Jew; how then
B can I doe more grace to him, that hath saved my life, then to command him to be honored by that man who would spill his?

When *Haman* heard himself called up to the bed-chamber of his master, he thinks himselfe too happy in so early an opportunity of preferring his suit; but yet more in the pleasing question of *Ahasuerus*; wherein he could not but imagine that fa[illegible] forced it selfe upon him with strange importunity; For how could he conceive [illegible] any intention of more then ordinary honour could fall besides himselfe? Selfe-love like to a good stomack, drawes to it selfe what nourishment it likes, and casts off that which offends it. *Haman* will be sure to be no niggard in advising those ceremonies of honour, which he thinkes meant to his owne person. Could he have once dreamed that this grace had been purposed to any under heaven, besides himselfe,
C he had not been so lavish in counselling so pompous a shew of excessive magnificence. Now the Kings own royall apparrell, and his own Steed is not sufficient, except the royall Crowne also make up the glory of him, who shall thus triumph in the Kings favour. Yet all this were nothing in base hands: The actor shall be the best part of this great Pageant. *Let this apparell, and this horse be delivered to one of the King's most noble Princes, that they may aray the man withall, whom the King delighteth to honour, and bring him on horse-backe thorow the streets of the City, and proclaime before him, thus shall it be done to the man whom the King delighteth to honour.* Honour is more in him that gives, then him that receives it: To be honoured by the unworthy is little better then disgrace; No meaner person will serve to attend this *Agagite*, in his supposed greatnesse, then one of the noblest Princes. The ambition is too high flowne
D that seekes glory in the servility of equals.

The place adds much to the act; There is small heart in a concealed honour; It is nothing, unlesse the streets of the city of *Shushan* be witnesses of this pompe, and ring with that gracious acclamation.

The vaine hearts of proud men can easily devise those meanes, whereby they may best set out their selves. O[illegible] that we would equally affect the meanes of true and immortall glory. The heart of man is never so cold within him, as when from the height of the expectation of good, it falls into a sudden sense of evill. So did this *Agagite*. *Then the King said to Haman, make haste, and take the apparell, and the horse, as thou hast said, & do even so to Mordecai the Iew, that sitteth at the King's gate; Let nothing fayle of all that thou hast said.* How was *Haman* thunder-stricken with this killing word, *Do even so to Mordecai*? I dare say all the honors that *Ahasuerus* had heaped upon *Haman*, cannot countervaile this one vexation: Doubtlesse, at first he distrusts his eare, and then [illegible] whether the King be in earnest; at last, when he hears the [illegible] so seriously doubled, and findes himself enforced to believe it, he begins to [illegible], What [illegible] this unconceivable alteration? Is there no man to all the Court of Persia [illegible] for extraordinary honour, but *Mordecai*? Is there [illegible] pickt out for this person of this honour to him, but *Haman*? [illegible] proud [illegible] in all the world, and am I singled out to grace him? Did [illegible] the heart, and [illegible] tedious to me, to see that [illegible] would [illegible] me, and [illegible] now bow to him? [illegible] which he would [illegible], and [illegible] when do to me, notwithstanding the King's [illegible] Yes, did there belong five

but a cap and a knee to my greatnesse, and must I lacquay so base a fellow thorow the streets, must I be his herald to proclaime his honor thorow all *Shushan*? Why do I not let the King know the insolent affronts that he hath offered me? Why do I not signifie to my Soveraigne, that my errand now was for another kinde of advancement to *Mordecai*? If I obtaine not my desired revenge, yet at least I shall prevaile so farre, as to exempt my selfe from this officious attendance upon so neere and an enemy. And yet, that motion cannot be now safe; I see the Kings heart is (upon what ground soever) bent upon this action; should I flye off never so little (after my word so directly passed) perhaps my coldnesse, or opposition might be construed as some wayward contestation with my master: Especially, since the service that *Mordecai* hath done to the King, is of an higher nature, then the despight which he hath done to me. I will, I must give way for the time; mine humble yeeldance, (when all the carriage of this businesse shall be understood) shall (I doubt not) make way for mine intended revenge: *Mordecai*, I will honour thee now, that by those steps I may ere long raise thee many cubits higher. I will obey the command of my Soveraigne in observing thee, that he may reward the merit of my loyalty, in thine execution.

Thus resolved, *Haman* goes forth with a face and heart full of distraction, full of confusion; and addresses himselfe to the attyring, to the attending of his necessary, and new master, *Mordecai*. What lookes do we now thinke were cast upon each other, at their first greeting? their eyes had not forgotten their old language. Certainely, When *Mordecai* saw *Haman* come into the roome where he was, he could not but thinke; This man hath long thirsted for my blood, and now he comes to fetch it; I shall not live to see the successe of *Esther*, or the fatall day of my execution. It was knowne that morning in the Court, what a lofty gibbet *Haman* had prepared for *Mordecai*; and why might it not have come *Mordecai's* case? What could he therefore now imagine other, then that he was called out to that execution? But when hee saw the royall robe that *Haman* brought to him; hee thinkes, It is enough for this man to kill me, but he must mocke me too? What an addition is this to his former cruelty, thus to insult and play upon my last distresse? But, when he saw the royall crowne ready to be set on his head, and the Kings own horse fully furnished, at his gate, and found himselfe raised by *Haman's* hands into the royall seat, he thinkes what may all this meane? Is it the purpose of *Haman* that I shall die in state? Would he have me hanged in triumph? Is it when he hath a traine of Persian Peeres attending him, with a grave reverence, and he must proclaime before him, *Thus shall it be done to the man whom the King delights to honour*, finding this pompe to be serious, and well meant, he imagines (as it is likely) that this inexpected change proceedes from the suit of his *Esther*; begins to lift up his head, and to hope well of himselfe, and his people, and could not but say within himselfe, that he had not fasted for nothing. O the wonderous alterations that one morning hath made in the Court of Persia; he that was yesternight but *Haman's* footmen, is now waited on by *Haman*, and all his fellow Princes: he that yesternight had the homage of all knees but one, and was ready to break for the lack of that, now doth obeysance to that one, by whom he was wont to be adored. It was not *Ahasuerus* that wrought this strange mutation, it was the powerfull power of the Almighty, whose immediate hand would thus prevent *Haman*, that he might challenge all the thanks to himselfe. Whiles Princes have their commands, they must doe his; and shall either exalt, or depresse according to his appointment.

I should commend *Haman's* obedience in his humble condescent to so strange and harsh a command of his master, were it not, that either he durst doe no lesse, or that he thus stoopt for an advantage. It is a thankfully refused thing that is enforced, or for ends: True subjection is free and absolute, not out of feares, or hopes.

All Shushan is in a maze at this sudden glory of *Mordecai*, and finds no way to reconcile this day with the thirteenth of *Adar*, *Mordecai* had reason to hope well, &c.

A could not [illegible] the favour of the King, to kill him with the [illegible] sweet; [illegible] then the beginning of a durable promotion? Otherwise, what [illegible] hath no hearts aiding been to so great a service?

On the other side, Zeresh began the hard charged passions with Mordecai, that there was that Jew even here before advanced with the decree of his own death, [illegible] that against him with their heads: Those heavy dooms is like at Haman's heart, that no [illegible] but his, might have over-[illegible] that he should happy! Even the gracious [illegible]

With a [illegible] he hasten home, and lodge [illegible] he never knew but cold comfort [illegible] [illegible] [illegible]

With such like thoughts *Haman* cheares up himselfe; and addresseth himself to the royall banquet, with a countenance that would faine seeme to forget his late taske: *Esther* works her face to an unwilling smile upon that wofull guest, and King (as not ingulfy of any dignity that he hath put upon his favourite) frames himselfe to as much cheerefulnesse, as his want of rest would permit. The table is royally furnished with all delicate confections, with all pleasing liquors; King *Ahasuerus* so eates, as one that both knew he was, and meant to make himself welcome: *Haman* so poures in, as one that meant to drowne his cares. And now, in this fulnesse of cheere, the King hungers for that long-delayed suit of Queene *Esther*. Thrice hath he graciously call'd for it; and (as a man constant to his owne favours) thrice hath he in the same words, vowed the performance of it, though to the halfe of his Kingdome: It falls out oftentimes, that when large promises fall suddenly from great persons, they abate by leisure, and shrinke upon cold thoughts; here King *Ahasuerus* is not more liberall in his offer, then firme in his resolutions; as if his first words had been, like his law, unalterable. I am ashamed to misse that readinesse in Christians, which I find in a Pagan. It was a great word that he had sayd, yea he eates it, as over-lavishly spoken: but doubles and trebles it, with hearty assurances of his prosecution; whiles those tongues which professe the name of the true God, unsay at pleasure; recanting their good purposes, contradicting their owne engagements upon no cause, but their owne changeablenesse.

It is not for Queene *Esther* to drive off any longer, the same wisdome that taught her to defer her suit, now teaches her to propound it; A wel chosen season is the great advantage of any actions; which as it is seldome found in hast, so is too often lost by delay: Now therefore with an humble and gracefull obeysance, and with a countenance full of modest feare, & sad gravity, she so delivers her petition, that the King may see it was necessity that both forc't it upon her, & wrung it from her. *If I have found favour in thy sight O King, and if it please the King, let my life be given me at my petition, and my people at my request:* Expectation is either a friend or an enemy, according to the occasion: *Ahasuerus* looks for some high and difficult boon, now that he heares his Queene beg for her life, it could not be, but that the surplusage of his love to her must be turned into fury against her adversary; and his zeale must be so much more to her, as her suit was more meek and humble. *For we are sold, I and my people, to be destroyed, to be slain, and to perish; but if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the King's damage.* Crafty men are sometimes choaked with their own plots. It was the proffer of ten thousand talents wherwith *Haman* hoped both to purchase his intended revenge, on the reputation of a worthy patriot; that sum is now laid in his dish, for a just argument of malicious corruption; for, well might *Esther* plead; If we Jews deserved death, what needed our slaughter to be bought out? and if we deserved it not, what horrible cruelty was it to set a price upon innocent blood? It is not any offence of ours, it is only the despight of an enemy that hath wrought our destruction.

Besides, now it appears the King was abused by mis-information; the adversary suggested that the life of the Jews could not stand with the Kings profit, whereas their very bondage should be more damage to the state, then all *Haman*'s wordes could countervail. Truth may be smothered, but it cannot dye; it may be disguised, but it will be known; it may be suppressed, but it will triumph.

But what shall we say to so harsh an aggravation? Could *Esther* have been silent in case of decreed bondage; who is now so vehement in a case of death? Certainly, to a generous nature, death is far more easie then bondage; why would she have encountred the greater, and yet so abhorres the lesse? was it for that the Jewes were already too well inured to captivity, and those evils are more tolerable wherewith we are acquainted: Or, was it, for that there may be hopes in bondage, none in death? Surely, either of them were lamentable, and such as might deserve her humble deprecation.

The Queen was going on, to have said, But, alas, nothing will satisfie our bloody enemy, save the utter extirpation of me, and my nation; when the impatient

or

of that King, [illegible] Haman in the mean while, not at all heeding [illegible] (for her complaint) matches the worst [illegible] known, with [illegible] and whereas he that first prevents is [illegible] to use the power of [illegible] any other person that raised this storm [illegible] how merrily was the determined massacre of the Jews formerly [illegible] Nations have not the same face when we look upon them with contrary affections.

Queen Esther [illegible] her inward forces, and with an undismayed countenance, fixing her angry eyes upon the hated Agagite, she layes *The adversary and enemy is this wicked Haman*. The word was death to come forth, but it strikes home at the last. Never did man [illegible] his true title; before, some had styled him, [illegible] and some perhaps, vertuous; onely *Esther* gives him his right name; *This deceiving wretch* doth in vain promise [illegible] from Esther. Know ye before, the time shall come, when [illegible] vain flattery, after all our monstrous glory, our sins shall be set up, and [illegible] before us with our own confession. What sudden consternation did [illegible] how stand? How dare we think he spoke in jeast, [illegible] thus enstyled, thus accused, yea thus condemned? Certainly death was in his face, and horror in every [illegible] no sense, no limb knows his office; [illegible] would he speak, but his tongue falters, and his lips tremble; fain would he make apology upon his knees [illegible] but the evidence is too great, and the offence above [illegible] Only guiltinesse, and fear look through his eies upon the enraged countenance of his master, which now bodes nothing to him but revenge, and death.

In what a passionate distemper doth this banquet break up? King *Ahasuerus* flies from the table, as if he had been hurried away with a tempest. His wrath is too great to come forth at his mouth; only his eies tell *Haman* that he hates to see him, and wants no dispatch. For lothsomnesse and not for pleasure, doth he now walk into the garden, and thinks with himself, What grievous sin have I committed? Is it possible that so much cruelty and presumption should lodge in so brest that I thought incapable of it? Could I be so bewitched as passe so bloody a decree? Is my credulous ear thus abused by the treacherous subtilty of a miscreant whom I trusted? I confesse it was my weak rashnesse to yield unto so prodigious a motion, but it was the villany of this *Negro* to circumvent me by false suggestions; He shall pay for my error; the world shall see, as I exceeded in grace, so I will not come short in justice. *Haman*, by guilty blood shall expiate that innocent blood, which thy malice might have shed.

In the mean time *Haman*, so soon as ever he could recover the [illegible] of his astonishment, finding himself left alone with Queen *Esther*, loseth no [illegible], spareth no breath to mitigate her anger, which had made way to his destruction. Doubtlesse, with many vows, and tears, and dejections, he labours to clear his intentions to her person; bewailing his danger, imploring her mercy, confessing the unjust excesse of his malice, profering indeavours of satisfaction: Wretched man that I am, I am condemned before I speak; and when I have spoken, I am condemned. Upon thy sentence, O Queen, I see death awaits for me, in vain shall I [illegible] avoid it; It is thy will that I should perish; but let that little breath I have left, [illegible] me so far with thee, as to call heaven and earth to record, that in regard of thee, I die innocent: It is true that mine impetuous malice miscarried me against the nation of the Jews, for the sake of one stubborn offender; but did I know there was the least drop of Israelitish blood in thy sacred person? could I suspect that *Mordecai*, or that people, did ought concern thee? Let not one death be enough for me if I should ever have entertained any thought of evill against nation, or man, that [illegible] have [illegible] but as known from thence: All the court of Persia can sufficiently witnesse how I have magnified and adored [illegible] since the royall crown was set on thy head, neither did I ever fail to doe thee all good offices unto that my Soveraign [illegible], whom thou hast now moved [illegible] against me. O Queen, no hand can [illegible] my life, but thine, that hath [illegible] deceived [illegible] shew mercy to him that never meant

but loyalty to thee: As ever thou wouldeſt oblige an humble and faithfull vaſſall to thee, as ever thou wouldſt honour thy name, and ſexe, with the praiſe of tender compaſſion, take pitty upon me, and ſpare that life which ſhall be vowed to thy ſervice: and whereas thy diſpleaſure may juſtly alledge againſt me that rancorous plot for the extirpation of that people, whom I, too late, know to be thine; let it ſuffice that I hate, I curſe mine owne cruelty; and onely upon that condition ſhall beg the reprivall of my life, that I ſhall worke, and procure by thy gracious ayd a full deſeazance of that unjuſt execution. Oh let fall upon thy deſpairing ſervant one word of favour to my diſpleaſed Maſter, that I may yet live.

Whiles he was ſpeaking to this purpoſe, *Haman* proſtrate himſelfe (for the more humilitie) before the Queene, and ſpread his hands in a vehement imploration up to her bed; the King comes in, and, as no marvell, ready to miſconſter the poſture of him, whom he now hated, ſayes, *What, will he force the Queene alſo before me in the houſe?* That which *Haman* meant as an humble ſupplication, is interpreted as from a preſumptuous offender; how oft might he have done ſo and more, whiles he was in favour, uncenſured? Actions are not the ſame when the man alters. As charity makes a good ſenſe of doubtfull occurrents, ſo prejudice and diſpleaſure takes all things (though well-meant) at the worſt. It is an eaſie thing to picke a quarrell, where we intend a miſchiefe.

The wrath of the King is as a meſſenger of death: Whiles theſe words were yet in the mouth of *Ahaſuerus*, *Haman*, in turning his head towards the King, is ſuddenly muffled for his execution; he ſhall no more ſee either face, or Sun: he ſhall be ſeen no more but as a ſpectacle of ſhame, and horror: and now he thinks, Woe is me, which eyes ſerve me only to foreſee the approach of a diſhonorable and painfull death: what am I the better to have been great? O that I had never been, O that I could not be! How too truly have *Zereſh* and my friends foretold me of this heavy deſtinie! Now am I ready to feel what it is that I meant to thouſands of innocents; I ſhall die with paine and ignominy: Oh that the conſcience of mine intended murther could die with me. It is no marvel if wicked men find nothing but utter diſcomforts in their end: rather then faile, their former happineſſe ſhall joyne with their imminent miſeries, to torment them. It is the juſt judgment of God, that preſumptuous ſinners ſhould be ſwallowed up of thoſe evills, which they would not feare. Happy is that man, who hath grace to fore-ſee, and avoid thoſe waies, which will lead him to ſuch confuſion. Happy is he that hath ſo lived that he can either welcome death as a friend, or defie it as an enemy.

Who was ever the better for favour paſt? thoſe that had before kiſſed the feet, and ſmiled in the face of *Haman*, are now as ready to cover his head, and help him to the gallowes. *Harbonah* one of the Chamberlaines, ſeaſonably tells the King how ſtately a gibbet *Haman* had newly ſet up for well deſerving *Mordecai*, within his owne palace.

I heare not one man open his mouth to intercede for the offender, to the incenſed King, to excuſe or leſſen the fact; every one is ready to pul him downe that is falling, to trample on him that is downe; yet no doubt, there were ſome of theſe Courtiers whom *Haman* had obliged; Had the cauſe been better, thus it would have been. Every Curre is ready to fall upon the dog that he ſees worried; But here, it was the juſt hand of God to ſet off all hearts from a man that had been ſo unreaſonably mercileſſe, and to raiſe up enemies (even among friends) to him that had profeſſed enmity to Gods Church: So let thine enemies periſh O Lord unſuccored, unpitied. *Then the King ſaid, hang him thereon:* There can be no truer juſtice then in retaliation; Who can complaine of his owne meaſure? *Behold, the wicked travelleth with iniquity, and hath conceived miſchiefe, and brought forth falſhood. He made a pit and digged it, and is fallen into the ditch that he made; His miſchiefe ſhall return upon his own head, and his violent dealing ſhall come downe upon his owne pate.*

There hangs *Haman*, in more reproach, then ever he ſtood in honour; and *Mordecai* (who is now firſt knowne for what he was) ſucceeds his favour, and changes inheritances with his enemy; for whiles *Haman* inherits the gibbet of *Mordecai*, *Mordecai* inherits

A ...enters the house and honour of *Haman*. O Lord, let the malice of the wic... ne to an end, but establish thou the just.

O how hath changed the face of the Persian Court; what stability is there in earthly greatnesse? He who in the morning all knees bowed unto, as more then a man, now hangs up like a despised vermin, for a prey to the Ravens: He, who this morning was destin'd to the gallowes, now rules over Princes; neither was it for nothing, that he this day rode in triumph. The Kings ring that was taken from *Haman*, is now given to *Mordecai*, as the pledge of his authority; and he that even now sate in the gate, is called up next to the Throne. Wickednesse, and honest innocence have now paid their debts to both their clients.

Little joy would it yet have been to *Esther* that her enemy was dead, her kinsman advanced, if still her people must for all this expect their fatall day. Her next suit therefore is for the safety of her nation, in the countermand of that bloody decree which *Haman* had obtained against them. That which was surreptitiously gotten, and rashly given, is more gladly reversed; by how much mercy is more pleasing to a good nature, then cruell injustice. *Mordecai* hath power to endite, seal, send out letters of favour to the Iews, whose lives were justly sentenced to the slaughter, if a Persian sword might have wrought. Now might be counterchanged: *Mordecai* may not call back the former letters, but he may say: *Let the Iews meet, and stand for their lives against those that would slay them.* This command flies after the former, so fast, as if it would over-take that which it cannot recall. The Iewes are revived with this happy tydings, [illegible] opportunities as worthy enemy, that authority will [illegible] of their hands are allowed to be their avengers.

[illegible] like a fatall thunderbolt at this intermean at the Court, [illegible] know the malicious ground of that wrongfull [illegible] that bloudy decree, the power of the party oppolite; any one should be found, throughout all those Provinces, that would once lift up his hand against a Iew that, with his own danger, would not ever study to execute a controlled decree. The Church of God should be left to be a fair, if it wanted malicious persecution; there needs no other quarrell then the name and religion of Israel.

Notwithstanding the known favour of the King, and the parentage of *Mordecai*, the thirteenth of *Adar* is meant to be a bloody day. *Haman* hath too many abettors in the Persian dominions; these joyn together to perform that sentence, whereof the author repented: The Jews take heart to defend their lives, to kill their murtherers. All the provinces are turn'd into a field of civill war, wherein innocence vanquisheth malice. The Iews are victors, and not only are alive, but are feared; the most resist them not, many assist them, and some become theirs. The countenance of the great leads the world at pleasure; the fear of authority slayes thousands that are not guilty of a conscience.

Yea, besides the liberty of defence, the Iews are now made their own Iustices; That there may be none left from the loyns of that accursed *Agagite*, (who would have left none of the Iewish seed) they slay the ten sons of *Haman*, and obtain new days of further executions; Neither can death suffice for their revenge; those ten sons of *Haman* shall in their very carcasses bear the reproach of their father, and hang aloft upon his gallows.

Finally, no man doth, no man dares frown upon a Iew; they are now become Lords in the midst of their captivity; no marvell if they disdain, and celebrate their joyfull Purim, for a perpetuall memorial to all posterities, of their happy deliverance. It were pity that the Church of God should not have sun-shines, as well as storms, and should not meet with interchanges of joy in this pilgrimage, before they enter upon the unchangeable joy of their endlesse triumph.

XUM

AN ALPHABETICALL TABLE OF THE VVORKE.

Aaron his Censer and Rod. pag. 887
Aarons courage or mercy, whether to be more marvelled at. 887, 888
Absence: The *absence* of God is hell it self. 877
Sinners not afflictions argue Gods *absence*. 946, 947
Abigail: the signification of her name. 1070
With her sorrow. *ib.*
Her cariage to *David*. 1072
Ability: A caution for concealment of our *abilities*. 814
Carnall hearts are caried away with the presumption of their own *abilities*. 1051
Abimelech: his usurpation. 955
Of him and *David*. 1061
Abner and *Ioab*. 1083
Abraham: Of him and his trials. 792
None of them like to that of sacrificing *Isaac*. 795
Absalom: Of his return and conspiracy. 1113
In his banishment is shadowed the misery of such as are shut out of heaven. 1114
Of his pride & treason. 1115
His death. 1129
His father mourning for him. 1132
Abuse: That taken away, the use of a thing abused may remain. 1290
Acception: Acception of persons a good note of it in *Iosh.* and the *Gibeonites*. 936
Achan: His one sin what it doth to all *Israel*. 914
His hope of secrecy in his sin what it doth. 915
His confession. 916
Achish, of him and *David*. 1074
Achitophel: Of him & his counsell. 1126
Acquaintance: Our strangenesse with God condemned, being so often invited to his *acquaintance*. 45
Long *acquaintance* maketh those things which are evill to seem lesse evill. 134
Actions: All our *actions* of faith and charity shall be sure of pay. 913
No *action* can give us comfort but that which we doe out of the grounds of obedience. 995
Actions have only the power to descry hypocrites. 1281
Our most carefull *actions* are overruled by an hand in heaven. 1346
Actions are not the same when a man alters. 1352
Acknowledgements: he can be none of the sons of Israel that doth not every day renew his *acknowledgement* of God. 1319
Accuse: It would be wide with innocency, if enemies might be allowed to accuse. 1332
Admonition: With what impatience a galled heart doth receive *admonition*. 859
Sweet compellations how helpfull to the entertainment of good *admonitions*. 915
Lewd men are the worse for *admonition*. 1292
How we must deal with *admonitions* to our brethren. 1071
Adonijah, he is defeated. 1145
Adversity, what it teacheth. 20
Affections: good *affections* make heavy things light. 3
Heavenly *affections* must be free without composition. 31, 32
Love and fear are two main *affections* of the soul. 437
The *affections* how deceitfull. 463
Affectation: It is a great enemy of doing well. 12
Nothing forced by *affectation* can be so comely. 52
The vanity of being caried away with the *affectation* of fame. 58
Affinity: It is too often guilty of corruption. 1269
Our *affinity* with wicked men makes us too often partakers of their sins, and of their sorrows. 1273
Afflictions: Not to be *afflicted* is a sign of weaknesse. 6
A method in suffering *afflictions*. 32
A notable inducement to suffering afflictions. 39, 40
A good rule for behaving of our selves in *afflictions*. 57
No marvell why the wicked are no more afflicted. 137
A discourse of the comfortable remedies of all *afflictions*. 243
The wicked grow worse by afflictions. 797
Gods hand is often heavy on those whom he loves. 877
Nothing so powerfully calls home a man as affliction. *ib.*
The affliction of *Israel*. 855
In our afflictions when we seem most neglected, then is

is God most present, instance in *Moses*. 828
The wicked in their *afflictions* like the beasts that grow mad with baiting. 836
Every main *affliction* is the godly mans Red-sea. 845
A way to discern the *afflictions* of God and Satan. 846
The enduring of *afflictions* commendable. 849
Afflictions send men to prayer 891
The purpose of *affliction* is to make us importunate. 941
When God hath beaten his child he will burn the rod. *ib.*
The advantage which *afflictions* have. 964
Our *afflictions* more noted of the sender, then of the sufferer. 965
It is the infirmity of our nature oft-times to be *afflicted* with the causes of our joy. 967
An example of Gods making our *afflictions* beneficiall. 971
Extremity of distresse will send the prophanest to God. 1077, 1078
In *affliction* the wicked are well-minded. 1364
God doth not let us loose from all *afflictions* when he redeems us from one. 1294
That God *afflicts* those who he loves. 1295
If *affliction* brings us not to heaven nothing can. 1301
More for our profit then for our pleasure. 1302
We will seldome learn till God doth *afflict*. 1303
It is an happy trouble that drives us to God. 1305
We must not be sullen in our *afflictions*. 1307
What the school of *affliction* doth or should teach us. 1319
Agag of him and *Saul*. 1043
Age: A pretty division of our *ages* and hopes in them, 40
and burthens also. 42
Agnus Dei: The vertue of that which was sent by Pope *Urbanus* the fist. unto the Greek Emperour. 641
Ahab: Of him and *Benhadad*. 1209
Of him and *Naboth*. 1213
His spleen against *Naboth*, whether of anger or grief. 1214
Iezebels comforting him. *ib.*
The power of conscience in him. 1216
His sorrow censured. *ib.*
Of his death. 1217
The number of his Prophets. *ib.*
The killing of the sons of *Ahab*. 1270
Herein see Gods Justice. 1272
Ahashuerus: He is feasting. 1333
A pretty use of it. *ib.*
His granting *Hamans* request for destroying the Jews. 1341
It is revoked. 1346
Of the Kings doing honour, and giving reward to *Mordecai*. 1347
A pretty discovery of his passion, in the hear-say of *Haman* what he was. 1351
Ahaz: Of him and his new altar. 1286
How easily his yong yeers are misled. *ib.*
He is a peerlesse pattern both of sin and punishment. 1286
He was denied buriall. 1287
All: Satans subtilty in desiring not *all*, but half the heart. 2
Our service to God must be totall. 439, 440
Whether *all* may reade the Scripture. 637
Trust him in nothing, that hath not a conscience in every thing. 976
Partiall conversion of man, is but hatefull hypocrisie. 1023
The worst men will make head against some though not *all* sins. 1077
We loose the thank of all, if we wilfully fault in one. 1274
Allegeance: Of the oath, and just suffering of those that refuse it. 312, &c.
Almes: it ought to be like oyl. 678
No *almes* so acceptable as that whereby the soul is furthered. 1308
Alone: Sin is not acted *alone*. 1103
Kings can hardly doe good *alone*. 1318
Altar: the *altar* of the *Rechabites*. 937
No gain so sweet as of a robbed *altar*. 1026
The *Altar* cleaved to in danger by *Ioab*, but otherwise not regarded. 1151
But tis no fit place for a bloody Homicide. 1152
Alteration: the itching desire of *alteration* manifested. 1025
Amalek his foyl. 854
His sin called to reckoning. 1044
Ambition: an ambitious man is the greatest enemy to himself. 4
It hath torment enough in every estate. 14
Pretty steps of *ambition*. 86
Its Character. 178
Hard to say whether there be more Pride or Ignorance in *ambition*. 955
Ambition ever in travel. 1114
Amnon: Of him and *Thamar*. 1109
His lust prettily laid out. 1111
Anabaptists: their Kings or Captains pride. 407
Their dissention at *Amsterdam* prettily set out. *ib.*
Angels: of the offices and acts of good and evill *Angels*; 58, 59
The use that we should make of them as our friends and foes. *ib.*
How forward the good *Angels* are to incite to piety. 967
Hearty sacrifices are an *Angels* feast. *ib.*
Tis presumption to discourse of their Orders, Titles, &c. *ib.*
Never is Satan half so prevalent, as when he turns himself into an *Angell* of light. 1527
Anger: How great mens *anger* is. 1321
The large extent of *Hamans anger* for *Mordecaies* sake. 1339
Anna and *Peninna*. 998
Of *Eli* and *Hanna*. 1000
Amsterdam, *vide* Title, Brownists and Separatists: their separatiō, injury to the Church, with the censure and advice. 315
Antiquity: of popish depraving *antiquity*. 349
Apparell: the children of God have 3 suits of *apparell*. 31
The glory of *Apparell* is sought in novelty, &c. with a sharp reproof of cu.-running modesty in it. 1101
Appearance: nothing more uncertain then it. 451
Of *appearance* of things and Men. 452

Appearance may be reduced into three heads, *ib.*
Where *appearance* is the rule, see how the ordinances of God become to be scorned. 454
The Saints misdeemed, the Gallants estate mis-judged. 455
And false religion seems true 456
Appearance is either a true falshood, or an uncertain truth. 1048
Application the life of doctrine. 1061
Apochrypha: whether it be to be received as Scripture. 634
Austerity: there is ever an holy *austerity* must follow the calling of God. 965
Ark: How to be reverenced. 909
The strength of Gods *Ark*, 912
The *Ark* and *Dagon*. 1015
The prophane Philistims toil in carying the *Ark*, shames many of our attendance at it, *ib.*
The *Arkes* revenge and return. 1018
The Israelites joy of the return of the *Ark*. 1021
The remove of the *Ark*, *ib.*
Of *Uzziah* and the *Ark*. 1093
Arts: all *arts* are handmaids to Divinity. 132
Artaxerxes, by the envy of the *Samaritans* sends out to restrain the building of the Temple. 1321
He doth afterward befriend the work. *ib.*
Asa, of him. 1185
Four principall monuments of *Asa* his vertues. 1186
Astonishment: By it God makes way for his greatest messages 831
Athaliah: of him and *Joash*. 1273
Authority: It should be the refuge of the oppressed. 1162
The errour of the mighty is armed with authority. 879
Authority the mark of envy. 881
Awe: the *awefulnesse* that God hath put to Soveraignty. 1083
Awefulnesse is a good interpreter of Gods secret acts. 1095

B

Baalam: Of him. 892
And of his *Asse*. 895
His madnesse in cursing the people. 897
A pretty use of *Baalams* death. *ib.*
Baal: Of the *Baalamites* hopes, prettily amplified. 1273
Babel: It may be built with ease but whosoever builds up the Church of God, shall have his whole hands full. 1318
Baptisme: A discourse of the necessity of it, and of the estate of those which necessarily want it. 333
Bargains: Charity must be the rule for all contracts. 1329
Sometimes a *bargain* may be as unmercifull as a robbery. *ib.*
Bashfulnesse: It shall leese nothing at the hand of well-governed greatnesse. 1345
Bathsheba: Of her and *David* and *Uriah*. 1102
She mourns for her husbands death. 1106
Beasts: God will call us to account for cruelty to dumb *beasts*. 896
Beauty: If it be not well disciplined it proves not a friend but a foe. 1110
Counterfeit *beauty* agrees well with inward uncleanesse. 1269
Beginnings: We must stop the *beginnings* of sin. 898
Bold *beginnings* presage fearfull ends. 1300
To have begun well is no small comfort in a good action. 1319
The end of any good thing is better then the *beginning*. *ib.*
Strange *beginnings* are not usually cast away. 964
Those affairs are like to proceed well that have their *beginnings* of God. 995
Little can we judge by the *beginnings* of any action what will be the end. 1025
As it is seen in *Saul*. 1027
Belief: First beleeve, then conceive. 10
vide Faithfulnesse
Benjamin: His desolation. 989
Beneficence: Our cheerfulnesse thereto excited. 373
Benefits: We lose the comfort of them if we renue not our perills by meditation. 338
Birth: Not to be too much discouraged by the baseness of our *birth*. 961
The very birth and conception of extraordinary persons is extraordinary. 364
Bishops: whether ours be Antichristian. 598
Bishops: A note of humility from their name of Ministery 514
How Laicks should take heed of contemning them notwithstanding, *ib.*
A *Bishop* if he doth play in his chair, he may one day howl in hell. *ib.*
A singular inducement to *Bishops* to set themselves to work. 515
A good note for the *Bishops* of our time, shewing how they might make the State happy. 1305
Blood, It is a restlesse suter. 1152
Boaz and *Ruth*. 995
Body: How to be caried in the worship of God. 11
The gesture of the *body* should expresse and help the devotion of the soul. 855
Dead bodies are not lost but laid up. 902
Boldnesse, Its usuall issue without ability. 4
It is dangerous to be too bold with the ordinances of God. 909
Fearfull to use the holy Ordinances of God with an unreverend *boldnesse*. 1011
Boldnesse and feare are commonly misplaced in the best hearts. 1023
A good conscience will make a man *bold*. 1031
Bondage: To an ingenuous nature, death is more ease then *bondage*. 1350
Bookes: Of neglecting good *bookes*. 375
A bewailing the want of order and judgment in reading Popish *bookes*. 376
God hath two *bookes*, one of his word, another of his works. 1091
Brownists, vide *Separatists*, their scanda-

scandalous aspersions on the Church of *England*. 529
As of Apostasie. 581
Notably confuted. 582
The *Brownists* acknowledgement of the graces of the Church of *England*. 583
Instances of their horrible railings. 584
Their unnaturalnesse. *ib.* and 585
What they think themselves beholding to the Church of *England* for. *ib.*
Our Church justified by thē against their wils. 530
And that in instancing some particular men whom they acknowledge Martyrs. 593
The four pillars of *Brownists* 615
Their wronging of us about Ceremonies. 616
An eleven crimes that they have laid on the French and Dutch Church. 621
Their imputation of our impure mixtures. 624
Their scorn of our people. 628

Burial: Of decent *burial*. 1185
Bush: the burning *Bush* a perfect Embleme of the Church. 831
Busie-body: His Character. 170
Buying: A rule in *buying* and selling. 667

C

Calfe: of the golden *Calfe*. 860
Calamity: It is not so easie for gratious dispositions to turn off the publique *calamities* of Gods Church. 1325
Calling: How dangerous it is to put our selves into the affairs of God, without a *calling*. 1285
See before. 1284
Remedies against dulnesse in our *calling*. 340
Honest men may not be ashamed of their lawfull *calling*. 831
When God findes us in our *calling*, we shall find him in his mercy. 831
Grosse sins cannot prejudice the *calling* of God. 862
The peoples assurance of the Ministers *calling* very materiall. 888
The approbation of our *calling* is by the fruit. *ib.*
An honest mans heart is where his calling is. 987
Canaan: of its Searchers. 878
Cappucine: prettily painted out. 257
Carelesnesse: of an holy *carelesnesse*. 56
Carnall: A *carnall* heart cannot forgoe that wherein he delights. 979
Catechizing: Most highly commended. 510
Cares: of taking *cares* on a mans self. [illegible] Church 42
Worldly *cares* fitly compared to thorns. 131
Censure: the conscionable forbearers too forward in *censuring*. [illegible] 98
There must be discretion, there may not be partiality in our *censures* of the greatest 1065
Ceremonies: they may remain when their abuse is purged. 1290
Some are typicall, some of order and decency. 390
A passionate speech concerning our divisions about *ceremonies* 351
Ceremonies must give place to substance. 161
Challenges: Whence they came. 1050
Chance, vide *Fortune*.
Charity: vide Love: not suspitious. 1057
Charity, it must be the rule of all contracts. 1329
Cheerfulnesse: an exhortation to Christian *cheerfulnesse*. 178 and in our labour. 340
Nothing more acceptable then *cheerfulnesse* in the service of God. 999
Children: an excellent child, of an excellent parent, a rare sight, and why. 125
What they owe their parents 220
A good note for children which cover their parents shame. 330
It is both uncharitable & injurious to judge of the childs disposition by the Father or a brothers daughter a notable lesson for our children towards their parents. 964
Childrens contempt of their parents for poverty, censured 1557
Of our over-love towards our children. 1098
What *children* are most like to prove blessings. 1374
A caveat for mocking children. 1374
Children are such as their education. *ib.*
Christian and *Christianity*: how a *Christian* should be both a Lamb and a Lyon. 615
His happinesse. 61
He is a little Church within himself. 61
More difference between a naturall man & a right *Christian* then betwixt a stone and a Beast. 61
A wise *Christian* hath no enemies more 61
An half *Christian* lives most miserably. 61
A *Christian* compared to a Vine. 61
There is more in a *Christian* then any can see. 61
A *Christian* man in all his ways must have three [illegible] Fifth, Truth: Sincerity, Holy, Thirdly, wisdome. 127
Christians exercised in cares and hard yoaks. 232
The estate of a true though but a weak *Christian* 309
The difficulty in [illegible] 194
His description and discussion from a worldling. 211
A [illegible] 210
[illegible]
Church: the *Church* militant where all Truth & Peace meet together. 1
A Christian is a little Church within himself. 11
An excellent rule for [illegible] Church dissensions. 15
Church Schismes how hardened & confirmed. 14, 15
The unreasonablenesse of the [illegible] certain particulars about [illegible] 1
Church: God loves [illegible] 1
[illegible] 1
Why made a [illegible] 1
Our *Church* is not [illegible] but new made. 1
The Church of [illegible]

The day of judgement how terrible to the wicked. 1

An encouragement unto it. 362
It must be like fire. 873
One act is nought without constancy. 881
Wee may bee ashamed to misse that stedfastnesse in Christians which we finde in Pagans. 1436
Contention, what it is. 534
Christians, Whether constraint may have place in the law-ordained formation of a Church. 536
Contemplation, a double Course of the Body of it. 310
Contemplation of the creation of [illegible] 771
Of Man. 774
Of Heaven. 777
Of Beasts and Fishes. 779
Of Birds. 781
Of Plants. 789
Of Babel. 791
Content: the [illegible] dearelings of this world hardly have perfect Content. 345
An inducement to contentment in want. 7
A reason to help. ibid.
Earth yields no [illegible] contentment. 21
How to frame a mans life to contentation. 25
What brings discontentment in earthly things. 51
Pretty inducements to be content with our present estates. 86
Not live to [illegible] that they cannot [illegible] in some- 126
[illegible] ing. 848
[illegible] times which [illegible] content, [illegible] the ill- 963
Conversation, and behaviour in 9
Contention, what it doth. 199
Continuance, what, with its contraries. 205
Conversation, of having it in the world. 613
Counsel, of his evil counsellors. 935
[illegible] 881
[illegible] of those [illegible] made for [illegible] 115
Courage, [illegible] else [illegible] of [illegible] it for true Religion [illegible] 862
[illegible] and [illegible] 1777
[illegible] in [illegible]
[illegible] manifold [illegible]

Counsell and *Counsellors*: the happinesse of such Princes as in their infancy fall into the hands of faithfull counsellors. 1304

Counsellor and *counsell* for soule and State, 211

What is required in a *Counsellor*. *ibid.*

It is a sign of a desperate cause when once we seek to make Satan our *Counsellour*. 892

Counsell good and ill whereto compared. 1110

Countenance: dishonesty growes bold, when it is *countenanced* by greatnesse. 1103

Courtier, six qualities of a *Courtier*. 212

Two mischiefes of the *Court*. Flattery and Treachery. 256

The description of a good and faithfull *Courtier*. 301

Nehemiah a good president of such. 1324

Covetousnesse hath a great resemblance with drunkennesse. 7

A base thing to get goods only to keep them. 20

The *covetous* like a spider. 48

The *covetous* his character. 175

The *covetous* described. 201

The *covetous* restlesse. 894

Craft: innocency allowed a lawfull *craft*. 1131

Crafty men are oft-times choaked in their own plots. 1350

Creation: a wondering at Gods work and wisdome therein. 511

Of our contemplation therein. 771

The head of our *creation* is Heaven. 772

The wonderfulnesse of it seen in man. 774

Creatures, how they all fight for God. 590

How observant they are to him that made them. 909

The power of nourishment is not in the *creature* but in the Maker. 966

God would rather have his *creatures* perish any way then to serve for the use of the wicked. 925

There is a speciall providence in their motion. 1010

Creed: the confession of the same. *creed* is not sufficient with Rome for peace. 657

Credulity: is the daughter of Folly. 1070

Crosses: of them. 72

of such as arise from concrets, and of true and reall *crosses*. 74

Remedies of *crosses* before they come. 73

And when they are come. 74

Against sorrow for worldly *crosses*. 182

Crucifie: excellent things of our *crucifying* Christ anew. 395, 396

Cruelty: is commonly joyned with error. 584

God will call us to accounts for our *cruelty* against dumbe beasts. 896

Sudden *cruelty* stands not with religion. 939

It is not thanks to themselves that wicked men cannot be *cruel*. 972

The mercies of God in turning the *cruelty* of the wicked to the advantage of the good. 974

Intimation in the signing of Justice a great *cruelty*. 999

Who ever saw an Idolater that was not *cruel*. 1226

Curse: a causelesse *curse* whom it hurts. 979

Of *Shimei* his *curse*. 1123

Curtesie: how it becomes great ones. 1325

Customs: it shall be no plea for sin or error. 32

Customs in sinne will so flesh us as to deny or forbeare any thing. 979

Long entertainement makes that sinne hard to be ejected whose first motions might have been repelled with ease. 1324

Examples. See before. 1321

Cyrus: that Pagan became a protector of Gods Church. 1318

How hee might apologize his overthrow of it. *ibid.*

Hee will one day come in judgement against impropriating Church-robbers. *ibid.*

Cyrus decree ratified concerning the reedifying of the Temple by *Darius*. 1321

D

Dancing also and, [illegible] 4

and see [illegible] 6

In case of [illegible] 48

David his chiefe [illegible]

[illegible]

Called to [illegible]

Of him and [illegible]

David tempted by [illegible] vice. 73

His [illegible] hate. 75

An excellent [illegible]

His deliverance [illegible] dose.

Of *Saul* [illegible]

Of *Parmenio* [illegible]

A remarke [illegible] in inquiring.

A description of [illegible] mine ocher, perplexed.

Feasts [illegible] of [illegible] wares

[illegible]

[illegible]

Dearth of [illegible]

[illegible]

When in warre and when in peace. 1112

Of *David*, *Bathsheba* and *Vriah*. 1082

An expostulation with *David* about his sin. 930

Of *David* and *Nathan*. 1108

His confession. 1127

Observations of *Davids* childs death. 1129

David more sure of forgivenesse then of grace. *ibid.*

The relation of his punishment. *ibid.*

His carriage in *Shimeies* curse. 1120

His patience drawes on the impudency of *Shimei*. 1124

Of his numbring the people. 1137

His admirable charity. 1140

His honour in welcoming the Prophets. 1147

Davids end. 1148

Days that all *dayes* are Gods, but some more specially. 405

Holy *Dayes* how observed in the Church of England. 600

Dissimulation, 1076
Dissolution, 1168
Distraction, 918
Distrust, 1076
Division, 1327
Dissention, 4
Dissolution, 1168
Distraction, 918
Distrust, 1076
Division, 1327
Dissention, 4
Dissolution, 1168
Distraction, 918
Distrust, 1076
Division, 1327
Dissention, 4
Dissolution, 1168
Distraction, 918
Distrust, 1076
Division, 1327
Dissention, 4

Divorce: Concerning matter of *divorce* in case of apparent adultery: with advice to the innocent party in that behalfe. 298
Doctrine: This and exhortation may goe together. 47
Dreames: Of what use of old, and also even now. 43
Drunkennesse: Its resemblance with covetousnesse. 7
Of *Noahs Drunkennesse*. 789
Drunkennesse the way to all bestiall affection. 799
A *Drunkards* style. 1001
A beast or a stone is as capable of instruction as a *drunkard*. 1071
A *drunkard* may be any thing save good. 1105
Duell: The first challenge of *Duell* whence. 1050
The censure of *Duels*. 1086
Dull: what quickneth *dull* spirits. 1328
Dulnesse: Remedies against *dulnesse* in our calling. 340

E

Earnestnesse: what it doth in prayer. 8
Earth: it yeelds no content. 31
A pretty use of that that wee are *earth*. 39
The *earth* is made onely for action not for fruition. 900
Ease: Good things seldome gotten with *ease*. 5
Youth and *ease* let loose their appetites. 1110
Education: A complaint of the *mis-education* of our Gentry. 357
What *education* works. 829
Parents should have both of them a like care of their childrens *education*. 966
Education hath no lesse power to corrupt, then nature. 1186
It raiseth great hopes, but the proose of them is in the divine benediction. 1100
Egypt: its plagues. 834
Eglon: his reverence in receiving a message from God. 942
Ehud, and *Eglon*. 940
Elegance, what without soundnesse. 9
Elijah with the widow of *Sarepta*. 1088
Of his tempestuous comming in to *Ahab*. *ibid.*
Of his being fed by the Ravens. 1190
His deeds with the *Baalites*. 1193
His heroicall spirit. 1195
Of his running before *Ahab*, and flying from *Iezabel*. 1194
His cordiall in his journey. 1202
Hee is revenged on *Ahab*. 1221
His rapture. 1225
The happinesse of *Elisha* in attending him. *ibid.*
Elisha, his happinesse in attending *Elijah*. *ibid.*
What he cared for. 1217
He saw his masters departure. *ibid.*
His healing the waters. 1230
Cursing the children. 1231
Releeving the Kings. 1132
Of his being with the *Shunamite*. 1235
Of him and *Naaman*. 1240
His raising the Iron, and blinding the *Assyrians*. 1246
His conferring with *Hazael*. 1261
His royall pay for the *Shunamite* lodging him. *ibid.*
Elishaes death lamented by *Ioash*. 1280
Elishaes buriall. 1281
Elizabeth, that Queen praised, and of whom envied in life, and scorned after death. 441
Ely, of him and *Hannah*. 1000
His zealous breach of charity. *ibid.*
Of him and his sons. 1002
We reade of no other fault that he had but indulgence. 1004
His admirable faith. 1006
Embassadors, their names sacred. 1001
Emptinesse: as in nature, so spiritually there ought to bee no *emptinesse*. 1
End: the end of a thing is better then the beginning. 1319
vide Events.
Satans assaults are soreest at our *end*. 55
The lives of most are misspent only for want of a certaine *end* of their actions. 136
The *end* commonly answerable to the way. 1083
Endeavours: how God blesseth the devout endeavours of his servants. 10
Without our endeavours our Prayers and Teares are not this nature of [illegible] 28
Enemy: how of it pleases God that they [illegible] the world enemies. 1230
Wee are so to [illegible] and passively. 218
A good use to be made of an *enemy*. 838
If God be our *enemy* [illegible] be sure of enemies enough. 941
Even all the creatures. 838, and 841
A fearefull thing to be at the mercy of an *enemy*. 1209
Enterprises: the undertaking of great *enterprises* had need both of wisdome and courage. 948
Envy, *vide Malice*: a proud man is always *envious*, even to all. 15
It is [illegible] more quick-sighted then love. 1326
Envy, a sin and punishment. 48
The *envious* his character. 180
Its kindes and effects. 199
Envy curious. 876
Envy in a malicious man once conceived what it brings forth. 999
Envy is blinde to all objects save to other mens happinesse 1056
An *envious* breast a fit lodging for the evill spirit. *ibid.*
An example of *envies* casting off shame. 1058
Envy like the Jaundies. *ibid.*
Error is commonly joyned with cruelty. 584
The false patrons for new *errors* compared to the *Gibeonites*. 917
Esau: the Contemplation on *Esau* and *Iacob*. 805
Esteeme: Two things make a man *esteemed*. 5
Events: how happily God doth continue all events for the good of his. 1262
Wee must not judge of Gods love or hatred by *events*. 1282
Evill: an *evill* man described. 10
Not to bee *evill* when there are provocations thereto, is commendable.

[illegible] 56
[illegible] 130
[illegible] 870
[illegible] 880
[illegible] 906
[illegible] 969
[illegible] 974
[illegible] 1
[illegible] 1300
The ceasing to doe *evil* in the first place is the true method of God. 1312
A good rule for the avoyding of evill. 1328
Example: as the fault of great men are *exemplary*, so are their [illegible] 1
Where the examples of the weak serve. 1071
[illegible] 1304
[illegible] *ibid.*
[illegible] 1
[illegible] *ibid.*
[illegible] 1
[illegible] 1
[illegible] 1

trarily they represent things to us. 1271
How God will rather alter the course of heaven and earth, then the *faith* of his children should sinke for want of supportation. 1298
Faithfulnesse: a *faithfull* man hath three eyes, of Sense, of Reason, of *Faith*. 28
The Character of a *faithfull* man. 156
Faithfulnesse in reproof. 216
None so valiant as the *beleever*. 196
It is no small happinesse to be interessed in the *faithfull*. 1023
How happy a thing it is to be *faithfull* with God: with its fruit. 1297
The happinesse of Princes infancy when it falls into the hands of *faithfull* Counsellors. 1304
Faithfulnesse to Princes is both safe and honourable. 1320
Faithlesse: no charity bindes us to trust those whom we have found *faithlesse*. 1070
Feare: *Feare* and service must goe together. 436
Feare distinguished. *ibid.*
It fits the mind for Love. *ibid.*
Love and feare never goe asunder where they are true. 437
Feare, what it signifies in the originall. *ibid.*
Distinguished. *ibid.*
Defined. *ibid.*
Our feare must be reduced to service. 438
A notable encouragement against *feare* of all oppositions. 489
Meere *feare* is not sinful. 853, 854
Feare and familiarity God loves in the use of his Ordinances. 858
The most secure heart hath its flashes of *fears*. 911
A *fearefull* man can never be a true friend. 974
Boldnesse and *fear* are commonly mis-placed in the best hearts. 1023
Where there is no place for holy *feare*, there will be place for the servile. 1074
Faith and *feare* how contrarily they represent things anxious. 1271
It is a thanklesse obedience that is grounded on *feare*. *ibid.*
All pleas are in vaine to them that are deafned with their owne *feares*. 1272
It is ill relying on timorous natures. 1272
The faith of God what it doth. 1330
Commonly when wee *feare* most we speed best. 1344
Feasts: A check for our new-found *feastings*. 438
Ahasuerus feasting. 1333
Of forcing of healths in a *feast*. *ibid.*
A note for lascivious *feasters*. *ibid.*
Fight: How all the creatures *fight* for God. 489
Flatterer, or *flattery*: Its Character. 173
His successe and remedy. 198
Flattery what it doth. 256
Flattery a sure token of a false teacher. 882
A just doome for false *flatterers*, fully described in the *Amalekite* that brought tidings to *David* of *Sauls* death. 1084
A *flatterer* most notably discovered. 1098
Flesh: in the matters of God we must not consult with *flesh* and blood. 795
Follow: never was seene so bad course, but had some *followers* or applauders. 128
Food: the soule is fed as the body, with milk & strong meat. 134
Fooles: three sorts. 193
The successe of their folly. *ibi.*
All sinne hath power to befoole a man. 9076
Force: open *force* is not so dangerous as close dissimulation. 1327
A pretty Embleme of *force* and wylinesse joyned together to work mischiefe. 972
Fortitude: in generall and speciall. 206
True Christian *fortitude* what it teacheth. 879
True Christian *fortitude* wades through all evils. 997
A note of true *fortitude*. 998
Fortune: Of their evill that ascribe calamities to nature or chance. 1289
Forwardnesse: It argues insufficience. 833
Foxe: a pretty Embleme of the *Foxes* tayles tyed together. 972
Fraud: how subtlyest answered with subtilty. 1331
Free: the Spirit of God breaths *freely*. 1304
Freedome: none *free* but Gods servants. 8
Freewill: that error foysted on the Church of England, by the Parlor of *Amsterdam*. 603
The Romish error of *freewill*. 665
Friend: how to use him. 5
When known. 21
Friendship: No faithfull *friendship* to be found in them that have no religion. 1162
Three grounds of *friendship*. 24
What only should part *friends* 25
True *friendship* necessarily requireth patience. *ibid.*
No time lost that is bestowed on a true *friend*. 26
The right behaviour of a true *friend*. *ibid.*
Of the losse of a *friend*. 26, 27
How to make men our *friends* perforce, that will not be so in love. 41
A true *friend* the sweetest contentment in the world. 46
How to deale with an offending *friend*. 48
What we must doe in medling with *friends* faults. 50
Rich men can hardly know their friends. 51
The character of a true *friend*. 159
Faith or *friendship* never tryed but in extremity. 906
A fearfull man can never bee a true *friend*. 1026
The fruition of *friends* a great comfort. 1038
The purpose of any *friendship* is more then the value. 974
Fulke: Doctor *Fulke* commended. 262
Funerals: Our Churches practice in them commendable. 611

G

Gaine: it leads in sinne, but shame followes it out. 1312
How many in feare of poverty seek to *gaine* unconscionably,

b[illegible] and die beggers. 993
No *gain* so sweet as that of a robbed sleep. 1026
Gallant: His description in his jollity. 455
Gamester: he is prettily deciphered. 995
Gestron: *vid.* body.
Gibeonites: their wiliome, but not falshood commended. 937
Their smooth talk told (of themselves. *ibid.*
The rescue of *Gibeon*. 935
The *Gibeonites* revenged. 1136
Gideon: his calling. 945
His preparation and victories. 949
There is no greater example of modesty then in *Gideon*. 955
Gifts, or *giving*: God loves not either grudged or necessary *gifts*. 33
Gods former *gifts*, arguments of more. 133
Diversity of *gifts*. 511
The excellent use of it. 512
Not to be either envious in the want of *gifts*, or proud in the enjoyment of them. *ibid.*
A pretty instance of the diversity of *gifts*, found written in *Luthers* house. 512
Speed in *giving*, how acceptable. 936
In *gifts*, intention is the favour, not the substance. 942
God will find a time to make use of any of his *gifts* bestowed on any man. 961
We measure the love of God by his *gifts*. 997
God loves not to have his *gifts* lie dead, where he hath conferred them. 1154
Glory: Gods *glory* must be the chief of all our actions and desires. 865
God: the use of his presence. 11
The absurd impiety of Israels desire of having other *gods*. 860
A miserable *god* that wants helping. 1016
With what security they walk that take their directions from *God*. 1019
In this businesse we must not stand upon termes of reputation. 1306
Gods hand and tongue ever go together. 1306
What enterprize was ever set on foote for *God* which found not some crosse? 1310
As good no *God* as too many. *ibid.*
He never disappointes the confidence of his servants. 1322
All things shall prosper that have *God*. 1327
Godliness: Never prospers any man without true *godliness*. 1093
Godliness: disappoints no man of his hopes. 1282
Goliah: Of him and *David*. 1050
How fitly he termes himself a dog. 1054
His end is a picture of the end of insolency and presumption. *ibid.*
Good: Of doing *good* with an ill meaning. 55
Of *good* ill used. 56
All our best *good* is insensible. 134
A *good* man will ever be doing *good*. 830
Good done, but not out of conscience, what they meet with 962
Good men oft kept for the worst times. 1290
Goodnesse: Its power. 6
No *good* man that mends not. 7
It is of a winning quality. 993
Those men are worse then devils that hate any for *goodnesse*. *ibid.*
Gospel: The enjoyment of it what a favour it is. 869
Its sweetnesse. 882
Governours: *vid.* Kings and Princes. How it pleaseth the people to heare the *governors* taxed. 882
Corrupt *governours* lose the comfort of their owne brest. 883
A praying *governor*. *ibid.*
No small happinesse to a State to have their *governors* chosen by worthinesse. 962
Governours must not respect their owne ends in publike actions. 9054
What a good *governor* should look to. 1330
Grace: It will grow. 7
How chained. 116
Patience is a good proofe of *grace*. 874
The folly of them that refuse Gods *graces*, because they are found in ill men. 970
It is just with God that those that want *grace* should want wit too. 1016
Grace is not tyed either to number or meanes. 1022
Grace is by gift and not by inheritance. 1024
An unmannerly ungodlinesse not to say grace at meat. 1026
Nothing but *grace* can make us to make use of others judgments. 1029
A speciall token of a *gracious* heart. 1068
The *graces* of God how they should attract our Love. 1076
The offers of *grace* are so many aggravations of wickednesse. 1062
According to the exercise of restraining *grace*, naturall men doe either fall or rise in their ill. *ibid.*
The true method of *grace* what it is. 1303
How vast a difference *grace* makes in the same ape. 1304
Gods *grace* never confined to Virginity. 1306
Greatness: Not respected of any but man. 1
There is an affable familiarity that becomes *greatnesse*. 1027
Dishonesty grows bold when it is countenanced by *greatnesse*. 1103
Our readinesse to observe prevailing *greatnesse*. 1269
It is hard for *greatnesse* to know them whom they may trust. 1270
How hard a thing it is to make *great* persons to yeeld that they have offended. 1285
How easie a matter it is for God to bring down any mans *greatnesse*. *ibid.*
The eminency of a mans person doubles both the offence and the judgement. 1299
Every act of *greatnesse* is preceptive. 1303
Greatnesse is usually suspitious. 1325
Greatnesse cannot secure from treachery. 1337
A description of *great* mens anger in *Haman*. 1338
Ill deserving *greatnesse* doth in vaine promise to it selfe a perpetuity

perpetuity of applause. 1331
Griefe: In vaine is that *griefe* which hath no other end then it selfe. 1325
Guides: A Christian must in all his wayes have three guides. First, Truth, Secondly, Wisdome, Thirdly, Charity. 127
It is a great confirmation to any people to see God to bee their *guide*. 845
No better *guide* then God in his Word and Sacraments. 908
Guiltinesse: what feare there is in it. 871
Guiltinesse is commonly clamorous and impatient. 1000
It needs no Prophet to assure us of punishment. 1005
Guile: Many professe uprightnesse who yet are all *guile*. 1173

H

Halfe: an *halfe* Christian lives most miserably. 54
Haman disrespected by *Mordecai*. 1337
A pretty description of *Hamans* taking to heart *Mordecaies* disrespect. 1338
Haman an Amalekite. *ibid.*
The large extent of *Hamans* anger. 1339
His cloake for his malice. *ibid.*
Haman is invited to *Hesters* Feast. 1345
Mordecai is still an eye-sore to *Haman*. *ibid.*
Haman honours *Mordecai*. 1346
His thoughts frustrated. 1347
Haman thunder-stricken. *ibid.*
Fine expostulations in *Haman*. *ibid.*
Hamans troupes. 1349
He is hanged, and *Mordecai* advanced. *ibid.*
How he stands when hee is accused by the Queen. 1351
His speech to the Queene before his death. *ibid.*
His wofull expostulation with himselfe at the instant of death. 1352
Hanes: Of him and *Davids* Ambassadours. 1059
Happinesse: How to bee *happy* in despight of al the the world. 45
Who is *happy* enough. 51
A happy mans Character. 163
Wherein it is not. 198
Wherein it is. 199
The suddennesse of mans *happinesse*. 473
A good heart cannot endure to be *happy* alone. 829
Hardnesse, or *hardning*: How to keep from it. 300
Many *hardned* by the Word. 798
Harlot: Her deadly danger prettily described. 977
Haste: Of making *haste* to bee good. 2
Just jealousie of being over-*hastily* holy. 27
Hatred betweene the Christian and the world. 54
Hearing: a note for *hearers* that come for eloquence. *ibid.*
An inducement to *heare* often. 137
They should not regard so much who speakes as from whom they speake. 1306
Heart: How small, how great: 5
The *heart* and tongues correspondence. 32
A true signe of a false *heart* is to be nice in smal matters, and contrary in great. 135
How to keep from hardnesse of *heart*, 299
The *heart* hath many names. 461
Deceitfull in every faculty. *ibid.*
A mans inward disposition presageth his event. 908
A good *heart* can frame it self to all conditions. 1050
Saul the very picture of a false *heart*. 1057
The foulest heart doth oft enjoy good motions. 1058
No *heart* but sometimes will relent. 1069
Our *heart* compared to a City enclosed. 1134
A true note of an upright *heart*. 1293
A soft *heart* is best tempered for God. 1305
Nothing can fill the *heart* of man but hee that made it. 1333
Heaven, its pleasure prettily described. 773
Heaven compared to an hill. 8
The way to *heaven* foule and thorny. 31
Hell is not more obscure in comparison of the earth, then the earth in respect of *heaven*. 58
Heavenly and earthly *things* represented unto us by the two lights of heaven, the Sun and the Moone. 59
The different degrees of *heavens* glory. 197
Heavens joyes prettily expressed, 429
Heaven double, *Gloria & Ecclesiæ*. 487
The three *Heavens* notably described. 773
Never any entred *Heaven* with ease. 1228
Heeles: What the iniqnity of ones *heeles* is. 1069
Helkijah: A Priest, and of his diligence in surveying and repairing of the breaches of the Temple. 1305
Hee might be a notable example to all Ministers, *ibid.*
And that in his humility. 1306
Henry: A lamentation for Prince *Henry*. 435
Heraldry: Its antiquity. 406
Hereticks: How farre tis lawfull to have converse with them. 300
Hester: She is chosen. 1333. 1335
Her condoling with *Mordecai*. 1342
Of her fasting. 1343
Her suing to *Ahasuerus*. 1344
Of hazard in approaching to him. *ibid.*
She receives besides Pardon, Favour. 1344
She feasts the King and *Haman*. 1345
She is long in giving up her suit. *ibid.*
Hezekiah: Of him and *Senacherib*. 1689
Hezekiah puts a new life into the heartlesse remnant of Gods people. 1290
A singular use of it. *ibid.*
A pretty description of his reformation and setling of Religion. *ibid.*
His hard strait that hee was driven to, before hee would make bold with God. 1291
His behaviour when *Rab-shakeh*

shakeh rayled. 1293
He is sick, recovered, visited. 1294
The conjectures of *Hezekiahs* weeping with his face turned to the wall. 1295
That prayer of his was grounded on the Mercy of the Covenant, and not on the Merit of his obedience. *ibid.*
Why hee makes such a passionate request for life. *ibid.*
Whether by adding yeares to *Hezekiahs* dayes, Gods decrees were changed. 1296
Of his vaine-glory in shewing the Ambassadours of Babylon his treasure. 1298
His posterity what. 1299
Holy dayes, how they are observed in the Church of *England*. 606
Holinesse: Fearfully abused by the Pope. 409
A double *holinesse*, one for use, another for vertue. 449
Our shame in the want of *holinesse*, and a sharpe reproof for it. 410
Of whom it is rejected. *ibid.*
Who so holy as sinnes not, example in *Miriam* and *Aaron* against *Moses*. 875
Holinesse not tyed to any profession. 980
The Throne and the Pulpit chiefly call for *holinesse*. 1031
Holy duties how regarded of the wicked. 1036
No man brags so much of *holinesse* as he that hath it not. 1045
A little *holinesse* worth much illumination. 1180
No temptation so dangerous as that which comes under the vaile of *holinesse*. *ibid.*
Holinesse cannot free us from infirmity. 1191
That the graces and wits of the holiest and wariest are sometimes asleepe in their breasts. 1308
Hollow: It is a safe point of wisdome to carry a jealous eye over those whom wee have found *hollow*, and hostile. 1328
Honest, or *honesty*: its character. 156
Honest actions never shame their doers. 1078
Honour: How *honour* and charge are of an inseparable connexion. 41
An Epistle of true *honor*. 254
They that are most unworthy of it are in hottest chase for it. 955
Honour is heavy when it comes on the best termes. 1028
Honour will shew the man. 1055
To be *honored* by the unworthy is little better then disgrace. 1347
Hope: The description of an *hopelesse* man. 1068
Hosts: God stiled, *The God of Hosts*, an hundred and thirty times by the Prophets, with the use thereof. 488
Housholder: His properties. 217
Humiliation: It is a right use of affliction. 1097
Tis the way to glory. *ibid.*
Artaxerxes begins the building of the Temple with an holy *humiliation*. 1322
Deep *humiliation* must make way for the successe of great enterprizes. 1343
Humility: How God accepts of it. 134
The Character of an *humble* man. 157
Humility, with the contrary vice. 205
Humility: the word *Diaxonias* Ministries, should teach us *humility*. 514
Humility is both a signe of following glory, and the way unto it. 947
Humility is ever the way to honour. 996
How happy a thing it is to be *humble*. 1306
Hunger: Sweet comforts to the *hungry* soule. 37
Husband: how hee must carry himselfe. 217
Hypocrite, or *Hypocrisie*: Reasons why it is a very madnesse to be an *hypocrite*. 3
A worldling is an *hypocrite*. 5
The *hypocrites* Character. 169
A worthy caution for an *hypocrite*. 380
Prettily described in the profession of holinesse. 418
Hypocrites, how contrary to *Moses* in the vailing his face. 871
Hypocrisie gets this, that it may doe evill unsuspected. 897
No meanes hath so enriched hell as beautifull faces. 898
Hypocrites have good tongues. 1020
Hypocrites only rest in formalities. 1034
An *Hypocrite* will sooner find out another mans sinne then his own. 1036
The folly and impudency of *Hypocrisie* descryed. 1045
Saul the very Character of *hypocrisie*. 1037
Hypocrites partiall in their detestations. 1087
A speciall note of an *hypocrite*, even to make use of God for his owne purposes. 1088
Wicked *Hypocrites* care not how they play with God so they may mock men. 1115
What an idlenesse it is in *hypocrites*, to hope that they shall dance in a net unseen of heaven. 1184
Action hath only the power to destroy *hypocrisie*. 1281
The notable *hypocrisie* of the Jewes discovered. 1323

I

Iael, and *Sisera*. 943
Of *Iaels* confession to *Sisera*. *ibid.* 944
Iaels expostulations about *Siseras* death. *ibid.*
Iacob: The contemplation of *Iacob* and *Esau*. 805
Idlenesse: It is very troublesome. 28
The *idle* man is the Devills cushion. 48
God never graceth the *idle* with visions. 831
Idlenesse what it does. 1103
Idols, and *Idolatry*: things abused to it, may bee imployed to Gods service. 949
No trusting the honesty of an *Idolater*. 981
The obstinacy of *Idolatry*. 1017
Who ever saw an *Idolater*, that was not cruell. 1275
Hard not to be infected by an *Idolater*. 1286
An *Idolater* knowes not how to stay. *ibid.*
Its cruelty. *ibid.*
Idolaters successefull for a while.

while. ibid.
Idolatry commonly more goudy then truth. ibid.
Idolatry makes speed. ibid.
An holy inveighing against *Idolatry*. 1287
The blood of an *Idolater* is contagious. 1310
No person worse then a mongrell *Idolater*. 1332
Jealousie: It is a safe point of wisdome to carry a *jealous* eye over those whom wee have once found hollow. 1328
Iehu: With *Ieboram* and *Iezebel*. 1265
Of his killing the sons of *Ahab* and the Priests of *Baal*. 1270
Ieboiakim: Of him, his raign and imprisonment. 1309
His sonne *Iehoiachim* gets his throne. ibid.
The issue of that. 1310
Iepthe. 961
His vow. 962
A pretty expostulation of *Iepthes* daughter in meeting her father. 963
Iericho: Of the siege of *Iericho*. 910
Of their feare and courage. 911
A pretty use to be made of the peoples walking about *Iericho* seven dayes. 912
Ieroboam. 1175
He sets up two calves in *Dan* and *Bethel*. 1176
Of his Wife. 1182
Shee is disguised, but found out. 1184
The Prophets thunderclaps of vengeance against him. 1185
Ierusalem: It is destroyed by *Nabuchadnezzar*. 1310
A holy caution by its judgments to beware. ibid.
A pretty moornful lamentation of its losse. ibid.
Nehemiah builds up the walls of Jerusalem. 1324
The peoples willingnesse to this work. 1326
The opposers of it. ibid.
Nehemiah is not hindred by the barking of some dogges. 1327
The strength of those walls prettily discussed. ibid.
The building of Jerusalē with a Trucl, and a Sword is a lively Image of the building of the Church militant. 1328
Iesuits: A caveat for Kings to beware of them. 337
Their covetousnesse and ambition. 380
The *Iesuites* cunning insinuations into those whom they hope to pervert. 649
Accompanied with horrible untruths. 651
Their conjurations. 653
They have nothing but the outside of Religion. 653
Iewes: *Nehemiahs* redressing the extortion of the Iewes. 1328
Condemned to death by meanes of *Hamans* malice to *Mordecai* 1341
The decree reversed. 1353
Iezabel: Her counsell to *Ahab* in the matter of *Naboth*. 1214
Her pride had a fall. 1270
Pretty observations about her death. ibid.
Ignorance: It is a wise *ignorance* not to pry into things not revealed. 1
Ignorance cannot acquit, if it can abate our sin. 1037
The affectation of *ignorance* desperate. ibid.
Imitation: A caution to be had in it. 52
Those sinnes that nature convaies not, we have by *imitation*. 1301
False Gods have ever affected to *imitate* the true. 1294
Impatience: The ill wishes of the *impatient* often heard. 89
Imprisonments: Of its comforts. 278
Impropriators: Of the Church-robbers, a good example and caveat for them. 1318
Impunity: Hope of it draves on sin with boldnesse. 1078
Inconsiderateneſse: What it oft doth. 937
Inconstancy: The *inconstant* is unfit for society. 31
The *inconstant* Character. 173
Increase: A dangerous way of it. 1002
Indifferency: In humane things it is no vice of the understanding. 128
Indulgence: Parents *indulgence*: What, 985
Cruell to themselves. 1004
It is a notorious sinne in Parents. ibid.
Infection: Hard not to be *infected* with a contagious neighbourhood. 1286
Infidelity: Its Character. 177
A sharp reproof of it. 464
Infidelity is crafty, yet foolish. 852
It is lawfull enough to deale with *infidels*, with a caveat. 987
Infirmities: Even the best of Gods Saints have them. 1047
When they best appeare. 1076
Ingratitude: Three usual causes of *ingratitude*. 21
Very nature hates *ingratitude*. 857
Inheritance: Our heavenly *inheritance* glorious and not subject to alteration. 56
Injuries: Three things follow in *injury*, so farre as it concernes our selves. 14
Injuries hurt not more in the receiving then in the remembrance. 35
Injuries like a wound. 818
Injuries: How made intolerable. 1266
Innocency: How allowed a lawfull craft. 1
Inquisition: Popish. 1184
Inquisitors: Their cruelty. 1185
Insolency: Of servants, and their punishment. 1
Instruction: That, in the course of justice, argueth cruelty. 1
Intention: Good *intention* does not warrant unlawfull acts. 1
What bewrayes evill *intentions* more then vicious *actions*. 1
Inward: Our *inward* disposition is the life of our *actions*. 1
And a mans *inward* disposition doth presage the event. 1
Iotam and Abner. 1
Ioab executeth. 1
Iosaphat: Of *Athaliah* and *Ioas*. 1
Ioash with *Eglah* dying. 1
His

His sorrow for *Elishas* death. 1280
He began well but ended ill. 1304
Jonathan: Of his victory. 1035
His admirable faith. *ibid.*
Of his love, and *Sauls* envy. 1055
His and *Davids* love prettily set out. *ibid.*
Jordan: Of it divided. 908
Joseph: His brethrens envy prettily described. 815
Ioseph twice stript of his garment. *ibid.*
Joseph praised for his patience and wisdome. *ibid.*
Josiah: His reformation. 1304
His infancies happinesse that it fell into the hands of faithfull Counsellors. 1304
His minority was not idle. *ibid.*
His tendernesse of heart in hearing of the Law read. 1505
A secret Scriptorie on it. *ibid.*
He is taken away from the evill to come. 1306
His zeale notably described. 1307
His death. 1308
His graces figured in him. *ibid.*
His true God glorious. 1309
Some observations of his doings, such as he did, and [illegible] *ibid.*
[illegible]
[illegible]
[illegible]

Kings sinnes are a just stop to the people. 875
Gods ancient purpose to raise up a *King* to his people. 1024
In *Kings* mercy and judgement should be inseparable. 1030
A *Kings* first care must be to advance Religion. 1093
It well beseemes a *King* to heare a Prophet. 1107
They can hardly doe good alone. 1318
Kingdome: Every man hath a *Kingdome* within himselfe. 12
Of them and their vicissitudes 1317
Kneeling at the Sacrament defended. 603
Knowledge: What is best to *know*. 26
Knowledge of a mans selfe is the best knowledge. 30
Of *knowledge* without soundnesse. 47
We must labour, if wee will have a right relish of divine *knowledge*. 55
Of our *knowing* one another in heaven. 29
The itch of impertinent *knowledge* is hereditary. 10

L

Labour: *Labouring* minds the best receptacles for good motions. 187
Laugh: There is nothing more lamentable then to see a man *laugh* when hee should mourn. 677
Law: Of it. 738
How terrible in its delivery. 735
The power of it on a foule. 1
Learning: Who fit to *learne*, who to teach. 1216
Legion: What it imported.
Leprosie: *Vzziah* leprous. 1123
Levite: Of *Michaes Levite*. 1082
The *Levites* Concubine. 984
Liberality: What. 201
The extreames thereof. *ibid.*
Life: He that *lives* well, cannot but dye well. 8
The shortnesse of *life* how it hath happinesse. 52
Of its dissolution. 59
Three things wherein the whole *life* is exercised. 21
Life in God is the way to live a wearisome life. 27
Of Gods being called, *The Living God*, with a sweet use of it. 627
Our course of *life* hath ennobled or condemne us. 82
Why the best doe sometimes make such a passionate request for *life*. 1031
We are not worthy of our *Life*: the date of our time. 1287
Little joy in long *life* if it be evill. 1288
Long *life* is no true fruit of Gods favour. 1300
A singular rule to live well. 1335
Life can never be better employed then where it shall have paine to end it. 1343
Happie is he that so liveth that hee can welcome death as a friend. 1351
Light: It was created before the Sun was. 772
A sweet Contemplation of the *light*. *ibid.*
Little: Of guiding a *little* well. 40
Of little and sodaine [illegible]
[illegible] *love* to [illegible]
[illegible] *love*.
[illegible] of selfe-*love*.
[illegible] a miserable thing.
[illegible] in *love*.
Three things that a man may *love* without exception.
[illegible] to God and man.
[illegible] after [illegible]
[illegible]
[illegible]
[

how strong they should be. 1019
A picture of the ... that are ... for the Man. 1070
Those ... well made wherein ... are matched ... equality is mutuall. 1073
Of being in the ... equally yoaked. 1314
With its manifold mischiefs. ib.
Nothing but ... of the Marriage-bed ... that knot. 1335
What cost and ... should be ... ages to the kingdome ... 6
Marry: ... understand ... 9
Marry whom the ... nalls acknowledge for ... 77
Mary: Concerning it ... 678
Marry: What they must ... 9
Marriage immoderate ... dead repewed. 12
Meditation of ... 12
Meditation on the ... of Christ for sinners ... 17
Mercy and judgment should be inseparable in ... 5
... find ... 5
... 5
Mothers are not to ... but how not to ... with care and ... 1050
Man is without God cannot help, but God without man can. 10
That a man must ... be to his own, expressed by sweet similies. 6
Small and ... shall prevaile ... hath appeared ... 6
The ... with faith. 811
To ... without the first, is a ... of false faith. 815
Prayer without ... is but a mockery of God. 815
Man ... to sweare the bitterness of death. 588

We must not look for immediate redresse from God but rather by *means*. 863
Means can do nothing without God. 911
In humane things, but not in divine, it is good to look to the *means*. 942
Small *means* shall set forward that which God hath decreed. 1049
That the decree of God includes the means 1297
Where or when he will do a work there can want no *means*. 1318
How God doth oft glorifie himself by those means which are least expected. 1321
Meat: Of milk and strong meat. 134
Meditation it must be continued. 1
The benefit and uses of *meditation*. 95
Its descriptions and kindes. *ib.*
Of temporall *meditations*. 96
Cautions in them. *ib.*
Of deliberate *meditation*. 97
The hil of *meditation* may not be climbed with a prophane foot. *ib.*
His qualities therefore are prescribed. 98, 99
Of other circumstances of *meditation*, as the place and time. 100
Gesture of the body, and the subject. 101
Of its order, entrance, & proceeding. 102
The scale of *meditation*. 103
with many excellent things. 115
A *meditation* of death. 115
Of the heart inured to *meditation*. 131
Three things wherein Gods mercy abundantly appeared to us. *ib.*
Mediocrity: That is safest and firmest. 1075
Mephibosheth: Of him and *Ziba*. 1096
His humility. 1097
A pretty pitying of *Mephibosheth*. *ib.*
Mercy, vide compassion: the infinite sweetnesse of Gods *mercy* shaddowed. 7
Mercy what it meanes. 202
Who offends against it. *ib.*
Gods *mercies* to Israel and England exactly numbred and sweetly paralleld. 440, 441
We can look no way, but that we shall meet with and behold and embrace *mercy*. 670
Gods majesty seen of his sons in his *mercy*. 833
Gods great *mercies* to sinners set forth. 849
The use that Gods servants should make of his *mercies* towards their and his enemies, the wicked. *ib.*
Mercy must not hearten us to sinning. 862
An excellent example of *mercy*, that may keep any from despair. 906
It is a cursed *mercy* that openeth Gods *mercy*. 13
A true property of *mercy* to be most favourable to the weakest. 1041
Mercy draws more tears from Gods friends, then judgments doe from his enemies. 1011
It is good to take all occasions of renuing the remembrance of Gods *mercies*. 1062
The more merciful God is to the wicked, the worse are they to God. 1263
Slight errors doe not let fall Gods infinite *mercy*. 1378
The *mercies* of God are limited to persons or callings. 1325
Merit: Concerning it. 667
Method: A false *method* the bane of many hopeful indeavours 253
Micha: his idolatry. 979
Michaiah the Prophet, commended. 1219
His sentence by *Ahab*. 1220
Michal: her wyle. 1058
Her scorn and end. 1096
Mildnesse: This and fortitude must lodge together, as in *Moses*. 876
No oratory so powerfull as that of *mildnesse*. 1330
Mind: of tranquillity of *mind*. 27
Of doing good with an ill *mind*. 55
Minister: A pretty description of a bold *Minister* without abilities. 4
An apology for the marriage of *Ministers*. 271
Of the *Ministers* charge 313
Whether a *Minister* upon scruple of conscience may forsake his calling. 323
A *Minister* without a talking tongue to speak. 421
The truth and warrant of the *Ministry* of the Church of England. 505
Ministers, and *Ministry*: The *Ministry* of England is the worlds wonder. 511
Diversity of *Ministers*, and that in Offices and Degrees, Order, and Power. 513
The word *Ministry* speaks humility. 514
Not therefore to be contemned. *ib.*
The *Ministry* hath diversity of operations. *ib.*
The *Minister* must work. *ib.*
A [illegible] though sharp invective against Lay-rulers in the *Ministry*. 515
Zeal in inforcing them to labour. *ib.*
Of the Unity that should be among *Ministers*. 540
Certain arguments against it. *ib.*
The cunning of Papists, who think that they can get to themselves the *Ministry* of the Word. 541
Of the Church of England answering to the *Ministry*. *ib.*
Whether [illegible] endure the [illegible]
Of *Ministers* marriage, whether lawfull. *ib.*
A means to make the *Ministry* effectuall. 831
A pretty picture of the *Ministers* portion among a discontented people. 837
A note for *Ministers* in reproving. 877
An excellent example for a *Minister* among a trouble-some people. 880
Flattery in a *Minister*: what. 882
The *Ministry* will not grace the Man; but the Man must grace the *Ministry*. 883
The regard that should be unto the *Ministry*. 886, 887

[illegible] must one stand on [illegible] ...
[illegible] ...
[illegible] ...
[

Mordecai honoured by *Haman*. 1346
A pretty expostulation of *Mordecai* in *Hamans* approach to honour him. 1348
He is advanced and *Haman* hanged. 1349
Motions: good *motions* make but a thorow fare in wicked mens hearts. 837
Labouring minds are the best receptacles for good *motions*. 987
The foulest heart oft-times entertaines good *motions*. 1058
The wicked are the worse for good *motions*. 1060
The praise of good *motions*, is not in the receit but in the retention. 1069
Good *motions* in wicked mens hearts what like. 1073
The good of following good *motions*. 1331
Mourning: of immoderate *mourning* for the dead. 280
A pretty item in *mourning* for the dead. 874
Moses: Of his birth and breeding. 828
His mothers affection sweetly described. *ib.*
The Contemplation of his killing the Hebrew. 829
His calling. 831
The hand of *Moses* lifted up. 854
Of his Vail. 869
Of his modesty. 872
Mildnesse and fortitude how they meet together in him. 876
Two patterns of his meeknesse. 877
An admirable pithy speech of his to Israel at their desire of going back to *Egypt*. 880
Moses death. 899
What an example of meeknesse he was in his death. 901
Multitude: the successe of dealing with an obstinate *multitude*. 886
Murmurers: Gods mercy to them. 849
Musick: What good it doth to *Saul* in his dejection. 1049

N

Naaman: of him and *Elisha*. 1240
His churlish answer to *Davids* servants. 1071
Naboth: Of him and *Ahab*. 1213
His deniall of *Ahabs* request censured. 1177
Name: A mans good *name* once tainted, what compared to. 14
A good *name* worth the striving for. 53
Observations of a good *name* 125
Of significant *names*. 1001
That man cannot be sparing of any thing that is prodigall of his Reputation. 1332
Naomi, and *Ruth*. 992
Nathan: Of him and *David*. 1106
Nature: *Natural*: more difference betwixt a *naturall* man and a Christian, then between a man and a beast. 22
How ready *nature* is to overturn all good purposes. 132
Nature and grace described in *Cain* and *Abel*. 779
Nature not content except it might be its own carver. 890
Her favourable opinion of it self, which will rather mistrust a Prophet of God then her own good disposition. 1264
How bad they are that apply all calamities to *nature* or chance. 1289
Whilest there is no difference in *nature*, why should there be such a disproportion in condition? This is largely discoursed. 1319
Necessity: It will make us to seek for that which our wantonnesse hath despised. 883
None to be contemned for their *necessity*. 1070
Neere: when we come too *neer* to God. 832
Neglect: It is just with God not to put up neglect where he hath bestowed reason. 1289
Nehemiah: His building the wals of Jerusalem. 1324
He was a Religious Courtier of *Artaxerxes*. *ib.*
How he presents himself to *Artaxerxes* in his suit. 1325
A pretty use of this. *ib.*
He moves his suit to the King. 1326
How secretly he carries his graunt. *ib.*
He armes the people at the work. 1328
His redressing the extortion of the Jews. *ib.*
The conspiracy that is against him. 1331
Prettily discovered with notable use of the practice. 1332
Neighbourhood: Hard for to be infected with a contagious Neighbour. 1286
Neutrality: Wherein odious, wherein commendable. 129
Hatefull to God in matters of Religion. *ib.*
New: God makes all *new*. 1
We must be made *new*. 100
ib.
A reproof of our [illegible]
Of our [illegible] unto God.
News: *News* that [illegible] or flye.
Noble: The character of one truly *noble*. 1
Nobility: imbuing [illegible] unto any fool [illegible] worthy of.
Nourishment: the power of it not in the creature but in the Maker. 1256
Number: Of *David* his numbering the people. 1127
His sin therein. *ib.*

O

Oath: Of the *oath* of allegeance, and just suffering of those that have refused it. 311
Of the *oath ex Officio*. 802
How sacred and inviolable an *oath* should be. 907
Oaths for conditions of Peace whether bound to be kept if they be fraudulent. 918
The sequell of breaking an *oath*. *ib.*
Even a just *oath* may be rashly taken. 990
What an *oath* requires. *ib.*
Obedience: All the creatures more *obedient* then man. 31
All our *obedience* cannot bear out one sin with God. 900
Obedience is a fit entrance into soveraignty.

[illegible]

[illegible] when it doth [illegible]

[illegible] obedience [illegible]

[illegible] humility [illegible]

[illegible] obedient [illegible]

[illegible] is grounded on fear [illegible]

[illegible] part with obedient [illegible]

[illegible] would be free from the acts of sin [illegible]

[illegible] offences [illegible] justly smart more then we have obliged. 1262

How hard a matter it is for great persons to yeeld that they have offended. 1284

Open offenders must have open shame. 1285

Wilfull offenders can expect nothing but a fearfull revenge. *ib.*

Old: Nothing more odious then [illegible] old age. 8

Of Gods not accepting of the dregs of our old age. 139

Only: Our sin what it doth. 913

Operations: Diversities of *operations.* 314

Opinion: Among diversities of *opinions* how to carry our selves. 13

Opportunity: [illegible] with convenience is guilty of much theft. 1114

The losse of *opportunity* sometimes unrecoverable. 895

Opposition: No calling of God so conspicuous, as not to finde some *opposition.* 1086

What was ever set on foot for God that found not *opposition?* 1310, & 1326

Ostentation: Of great *ostentation* with little learning. 4

Seldome a good end of *ostentation.* 1054

Order: Christ came not to dissolve *order.* 390

Ordinances: A sweet description of Gods *ordinances.* 454

That God at once requires both familiarity and fear in our approach to them. 858

It is a dangerous thing to be too bold with the *ordinances* of God. 909

A consideration of the powerfulnesse and weaknesse of Gods *ordinances.* 894

With what security they walk that take their directions from God. 1019

A fearfull thing to use Gods *ordinances* with unreverent boldnesse. 1021

Children cannot be discouraged from Gods *ordinances.* 1022

How well it goes with them that take God and his Ministers with them in his *ordinances.* 1082

Outward: The *outward* face or countenance makes commentary to the heart. 53

Of *outward* preparation how necessary. 858

What may be well said to such as use outward devotion more then sincere obedience. 910

How to look on outward priviledges. 961

No measuring Religion by *outward* glory. 1016

When men are caried away with *outward* shews, it is a signe that God means them a delusion. 178

Little doe we know by *outward* carriages in what terms we stand either with God or men. 1345

Owne: What a man should account his *own.* 5

The conceit of owning burdens a man against many inconveniences. 49

Of both over-prizing and neglecting that which is our *own.* 58.

P

Parables: They sped wel with *David.* 1113

Paradise: A contemplation of it. 777

Satan even in it. 778

The place of *Paradise,* whether to be sought for. 779

Paine: It shall humble them, whom shame cannot. 1017

Painting: A notable invective against our *painted* plaister-faced *Iezebels.* 900

A note against it. 1296

Papists: Of Popish depraving Antiquity. 318

The *Papists* and the ancient Jews parallel'd. 379

Their superstitious, heathenish and ridiculous worship of Idols. 619

No possible reconciliation with *Papists.* 631

They having nothing but the outside of Religion. 653

Pardons: popish *pardons* censured. 397, 621

Pardons may well stand with temporall afflictions. 1108

Parents: A good note for them in the education of their children. 966

Parents indulgence a patron of vanity. 985

Reverence to *parents* never goes unrecompenced. 985

Parents that have bad children what they must doe. 1003

Indulgent *parents* cruell to themselves. 1004

A good note for *parents* in the example of *Sauls* father. 1025

The sanctity of the *parent* cannot bear out the sin of the son. 1094

Passion: Nothing so befools a man as *passion.* 26

Christs *passion* sweetly laid out. 391, 392

The application of it. 395

How subject the best are to *passion.* 1071

Unruly *passions* ever run into extremities. 1111

That the best of Gods Saints may sometimes be miscarried by their *passions* to their cost. 1308

Patience: The character of a *patient* man. 159

In Gods affairs and mans injuries. 206

How well Gods children are paid for their *patience.* 816

A forceable argument thereto. 852

There is no greater token of grace then to smart *patiently.* 874

Patrons: their epithites being evill. 376

A serious exhortation to them. *ibid.*

Peace: the happinesse of that Church which hath Truth and *peace* kissing each other. 5

Impossible for an inferiour to

live at *peace*, except he hath learned to be contemned. 29
A perſwaſion to the ſtudy of the common *peace*. 358
An earneſt perſwaſion to live in *peace*. 375,376
The price of *peace*. 443
Peace what without religion. 444
Of true and falſe *peace*. 487
Where to ſeek for *peace*. 488
Who gives it. *ib.*
How made between God and man. 495
Who are not and who are indeed the true enemies unto *peace*. 500
As the wicked have no *peace* with God, ſo the godly have no peace with them. 809
Whether peace may be held on oath, which is made by fraudulent conditions. 918
Nothing ſo worthy of pity as the ſinners *peace*. 976
It is the ſafeſt policy to be at *peace* with God. 1032
It is an unreaſonable inequality to hope to find God in trouble, that would not regard him in *peace*. 1077
Propenſion to *peace* becomes a Victor. 1087
When *peace* is a friend to religion. 1093
Of the abuſe of *peace*. *ib.*
No ſecurity but by being at *peace* with God. 1289
We can leave to our families no better Legacies then *peace*. 1295
Penitent: The Character of a true *penitent*. 162
Penance: How enjoyned in the Church of *England*. 566
Perfection: The *imperfectneſſe* of it, expreſſed by our Creation. 771
Periſh: Thoſe that *periſh* are blinded, &c. 882
Perkins: commended. 262
Permiſſion: even that in things we may remedy makes us no leſſe actors then conſent. 936
Perſecution: a pretty deſcription of it. 443
Bloody *perſecution* an argument of an evill cauſe, and the reaſon. 827
Perſon: the *perſon* muſt be in favour that will have his work to proſper. 910
One ſinfull perſon how pernicious. 914
Pharaoh: His Embleme. 834
He is like a Beaſt that grows mad in baiting. 834
Phariſaiſme: What. 372
Whether an order or profeſſion. *ib.*
An auſtere ſect. 373
Their employment. *ib.*
The difference between the *Phariſees* and *Scribes*. *ib.*
Of the ſeven kinds of *Phariſees*. *ibid.*
About their ſtrictneſſe. *ib.*
The Jews ſottiſhneſſe in beleeving of the Scribes and *Phariſees*. 374
How farre Chriſtians are behind them. 375
Phineas. 897
His heroicall ſpirit and courage. 899
Philoſophy: or *Philoſophers*: The cenſure of it, and them. 65
Piety: *vide godlineſſe*. True *piety* is not uncivill. 967
A forced *piety* is thankleſſe. 1077
True piety is modeſt. 1306
Pilgrims: A very fit meditation for them. 44
A *pilgrims* pain for Heaven prettily paralleld. 47
The miſery of our *pilgrimage* in reſpect of our home. 772
No perfume ſo ſweet to a *pilgrim* as his own ſmoak. 987
The perillous paſſage in our *pilgrimage*. 1036
Pity: *vid. Mercy*. Fooliſh *pity* is humane and dangerous. 940
That which ſhould plead for *pity* in the well affected is a motive to cruelty in the ſavage minds. 1339
Plague: Whether lawfull for Paſtor or people to fly in time of the *plague*. 319
Pleaſure: It muſt not be bought at too dear a rate. 12
How to carry our ſelves in the enjoyment of *pleaſure* and pain. 1213
No worldly *pleaſure* hath any abſolute delight in it. 21
A rule in taking of *pleaſure*. 129
A diſcourſe of the uſe of true and lawfull *pleaſures*. 307
Pleaſures are but pain in their loſſe. 849
Poetry: Notable examples of godly *poets*, and a fearfull one of a prophane *Poet*. 141
Policy: Lewd men call wicked *policy* wiſdome. 826
Lawfull *policies* what they have. 829
The ſafeſt *policy* is always to be at peace with God. 1032
Nothing worſe then to make Religion a ſtalking horſe for *policy*. 1088
The *policy* of wicked men beſooles them at the laſt. 1150
Policy and religion how they may meet. 1193
Pope, or *Popery*: *vide* Rome: The cauſes and means of its increaſe. 327
Wherein *popery* deſtroyes the foundation. 351
Of the *Popes* writing of holineſſe, where it is not, and blotting it out where it is. 409
Of his horrible pride in challenging Headſhip. 499
A ſerious diſſwaſive from *popery*. 587
Popery pictured. 593
Popularity: It is hatefull. 12
Poſſeſſions: Earthly *poſſeſſions* are not always accompanyed with wit and grace. 1126
Poverty: Of Popiſh voluntary *poverty*. 665,666
How many in fear of *poverty*, ſeek to gain unconſcionably, and yet dye beggers. 973
Of feeding the *poor*. 996
Power: It is an ill uſe made of *power* when the weight of it ſerves only to cruſh the weak 1329
Prayer: how acceptable. 418
How not. *ib.*
Often *prayer* what it doth. 833
Prayer without means is but a mockery of God. 855
About the vertue of the place of *prayer*. *ib.*
Whoſe *prayer* is acceptable. 856
Concerning long and ſhort *prayers*. *ib.*
Fervent prayer how it holds Gods hand. 888
Impatient *prayers* often heard. 890
It is better ſometimes in our *prayers* to have gracious denials then angry yeeldings. 894

A notable ground of going to God cheerfully in our *prayers*. 1264
What fervent *prayer* can doe. 1302
Sorrow is a meet preface for our *prayers*. 1323
But *prayers* and teares are nothing without endeavours. *ib.*
The means to make way for our succesſe. 1325
No buſineſſe can be ſo harſh, but our *prayers* may prevent it. 1326
And without we cannot look for any proſperity. *ib.*
Prayers want of ſucceſſe may cauſe ſuſpition of want of heart. 941
Prayer the univerſall receipt of all evils. 1000
A rule, to be heard in our *prayer*. *ib.*
God will rather work miracles then our *prayers* ſhall return empty. 1001
The *prayers* of the wicked ſometimes heard. 1037
If any thing can avert judgements it is *prayers*. 1109
Praiſe: A cenſure for *praiſing* of Princes. 442
Preaching, or *Preachers:* of doing it by roat what. 31
Preachers, or *Preaching:* vide *Miniſters*, or *Prophets*; in it, it is not to be regarded who ſpeaks, but from whom. 1306
Of lewd men that are good *Preachers*. 101
Powerfull *preaching* how defamed. 465
Prelacy: Whether ours be Antichriſtian? 554
Preparation: Of *preparation* for hearing. 857
For any of Gods ſervice. 958
God ever *prepares* his ſervants for imployments. 1005
Preſence: Concerning the reall *preſence*. 626
Of the difference of Gods *preſence* to ſinners and ſaints. 833
The with-drawing of Gods *preſence* is the *preſence* of his wrath. 877
The awefull reſpect we owe to Gods *preſence*. 909
A good mans loſſe better found in his loſſe then in his *preſence*. 940
Preſumption: A good note againſt it. 1302
It is a rare thing if the height of favour cauſeth not preſumption. 1339
Its Character. 177
Preſumption doth the ſame in wicked men which faith doth in the holieſt. 1006
Preſumption and boldneſſe in undertaking holy callings, and touching holy things, puniſhed, ſee in *Uzzah*. 1093
The juſt judgement of God upon *preſumptuous* ſinners. 1111
Pride: a pretty deſcription of it in *Uzziah*. 1283
How eaſie a matter it is for to pull down any mans *pride*. 1285
The proud never dreame of the near approach of Gods Judgements whileſt they are plotting their deepeſt deſigns. 1293
God will not digeſt *pride* in any, eſpecially in his own. 1299
Pride: vide *Ambition:* A *proud* man prettily deſcribed. 669,670
And what judgement follows juſtly. *ib.*
Always envious to all. *ib.*
Not to be *proud* in the enjoyment of Gods giſts. 512
A note againſt the *pride* of the Clergy. 514
The folly of pride. 611
Ever diſcontent and looking high. 791
Gods indignation againſt it. 792
Pride the ground of ſedition. 876
Deformity a fit cure for *pride*. 877
A remedy for *pride*. 882
Pride and malice care not ſo much for ſafety, as for conqueſt. 892
Proud men have ſeldome contentment. 935
That which *pride* hath projected, it will finde means either by bribes or favours to effect. 955,956.
Princes: their perill, or portion. 846
The *Princes* ſins are a juſt ſtop to the people. 875
The reciprocall reſpects between *princes* & people. 1019
Where *Prince* and Prieſt combine not together, ſee what follows. 1033
No *Prince* ſafe without a Prophet. *ib.*
The neer relation of *Prince* and people. 1084
Nothing can be worſe then for young *Princes* to meet with ill Counſellors. 1100
No diſparagement to *Princes* to take counſell of their Miniſters. 1147
Their honour to Miniſters ancient. 1151
Princes and Prophets both neceſſary in Judgment. 1177
They can hardly doe good alone. 1318
Fidelity to *Princes* is ever both ſafe and honourable. 1320
A *Princes* ſafety ſtands much in the fidelity of his attendants. 1337
The gracious reſpects of *Princes* are not always led by merit, but by their own will. *ib.*
It is their wiſdome to look to fore-paſt actions. 1346
Princes, their plentifull iſſue is no ſmall hope to the people, yet ſometimes fruſtrated though. 1276
The unchanged government of good *Princes* is the happineſſe both of the ſubject and themſelves. 1283
Two praiſes of a good *Prince*. *ib.*
The ground of *Princes* magnificence. *ib.*
A notable expoſtulation of a *Prince*, for a Prieſts reproving him for prophaning the Temple. 1284
The Character of *Princes* indelible. 1285
Never any *Prince* ſo foulely Idolatrous, but that he had ſome Prieſt to ſecond him. 1286
It is an humane frailty in an obliged *Prince* to affect a free and independent Soveraignty. 1291
Of the ſucceſſion of good & evill *Princes* for the good & evill of the Church. 1299
Princes infancy happy when it falls into the hands of faithfull Counſellors. 1304
A pattern for *Princes* care of the Temple of God. *ib.*

The

The happineſſe of that *Prince* whoſe Prieſts and Peers are ready to ſuggeſt and cheriſh, and execute the devout projects of their Prince. 1305

Private: an excellent rule for *private* men in rectifying of publique affaires. 1268

Prodigall: he is deſcribed. 201

Profeſſors: An excellent ſpeech and caveat to *profeſſors.* 380

Promiſes: Gods *promiſes* moſt faithfull. 3
Yea as if they were of lone, or debt, or deſert. 40
We can never take too faſt hold of them. 1297

Prophane: his Character. 171
Extremity will ſend the *prophaneſt* unto God. 1077

Prophet: A good *prophet* is a common treaſure-houſe. 1070
The ſeduced *prophet.* 1179
Of all others the ſinne of a *Prophet* ſhall not go unrevenged. 1181

Prophets: vide *Miniſters*, or *Preachers:* how royally they are rewarded that entertain a *Prophet.* 1261
How great the honour of Gods *Prophets* hath been with Pagans. 1264
What Gods true *Prophets* were to the wicked. 1266
The hand of King and Prieſt muſt draw together if they mean to be ſucceſſive. 1281

Proſperity: there is no more hatefull ſight to the wicked, then to ſee the *proſperity* of the godly. 815
The wicked in their *proſperity* will hardly give God his own. 835
Wickedneſſe can ſeldome brag of any long *proſperity.* 992
No meaſuring Religion by outward *proſperity.* 1195
Outward *proſperity* a falſe note of the Church. 1195
How it miſcaries the against whom no adverſaries could prevail. 1298
The *proſperity* of the Church is a vexation to the wicked. 1326
That work is like to proſper that begins with God. 1327
Where *proſperity* makes a man not change, it is a ſigh of a noble mind. 1336

Providence: that Gods *providence* doth over-rule and diſpoſe in the leaſt action and event, is no detracting from his Majeſtie. 42
Of reliance on Gods *providence.* 85
Of *providence* what it is, what are her objects, what her effects. 192
The comfort of his *providence* 1190

Provocations: We muſt beware of them. 810

Protectors: how eaſie it is for God to make the very Pagãs *protectors* of, and benefactors to his Church. 1318

Prudence: vide *Wiſdome.*

Pſalmes: their uſe. 1050
A torment to the Tempter. *ib.*

Publike: the main care of a good heart is for the *publike* good. 946

Puniſhment: there is no leſſe Charity then Juſtice in the *puniſhment* of ſinners. 865
No policy in a ſudden removall of a juſt *puniſhment.* 878
A madneſſe to run from *puniſhment* and not from ſin. 883
As the ſins of great men are exemplary, ſo are their *puniſhments.* 898
How often the infliction of a leſſe *puniſhment* hath avoided a greater. 899
It is to no purpoſe to pray againſt *puniſhment* while the ſin continues. 915
A Magiſtrates pace in *puniſhments* muſt be both ſlow and ſure. 916
God doth in juſtice make one ſin the *puniſhment* of another. 941
God *puniſheth* when men leaſt think of it. 1030
Of *puniſhment* deferred. 1043
There can be no evill of *puniſhment*, wherein God hath not a hand. 1139
The delay of *puniſhment* is neither hinderance to Gods juſtice, nor comfort to our miſeries. 1151
Face doth not more anſwer to face then *puniſhment* to ſinne. 1269

Purgatory: concerning Romes error in it. 620

Purpoſes: Wicked *purpoſes* are eaſily checked, but not ſo eaſily broken off. 1067
How farre God looks beyond our *purpoſes.* 1073
The *purpoſes* of God cannot be judged by his remote actions. 1336

Q

Quailes: of the *Quailes* and Manna. 848

Quarrels: of going into the field on *quarrels.* 308
An ill *quarrell* once undertaken, ſhal be maintained even with blood. 806

Queſtion: Of a ſhort anſwer to a weighty *queſtion.* 22

Quickning: what *quickneth* dull ſpirits. 1328

Quietneſſe: what and wherein it conſiſts. 65
Seneca's rules of tranquillity abridged. 66
Rejected as inſufficient. 67
The enemies of *quietneſſe.* *ib.*
The ſubordinate rules of tranquillity. 83

R

Ahab: of her. 905
The Authors cenſure of her whether an harlot in reſpect of filthineſſe. *ib.*
Her houſe a token of the true Church. 907
Her delivery, with the uſe of it. 913

Rabſhakeh: his railing prettily deſcribed. 1291
And the end of it prognoſticated. 1292
How he does it. 1293

Rayneſſe: it cauſeth wonder: with the application of it. 43

Readineſſe: how ready all Gods creatures are to execute vengeance on ſinners. 1262

Rebels: Vengeance againſt them may ſleep, but cannot dye. 1153

Reformation: of *Ieſiahs Reformation.* 1304

Refuge: where to be had for the godly. 1293

Regeneration: it muſt make way for

for our glorification. 428
Rehoboam. 1171
His taking counsell with the young ones. 1173
Rejoyce: how easily we can *rejoyce* in that which we shall find the just cause of our humiliation. 1029
Relapse: vide *revolting:* it is desperate. 850
Religion: of the feeling of the power of it in our selves. 31
Who is the greatest enemy to *religion.* 130
A discourse of the triall and choice of true *religion.* 290
Dissentions in *religion* an insufficient motive of unsetledness in it. 91
What both a private & publike person is compared unto that is unsetled in his *religion.* 493
Nothing reputed so superfluous as *religious* duties. 827
A reproof of our not being willing to be at cost with *religion.* 862
The pompous shews of the false *religions.* 896
The care of *religion* must have the first place. 936
Religion gone, humanity will hardly stay long after. 956
Where no respect is given to Gods Ministers, there is no *religion.* 987
No measuring of *religion* by outward glory. 1016
It is no small privilege to dwell where *religion* is. *ib.*
Nothing worse then to make *religion* a stalking-horse for policy. 1088
The Princes first care to advance *religion.* 1093
If Ministers be meal-mouthed in the scorns of *religion* they may not be counted patient but zealesse. 1096
Religion makes not men uncivill. 1099
Want of *religion* is the way to disobedience. 1174
Religion & policy how they most meet. 1193
God hates nothing more then a neutrality in religion. 1195
We may not judge of *religion* by particular actions. 1262
No fairer likelihood to be found in the enemies of religion. *ib.*
The truth of *religion* is often measured by the prosperous successe. 1273
He that casts off *Religion* cannot be long without a fearfull revenge. 1286
Religion not to be despised for its outward homelinesse. *ib.*
That our *religion* hath not laid new foundations, but scraped off the old Superstitions. 1303
After a common depravation of religion it is hard to return to the first purity. *ib.*
When great men have care of religion, it cannot fail of an happy perfection. 1304
How tender we should be of our religion. 1294
Remembrance: the *remembrance* of former favors how it heartens our faith. 856
Reprehension: That there must not be one uniform in *reprehension.* 20
Reprehension better then flattery. *ib.*
Corruption checked growes mad with rage. 827
A galled heart impatient of *reprehension.* 830
What a wicked man looks to in hearing *reprehension.* *ib.*
Where sin is not ashamed of light, God loves not that *reprehension* should be smothered. 877
Reprehension makes way for consultation. 945
It is a sign of a horse galled, that flirts too much when he is touched. 1000
In vain doe we *reprehend* those sins abroad which we tolerate at home. 1004
An eare *reproof* doth but encourage wickednesse. *ib.*
Of the choice of seasons for *reproof.* 1031
Reprovers should strive to be innocent. *ib.*
Resolute wickednesse is impatient of *reprehension:* 1178
Repentance: An excellent inducement to it. 59
The Character of a true *penitent.* 162
A universall Antidote for all the judgments of God. 877
In vain to professe *repentance* whilest we continue in [illegible]
idolatry. 1023
Oh the marvellous power of *repentance.* 1106
Repentance cannot alwayes turn a temporall judgement 1139
What is the satisfaction that must or can be in a true *penitent.* 1303
No mans sacrifice but a *penitents.* *ib.*
Rephidim: Its Rock. 851
Reproaches: Such as are cast upon us in the causes of God may safely be repayed. 1096
Gods Church ever subject to *reproach.* 1320
Reproof: or *Reprovers:* oft-times men more fear their *Reprover* then their sin. 1266
A pithy lamentation for this matter. *ib.*
The best man hath sometimes in him matter worthy of *reproof.* 1280
Reprobation: A fearfull signe of it. 1077
Reputation: true piety is modest, and stands not upon terms of *reputation* in the businesse of God. 1306
That man cannot be sparing of any thing that is prodigall of his *reputation.* 1314
Resolution: the *resolutions* of faithfull hearts are heroicall. 1322
Resurrection: the miracle of our being raised from an estate of inward corruption to a life of grace. 1282
Rechabites of their Akar. 937
Revenge: vide *vengeance:* God always takes his part that seeks not to *revenge* himself. 876
God can *revenge* with ease. 883
Every creature rejoyceth to execute Gods *vengeance.* 891
There is no evasion where God intends *revenge.* 936
It is sweet to the malitious man. 1341
Revolter: vide *relapse:* much difference between him and a man trained up in error. 132
An Epistle to a new *revolter,* a Minister. 251
Reynolds commended. 162
Riches, vide *wealth:* *Rich* men are not Gods treasurers but his

his Stewards. 22
How a vertuous man esteems of *riches*. 23
Hard to be *rich* and righteous 27
A notable argument to draw, yea drive men from the desire of riches. 29
The way to be rich indeed. 30
A rich man may goe to heaven, but hardly a covetous. 127
The *rich* that speak with command must also be commanded. 665
How *rich*, man was in his innocency. 686
Who is *rich* indeed. ib.
What we should doe to be *rich*. 664
The strangenesse of a *rich* mans being proud, and that in two respects. 669
A rich man prettily described ib.
The confidence that is put in *riches*. 671
What *riches* cannot doe. 672
A pretty rule how to use *riches*. ib.
Riches uncertain. ib. &c.
What should be the *rich* mans stay. 674
A strait charge to *rich* men. 677
Righteous: *righteousnesse* of one jealousie of a man being suddenly *righteous*. 3
Rome, vide *Popery*: the state of the now *Romish* Church. 605
In that we were compelled to part from *Rome*, is made manifest by a pretty story. 517
Romanists are enemies to the Truth and charity. ib.
Their out-cry against us Protestants. ib.
A loud lye of the *Romanists* against Doctor *King* Lord Bishop of London. 518
Romes Church no Mother but a Sister. 519
The impossibility of being reconciled with *Rome*. 610
and 63
The *Romish* error concerning
Justification. 614
Freewill. 616
Merits. 617
Satisfaction. 619
Purgatory. 620
Pardons. 621
Mortall and veniall sins. 622
The Canon of the Scripture. 623
The insufficiency of the Scripture. 624
Transubstantiation. 625
The Multipresence of Christs body. 626
The Sacrifice of the Masse. 627
The number of Mediators. 628
Their rich allowance in *Rome*. 629
Rule: the importunate suite of *rude* can obtain no delay. 1 Sa.
Ruth and *Naomi*. 994

S

Sacraments: when they have their effect. 912
Sacrifice: the three-fold sacrifice acceptable to God. First, *Penitentiall*. Secondly, *Eucharisticall*. Thirdly, *Martyrdome*. 918
Hearty *sacrifices* are the Angels feast. 967
We must not dare to *sacrifice* unsanctified. 1048
None acceptable but *Penitentiall*. 1306
Sacrilege: the largenesse of its punishment. 918
how punished in *Hezekiah*. 1295
Saints: invocation of *Saints*. 627
That the graces and wits of the holiest are sometimes asleep in their best estate. 1305
God hath sometimes his *Saints* even amongst the heathen. 1225
Salomon in his beginning. 1148
His dutifull carriage to his Mother. 1150
His choice and judgement on the two Harlots. 1153
The excellent gift of *Salomon* wisdom, in saying *Deuide the child*. 1155
His building the Temple. 1158
His death. 1162
Samaria 1245
Samaritans a mingrell brood. 1310
They together they could not be admitted to help, they would hinder the building of the Temple.
Samaritans consulted against
their Lawes. 942
their Story. 972
Hissed.
A merry passage about one just leaving his wife. 1141
Samaritans victory with the lawfulness of an Asse against a weak Citizen. 971
Samuel, vide *Saul*: his education. 1056
of *Samuels* barbarous Dauid. 1059
Satisfaction: the Papists error concerning it. 619
What is the best satisfaction that a true penitent can make. 1301
Saul [illegible]
Saul's kind entertainment of *Saul*. 1064
Saul's beginnings. 1021
Saul sacrifice. 1030
Saul sacrifice proud. 1031
Saul sacrifice. 1032
Saul sacrifice. 1033
Saul sacrifice. 1034
Saul sacrifice. 1035
Saul sacrifice. 1036
Saul sacrifice. 1037
Saul sacrifice. 1038
Saul sacrifice. 1039
Saul sacrifice. 1040
Saul sacrifice. 1041
Saul sacrifice. 1042
Saul sacrifice. 1043
Saul sacrifice.

277
...ken sinfull. 874
The application of this ser-
...mon. 890
...ing the freedome of Gods
...ple. 8
...ods, such that
...ervants. 44
...they must be.
...1. 211
...Gods service is an
...439
...se their servants
...masters.
1078
...ing to have faith-
...1241
...Homeliest service
...ing with con-
...mandments
of God shall be crowned.
187
He that doth not serve
...doth but
counterfeit in publike. 433
Fear and service must goe to-
gether. 436
Our service must be grounded
...438
What the life of service is.
ib.
Service briefly described. ib.
Sin makes God to serve us.
ib.
How men convert themselves
...to Satan. 439
Gods service must be true
and totall. ib.
The voluntary service of the
wicked is often more pain-
...enjoyned
by God. 1037
Servants duty when ours be
...536
...Gods mercy in cri-
...ing sins often taken
for mercy. 1272
...that once break
...the bonds of sin fully, grow
...their sins. 1
898
...ne, but
...it out.
1329
...should a-
...that frame our
...1330
...
1150
...his election. 1131
Shame of him and his ...ing.
1123
...1117
...

woman.
She sues to *Iehoram*. 32
How royally she is pa...
lodging of *Eliska*.
Sick, or *sickenesse*: the visi...
of the *sick* is a duty requ...
Signes: the more euident *sig*...
surer euidence. 149
Sight: the *sight* or beholding of
sinners how it infects. 361
Siluane: his praises. 55
Sin: its power.
No *sin* small. 20
A most thankelesse office to
be a mans Pander vnto *sin*. 43
Sin hath commonly been
accounted to haue two eyes.
Loue and feare. 63
Since *sin* came in, we are
sent to the siluer in to learn
our duty. 47
Sin is sometimes an exile,
and a punishment. 52
Sollicitations to *sin* remedi-
ed. 71
It is seldome seen that all
affect all *sins*. 126
Iealousie. ib.
Remedies against *sin*, and
means to auoid it. 350
It makes a forfeiture of all fa-
uours. 445
No *sin* but hath punishment.
446
Of hiding and smiling on *sin*.
465
Of giving foole *sin* fine
names. ib.
The distinction of veniall
and mortall *sins*. 622
Sin, paid home in its own
coyn. 898
What difference God puts
betweene *sin* or wilfulnesse
and infirmity. 812
One *sin* commonly made a
vaile for another. 815
He that would be free from
the acts of *sin*, must fly the
occasions. ib.
Sins shamelesnesse. ib. &c.
Grosse *sins* cannot preiudice
the calling of God. 861
Foule *sin* seek fair pretences,
as if instanced in the
Golden Calf. ib.
No *sin* so unnaturall, but
that the best is subiect vnto
it without God. 875
Behold a circle of *sinners* and
iudgements. 887
Sin no lesse easie then Sa-
tan. 898

wages. 982
Where it is in the
rise, but where
ged it will tyrra
Our *sin* doth not
us of our hope in
heaven also.
Sin before the wisest.
A good heart how easily
layed from *sin* and how g
to be crossed in ill purpose
1107
Sinners deceit. 1105
Great men *sinners* are seldom
secret. 1196
How easily we get into it,
how hardly out of it. 1198
In that that a man *sinneth*, in
that is he punished. 1202
How God censures *sin*.
1238
Sinners: He is like the lea...
stopping at a feet...
he is caught of the Fowler.
A *sinner* so foul as that he
hath a beast, hath a Deuil.
33
So is his Pander. 42
The foolishnesse of wilfull
sinners. 482
Sinners oft paid home in
their own coyn. 898
One *sinner* how pernicious to
thousands. 914
Nothing so worthy of pity as
the *sinners* peace. 996
It must be a strong euidence
that must make a *sinner* [illegible]

O...
...
...

...
...
...

crites if they had not good tongues. 1020
The favourable prosecution of any good cause is the lash of lewd tongues, whether by bitter taunts or scurrilous invectives. 1266
Traditions: the Papists and Pharisees parallel in matter of traditions. 377
Traffique. 667
Tranquillity, vide *Quietnesse*.
Travels: advice therein, with the description of some mens ends therein. 263
Two occasions of *travell*. 639
Youth not so fit for *travell* as some think. 640
Of too much speed in sending them forth. 641
Early *travell* and early rising compared in three things. 642
What the *travels* of our Gentry robs them of. 644
Travell for table-talk censured. 646
The *Travellers* stake for the goodly furniture of his Gentry. 648
The *Travellers* entertainment in popish places. 650
What by *travell* men get for manners. 654
A suit to his Soveraign and the generality in this thing. 655
Transubstantiation: concerning it. 625
Treachery: what it doth. 336
Treason wrought against God is revenged by *treason* from men. 1008
Treat: It is hard for greatnesse to know whom they may *treat*. 1170
Truce: the Churches happinesse when *truth* and peace kisse each other. 5
Divine *truth* is most fair and scorneth to borrow beauty. 118
Truth in words. 197
Truth in dealings, with its practice and reward. 198
Truth within keeps the wals without. 257
The vein wherein *truth* lies. 474
Not bought with ease. *ib.*
It is of an high rate. 475
Why men tho do not so much as cheapen it. *ib.*
It is excellent alwayes tho the issue be distastfull. 476
It stands not more in judgement then in affection. *ib.*
Of petty chapmen which sell *truth* for trifles. 477
How neer *truth* and falsehood meet together. 894
Truth is not afraid of any light. 1031
Truth how it may be concealed though not denied. 1047
Truth must not be measured by the poll. 1218
Truths lot. *ib.*
No circumstance can vary the form of divine *truth*. 1306
Truth may be smothered, but it cannot die. 1350
Tryals: Gods *tryals* are many times more sharp then long. 1261
Tyrants: how they in their chiefest plots are befooled. 1276
The issue of *Tyrannicall* government. 1278

V

Vain-glory: Its Character. 176
Valiant: the Character of a *valiant* man. 158
All *valour* is cowardise to doe which is bold upon Religion. 1101
Vallies: is call off. 1383. 1385
She being called for, refuseth to come with the issue. 1334
Vengeance: Gods *vengeance* when it is honest, it maketh differences of men. 883
vide *Revenge*.
No strength can keep sinners from Gods *vengeance*. 916
God hath more ways for *vengeance* then he hath creatures. 937
Small comfort in the delay of *vengeance*. 1044
Vengeance against rebels may sleep, but cannot die. 1153
Only the cry of our sins moves God to call for *vengeance*. 1262
How ready it is to execute. *ib.*
See the readinesse of the creatures thereto. 1263
Vertue: every *vertue* hath a double shadow, envy and envy. 49
Vertue not looke upon alike with all eyes. 815
Every *vertue* a disgrace when every vice hath a title. 827
Those men are worse then devils that hate men for *vertue*. 993
Vertue: what great riches it is. 994
Vessels: Prettily described. 257
Vexations: there is nothing that can be a greater *vexation* to the wicked, then the prosperity of Gods Church. 1270
Vice: Every *vice* hath a title, when every vertue hath a disgrace. 827
Victory: The *Victories* of God goe not by strength, but by innocence. 1074
Virginity: Gods graces never confined to it. 968
Visions: God never graceth the idle with *visions*. 833
Not to be proud of *visions*, dreams, the reason. 836
Unanimity: it is not the greatest Ecclesiasticall assemblies ever an argument of truth. 1129
Unwillingnesse: Abraham formerly *godlie unwillingnesse* to take Gods creatures without his leave. 1016
Unity: The Trinities sound to *unity*. 816
Of the Romanists charging of us of breaking the seamlesse coat called *Unity*. *ib.*
We cleared thereof in a very few words. 817
Where God *uniteth* hearts, carnall respects are too weak to dissever them. 1055
Unthankfulnesse: It is not in generous natures. 1149
Unthriftinesse: his Character. 179
Unworthy: it is no small misery to be obliged to the *unworthy*. 961
Vocation: vide *Calling*: Honest men may not be ashamed of honest *vocations*. 831
Vow: *Iephtahs vow*. 961
Vowes are like Sents. *ib.*
An *unlawfull vow* not to be kept. 963
The obligation of a secret *vow*. 1002
How sacred our *vow* should be in things just and expedient

Vriah: Of him, and *Dauid*, and *Bathsheba*. 1201
How his stubbornesse hath consented with *Dauids* wantonesse. 1104
VVicked: the strictnesse, 132
Kings: and the 815. 1093
Of his deaths and petty obstructions thereof. 1094
His time. ib.
Vrbanity: Decorum. 1285
Vrbicus: and Nectarius 22 [illegible]
(the last) and neither liked the [illegible]
His opposing [illegible]
His acknowledgment of Gods just judgements upon them. 1285

VV*Ar*: There is no way for to order a war, a man may not find a remedy in himself except grace. 497
Warre: receiving with impatience, and handling it reasonably. 347
Warrantable: but *warrantable* in enjoyment of the Word notably expressed. 54
No sin more plausible then it. 897
Warre: Their names and censure who hould that *warre* is forbidden under the Gospell. 414
There must be in *warre* two grounds, two directors. ib.
Warres misery described. 443
There is no *warring* against God. 911
A good rule to be observed in the successe, or want of successe in *warre*. 915
To make *war* any other but our last remedy is not courage, but cruelty in God sight. 962
Not stiffy but discretion must be the guide of *war*. 1028
War: It is a noble disposition in a victor, to call for cessation of *war*. 1087
Death is added unto *warre*. 1328
Warfare: Our spirituall *warfare* admits no intermission. 129
Warning: Not taken is a presage of destruction. 977
No *warning* will serve the obdurate heart. 1013
It is no small mercy of God to give us *warning* of our death. 1295
Warning is a lawfull guard to a wise adversary. 1317
Warrant: A note for doing *unwarrantable* actions. 981
Watchman: It is all one to have a blind and a mute *watchman*. 1267
Watchings: *watching* and praying are the safety of the City. 1317
Watch: A Christian in all his *watch* must have three guides. Firstly, Truth; Secondly, Charity; Thirdly, Wisdome. 127
Weaknesse: Wherefore serve the examples of the *weak*. 1071
VVealth, *vid. Riches*: Worldly *wealth*, how to be esteemed. 668
The strangeneſſe of a *wealthy* mans being proud, and that in two respects. 669
No judging of men by their purſes. 1070
VVebs: It was ever the colour of joy, and linnen was light for use. 1096
VVebsters commended. 262
VVickednesse, sin & *wickednesse*: The *wicked* hath three terrible spectacles. 6
No marvell of the *wicked* mans peace. ib.
The *wicked* afraid of every thing. 26
The *wicked* owe themselves to the good. 798
VVickednesse is ever cowardly 825
The *wicked* in their prosperity will hardly give God his own. 835
The company of the *wicked* dangerous. 883
The wicked never care for observing Gods judgements untill themselves be touched 891
VVickednesse meeting with power what it doth. 894
It is not enough to gaze on the *wickednesse* of the times, except we set too to redresse it. 899
When God by the *wicked* hath beaten his children he will burn the Rod. 941
It is no thanks to themselves that *wicked* men cannot be cruell. 973
VVicked men never see fairer prospects, then when they are upon the brink of destruction. 975
Wicked men cannot see their prosperity a curse. 980
Wickednesse can seldome brag of any long prosperity. ib.
Wicked men when by carnall means they think to make their peace, plunge themselves into deeper misery. 1046
The *wicked* hath none so great enemy to him as he is to himself. 1074
The mercy of the *wicked* cruell. 1182
Wicked hearts are so much the worse by how much God is the better. 1263
An excellent use of favour of the *wicked*. ib.
Wicked men are not the same in health as in sickneſſe. 1264
Lewd men are the worse for Admonition. 1292
Wife: How she must cary her selfe. 218
The good house-*wife* many ways. 219
A good note for *wives*. 966
What it is to follow nothing but the eye in the choice of a *wife*. 968
All the riches of the world, not worth a vertuous and prudent *wife*. 998
The hart that came to *Salomon* by his *wives*. 1162
Of *Ieroboams wife*. 1182
Will: The *will* of God is the rule of all good, and therefore it is not good to inquire after any other reasons of it. 1075
How the *will* of God may be done thankfully. 1067
Whether Gods *will* were changed by adding 15. years to *Hezekiahs* days. 1296
How carefull we should be to make our *wills*. 1295
Willingnesse: Of it how God will accept

scorne. 106
Wine it is a mocker. 1165
wise, or wisdome: The character of a wise man. 155
Wherein it consists. 192
Its fruits. 193
Lewd men call their wicked policies *wisdome*. 816
Good discourse is but the froth of *wisdome*. 1160
Witches: *Sauls* seeking to them. 1049
Wherein he may seem a Saint to some of our times. *ib.*
Of the *witch of Endor*. 1077
She was no lesse crafty then wicked. 1078
Wantonesse: We can do nothing without a million of *wantonesses*. 56
Wonder: Rareneſſe causeth it. 43
The application of it. *ib.*
They that affect to tell *wonders* fall into many absurdities. *ib.*
Word: The milk and strong meat therein. 134
Many hardned by the *Word*. 798
If private spirits onee crosse a written *Word*, let it be accursed. 1332
Words; *Sauls* fair *words*. 1057
Of *Nabals* evill *words*. 1071
Works: Two things, *viz.* honour and profit, goe together in good *works*. 47
Our faith must be manifested by our *works*. 379
When we make a right use of the *works* of God. 907
If others power hinder us in the work of God, our will may not be counted guilty. 1321
Good *works* how accepted and how rewarded. 1331
World: It is a stage both in regard of good and bad. 22
Worldly cares fitly compared to thorns. 131
An Epistle on the contempt of the *world*. 152
How to use the *world* without danger. 349
Worldly wealth how to be esteemed. 668
The overprizing of *worldly* things what it doth. 916
The *worlds* courtesies what. 971
The vain hopes of *worldly* men cost them dear. 1018
The holinesse of the *worldly* minded. 1036
Its vicissitudes. 1317
Worldly hearts by what they are led. 1340
Worldling: His life most miserable. 4
Every *worldling* an Hypocrite 5
Worship: concerning the superstitious, heathenish, and ridiculous *worship* of Papists. 629

Y

YEelding: Sometimes there is as much wisdome in *yeelding* as in resisting. 1268
Youth: It must be studious that old age may be fruitfull. 8
A good thing to enure *youth* to speak well. 10
God will not accept of the dregs of old age if we give him not the head of our *youth* 129
An admonition to parents for being carefull of their *youth*. 640
Of too much speed in sending our *youth* to travell. 640
Where *youths* lawlesnesse can find pity, what wickednesse can it forbear. 985
Youth and ease let loose their appetites. 1110
The wayes of *youth* steep and slippery. 1162
Youth described very largely. 1171
Its happinesse when it falls into the hands of faithfull Counsellors. 1304

Z

ZEal; the goodnesse of God in winking at the errors of honest *zeal*. 864
The zeal of God barres out weak deliberations. 899
Gods love to our zeal. *ibid.*
Wisdome is a good guide for *zeal*. 938
We may learn *zeal* of Idolaters. 978
Good *zeal* cannot bear out presumption. 989
The heat of *zeal* what prejudice it doth sometimes. 1087
Selfe-love doth sometimes borrow the face of true *zeale*. *ib.*
Worldly hearts can see nothing in actions of *zeal* but folly and madnesse. 1096
The first motions of *zeal* are commonly strong & fervent. 1319
Zedekiah: what he was and how he lived. 1310
The fearfull misery that he suffered of *Nabuchadnezzar*. *ib.*
Zerubbabel: Of him and *Ezra*. 1317
Ziba: Of him and *Mephibosheth*. *ib.*
His flattery and falshood discovered. 1098
His doe what it was deservedly. 1099
Ziglag: spoyled and revenged. 1080